

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 Legs of the Lame Are Not Equal"

The Romanists claim that the Bible is a Catholic book. Yet they have proscribed the Scriptures. They do not allow their members to read any version of the Scripture except that which the Church approves. Then they exhort them to read these Scriptures but forewarn them that they cannot understand what they read and they dare not attempt to interpret anything they read. The Church, thus, chooses the version that they read, first, limits their right to understand, secondly, forbids them to attempt to interpret, thirdly. They thus assert their authority to select the reading, to guide the thinking and to control the decisions of Catholics.

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The Catholics claim that the New Testament was written by inspired men, chiefly by the apostles Paul, John and Peter, and they claim that Peter and Paul were martyred about the year 67 A.D. in Rome and that John died before the first century closed. Yet they tell the world that the writings of these inspired men did not become authoritative until about the year 400 A.D. They preach from the housetop that the people who were made Christians between the first and fifth centuries were made Christians without ever seeing or knowing of the word of God. They, therefore, claim that the men whom God inspired to write His word did not give His word to the world as they were ordained to do; but that the Roman Catholic Church compiled, combined and authorized the word of God as a standard about the year 397 A.D. in the Council of Carthage. Therefore, God's word was not God's word until the Catholics made it such! !

* * *

If the word of God was not a revelation to men from God until it was made authoritative by a Catholic vote, and if men can preach that word of God did not exist until there was a decree such as was made in the Council of Carthage, then why can we not say that Mary was not "Immaculately Conceived" until 1854? She had been

dead practically 1800 years before she was "Immaculately Conceived" according to this logic. The Catholics had not infallibly pronounced upon this until just 100 years ago. When any Protestant hears Catholics making the argument concerning the Bible, do not forget to reply with this point concerning Mary's Immaculate Conception doctrine.

* * *

On the same point about the Bible not being the word of God until it was made such by the decree of a Council, we could remind the Catholics that Mary was not taken bodily into heaven until the first day of November, 1950—just four years ago. That is the day that Pope Pius XII pronounced upon the Assumption. That is when this doctrine became Canon Law. In addition to the inconsistency on this point, our readers should clearly see that the Catholics assume power to make that true which is not true (Mary's Assumption) and to make that respectable which had for hundreds of years already been true (the Bible's authority). Thus, they assume to make truth true by the same power that they can make falsehood truth.

* * *

The Catholics claim that they can easily "prove the Catholic religion by the Protestant Bible"; yet they forbid Catholics to read the Protestant Bible (which is exactly the same as the Catholic New Testament except as to translation) and they have burned men at the stake for giving the Bible to the Protestants! And they have burned Bibles even in America! Read all this issue of the VOICE OF FREEDOM.

* * *

Our good friends who are sincere Roman Catholics feel greatly hurt when we say that Roman Catholicism is un-American. They know that they are loyal citizens of the American government, and they know that their Church approves their loyalty to our way of life. They do not see the opportunist philosophy of their Church. They do not know that the very basic teaching of the Church is that the religious power is above civil authority and, therefore, that they owe allegiance, first, to the

Church and, secondly, if at all, to the State. They are convinced that this is right because they think that this is a question of loyalty to God, rather than loyalty to men. It is the primacy of the spiritual above the material. Non-Catholics must agree that it is right to obey God rather than men and that the spiritual interests of man are above his material interests and, therefore, we can easily understand why people would stand true to their faith in God, even to the point of dying for their conviction; but what our Catholic friends do not see is that a material organization, arranged by men and controlled by laws made by human authority and that has a human ruler and an earthly seat of government, is a political power and not a spiritual power. The Pope, since he has no divine authority for his existence and since the organization that promotes and upholds him is an evolution of the centuries and not a divine institution at all, represents only a government. Therefore, this power, arrayed against any nation of earth is nothing but a kingdom against a kingdom, a nation against a nation or a human power against a human power. Therefore, to put allegiance to the Pope above loyalty to the United States is to be first subject to a foreign power and only loyal to our home power because the Pope approves this loyalty to an extent. (That is, while Catholics are in the minority.)

* * *

There are plenty of pronouncements in Catholic literature and Catholic law that plainly declare that there should be no separation of Church and State. Pope Pius IX, in his Syllabus of Errors, pronounces a curse upon anyone who preaches the separation of Church and State. Our good American Catholics are compelled to believe this and to preach it, or else they are not good Catholics and they would be excommunicated if they were put to the test on this point and failed to adhere. Yet surely all of us know that the separation of Church and State is a basic American principle. How, then, say our Catholic friends that we are misrepresenting them when we

(Continued on page 16)

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To Our Readers

This is Volume III, Number 1, of the VOICE OF FREEDOM. That means that with this issue we begin the third year of our existence. The responses to our appeals have been encouraging. The loyalty of our friends is highly appreciated. The support that we have received has, at least, made it possible for us to run through two full years and not only to supply our subscribers with their paper, but also to distribute thousands upon thousands of free copies of the paper and even many more thousands of free tracts that we have published. Within two years we have brought out tracts on about thirty different subjects or thirty titles. These have been very widely distributed and, of course, there is no way to measure what the effect has been. We do not know that these have brought in favorable responses from many, and they have brought in angry protests from those who hold to the ideologies that threaten our freedom. The protests are as much evidence of our effectiveness, if not more, than the favorable replies that we receive. We will say, as a rule these protests have been fairly mild; at least, there has been no outburst of violence, and there has been only a moderate degree of viciousness manifested by the opposition. The work has, therefore, not only been satisfactory in its appeal, but it has been very engrossing in its demands. We of the Freedom Press corporation, however, have no complaint whatever to make. We are very grateful to the public, and especially to those who have encouraged us with words and with material aid. We might say that we are now enamored of the work. We are starting the New Year with greater determination and in the hope of doing very much better writing and reaching for wider effect. We thank our friends for the papers and clippings that they have sent to us and for their letters that have helped us produce the paper.

Those who have read the paper consistently know of the plan by which we hope to find permanent support. We believe that those who have subscribed will renew their subscriptions this year and will do so at once if they have not already done this before this January issue reaches them, but these readers also know, by what was said in the December issue of the paper, the plan that we have for security; that is, we will have some basis for going forward without the fear that within another few months our treasury will be exhausted or donations will cease to come in and the paper will have to "fold up." We have

said that if we could have what might be called "an annuity board," consisting of 100 individuals who will give and pledge to give \$100.00 per year, we would then have security. We can go forward in a good way on this amount of \$10,000. We can even give away, on that basis, the free literature that we have been distributing to a much wider reading public, and this is what we have hoped to do from the beginning. Then if additional donations come in, our circle of influence will be extended, our operations will be increased and our influence, of course, will still be unmeasured, but it will certainly be very much greater than it has been to this day.

Among the many thousands to whom this paper comes, can we not find 100 individuals who are willing to give a little more of their deductible allowance to the cause of freedom? We know that such people are living and our only problem is making the personal contact with the right individual. The reading of one issue of our paper should appraise the reader of our purpose and the current events of the world, the persecution of Protestants in Italy, Spain, Colombia, etc., should arouse the reader to see that the freedom of the world is today in the balances. Which way the scales will be tipped depends upon us, upon each individual, and there is something we can do about it. Shall we be disappointed in the hope that preachers and other interested readers will speak to those whom they know to be friends of freedom and able to contribute money to the preservation of our freedom and to, therefore, solicit the help of these individuals for the VOICE OF FREEDOM?

* * *

Have you renewed your subscription to the
Voice of Freedom?

A Priest Talks About the Church of Christ

Tell me something about the Church of Christ.—S. Dak.

The sect to which you refer is probably the Church of Christ, also known as Conservative Campbellites. It was founded about 1832 as an offshoot of the Disciples of Christ, which had been established only five years earlier. The first group resulted from a union of the followers of Alexander Campbell and Barton W. Stone. It has absolutely no claim to antiquity. It has approximately 450,000 adherents. This is one of the many conflicting sects which are a scandal to religion. Founded by human beings with no claim to Divine guidance, teaching conflicting and contradictory doctrines which mislead their sincere and religious followers, they present to the non-religious world a quarreling, divided, factional Christianity so different from the wishes of Our Divine Savior who wished His followers to form one flock under One Shepherd.

OBSERVATIONS

The above clipping from a Catholic paper has been sent to the VOICE OF FREEDOM, and the editor is requested to make

some comment upon the priest's answer to one who inquired about the Church of Christ. The answer that the priest gave is as good as we could expect from a priest and it is about as good as the average newspaper would give to such a question.

The only sect that would admit that Alexander Campbell had anything to do with founding it is the Disciples of Christ, and the priest says that the "Church of Christ" sprang from the Disciples of Christ in the year 1832. His date here is badly off even if we allowed that the division between two such sects has taken place at all. The usual answer to this question is that the Church of Christ sprang off from the Disciples of Christ in the year 1906, so the priest gives the Church of Christ nearly a hundred years longer life than the average informer attempts to allow it.

If there is such a denomination as "Church of Christ," it would not admit that it was founded by Alexander Campbell, and Alexander Campbell stoutly denies that he founded any denomination; and even if the Disciples of Christ grew out of the work done by Campbell, its very existence as a denomination is a discredit to and a refutation of the very principles taught by Alexander Campbell. Campbell and Stone were both reared in the Presbyterian Church; they both departed from Presbyterianism, not because they had more objections to the Presbyterian Church than to other denominations, but because they believed that denominationalism is wrong. They taught and contended that people can be Christians and not belong to any denomination. They taught that Christ had a church in the first century, which began on the day of Pentecost, recorded in Acts 2. They believed that since people were members of the Lord's church in the first century and were taught not to divide into rival groups and to wear the names of men (1 Cor. 1: 10 through 14), we should today become and be just what people became in the first century. That we should live as they lived and believe as they believed, hope as they hoped and die in the faith as they did and, therefore, go into eternity singing the promises of God. Let us repeat, therefore, that if the Church of Christ, the Disciples of Christ or any other denomination claims to have been founded by Alexander Campbell, that denomination misrepresents and does a sad injustice to Mr. Alexander Campbell.

The VOICE OF FREEDOM does not fight any denomination as such, but it, too, endeavors to be undenominational and to present the simple truth upon whatever question it discusses. It recognizes the freedom of individuals to investigate and to learn, to believe and to act as that individual's conscience, educated by the word of God, leads him to act.

At St. Louis U.

Ike Praises Memorial to Pius XII

Associated Press

President Eisenhower said yesterday a 4½ million dollar Pope Pius XII Memorial

Library to be built at St. Louis University will provide access to Vatican documents, "immensely valuable to all who wish to delve more deeply into the fundamentals of our civilization."

Plans for construction of the library were outlined to the President at the White House by Rev. Paul C. Reinhert, S.J., president of the University, and George W. Strake of Houston, Texas, national chairman of the project.

Housed in the library will be microfilms of about 600,000 Vatican documents, some of them more than 2,000 years old, Father Reinhert told newsmen.

He added that the project will make copies of the documents available for the first time in the Western Hemisphere.

Strake showed reporters a letter from the President to him saying that establishment of the library "will interest millions of Americans, for the one of the world's primary sources of information on the history of Western thought."

Mr. Eisenhower also said access to the collection "will be immensely valuable to all who wish to delve more deeply into the fundamentals of our civilization."

Construction of the library is being financed through private contributions.

OBSERVATIONS

The Associated Press article about President Eisenhower's praise for the effort by the Catholics to build a \$4,500,000.00 library as a memorial to Pope Pius XII was carried in many papers. Some of the papers, however, did not give as full an account as the above clipping, which was taken from *The Washington Post*. For that reason several inquirers have written to the VOICE OF FREEDOM to know if this memorial was to be built by tax money. That question is answered in the item which is quoted above. The library is to be built by the Jesuits, at least by the Catholics, and since the priest, Paul Reinhert, who presented the plan before President Eisenhower, has "S.J." following his name, we know that he is a member of the Society of Jesus, which is another name for Jesuits. They will get the money for this library by soliciting private donations. It evidently will not be in any sense a State institution and will not be financed by Federal or State money. It will be strictly and emphatically a Catholic institution. The purpose of presenting this plan to the President and of getting his commendation is to receive publicity and, therefore, to receive the contributions of those who think this will be an excellent institution in the United States, and it will also present the Catholics as great benefactors to the people of the United States. Prominence, publicity and conspicuousness are things that the Roman Catholics desire and reach for. It is also very evident that they are not failing to get all these things in our day. The building of a \$4,500,000.00 library in St. Louis, Missouri, to the memory of Pope Pius XII, the building of a shrine to the Virgin Mary at the cost of \$12,000,000.00 at Washington, D. C., are two things that have filled the

papers during the year of 1954, and which have, therefore, shown the prominence of the Catholics, the liberality of the Catholics, the growth and strength of the Catholics, and all these things accrue to more favor and more strength for Catholicism in the United States.

The Marian Year celebrations that have filled the papers have also given the Catholics the attention of the world. No doubt, these things have impressed uninformed people with the devotion to religion that the Catholics have. Pomp and ceremony, celebrations and jubiliations appeal to some people and they may, in many instances, be made to answer and serve in the place of real spiritual religion.

The prominent place that the Jesuits were given in the *Life* magazine of October 11, 1954, has also served to direct the attention of the people to a determined and self-sacrificing group of zealots which also will not be lost on the minds of the public.

"The Catholics are coming"; there is no doubt about it, and with their arrival our freedom goes. That is why the VOICE OF FREEDOM is published; it is trying to alert the people and to do something toward preserving our freedom.

Situation Tense

Peron Gives Oration On Catholic Clergy

BUENOS AIRES, Nov. 25—UP—Some 30,000 wildly cheering Argentines jammed into Luna Park Stadium Thursday night to hear President Juan D. Peron push his drive against alleged "meddling" by the Catholic clergy in political and labor affairs.

Uniformed police were called out to protect several centrally located churches including the Buenos Aires municipal cathedral and the Curia Ecclesiastica Catholic administration buildings.

The crowd broke into wild applause when Peron arrived at the indoor stadium to the tune of the San Lorenzo military march.

Cheers of "Peron yes, priests no," rang through the building, which normally seats only 20,000 persons. Many waved banners claiming: "We want separation of church and state."

Break into Singing

After Peron's arrival, the crowd broke in to the Argentine national anthem and then the Peronista party war-song, "Muchachos Peronistas."

Peron was scheduled to address the rally following speeches by numerous party dignitaries. His speech was entitled "clerical infiltration" and was expected to answer a pastoral letter from the Argentine episcopacy which will be read Sunday morning from the pulpit of every Roman Catholic church in the nation.

A general work stoppage was ordered throughout greater Buenos Aires Thursday night in preparation for the mass rally. The demonstration followed the jailing of one priest and the arrest of several others for alleged political "meddling."

The text of the pastoral letter to be read

next Sunday was released last Tuesday. It expressed astonishment at Peron's Nov. 10 accusation that Catholic clergymen had been meddling in the nation's secular life.

Showdown Soon

The growing controversy between the Peronist government, which describes itself as steering a middle road between communism and capitalism, and officials of the Catholic church, "which is the official Argentine state religion, appeared headed for a showdown.

The mass rally was called in the wake of a police announcement that the Rev. Rodolfo Carboni had been sentenced to a 30-day jail term for preaching a sermon which suggested a parallel between the Nazi persecution of German Catholics and the situation in Argentina. Several other priests have been arrested for "political meddling," but it has not been announced whether they also had been given jail sentences.

Father Carboni was arrested Monday after his sermon was reported to have caused a disturbance in which three women were injured.

Papal Encyclical

The priest first read a papal encyclical on Nazi persecutions of the Catholics and then added:

"The circumstances are applicable to the present epoch our country is living through. Then, as now here, children were imprisoned and disturbed by the action of the government and we, the clergymen, are libeled, persecuted and arrested."

The Catholic press, which until Wednesday had remained silent on the controversy issued a second statement Thursday.

The Catholic newspaper, *El Pueblo*, commented by printing an address made by Pope Pius XII on Nov. 2 in which the Pope said:

"It should be clearly and consistently asserted that the power of the church is not limited exclusively to religious affairs, as is sometimes said. On the contrary, everything related to natural law, its enunciation, interpretation and application belong under their moral implications to the church's jurisdiction. . . . We notice today trends and thoughts that try to prevent and restrain the power of the bishops . . ."

OBSERVATIONS

The above United Press article will give us some idea of the conflict that is taking place in Argentina. The Roman Catholic religion is the State religion in that country, and yet the civil ruler of the country is trying to declare his freedom from the domination of the Roman Church and to establish the separation of Church and State. He is running into difficulty in this matter because the Roman Church has always been slow to relinquish its hold upon any nation of the world and is seeking by all the powers that it can exercise to bring under its control nations that are free, such as Britain and the United States. If anyone thinks that it is not a cardinal doctrine with the Roman Church that the Pope and his hierarchy are superior to all civil

officers and that civil officers should submit to this religious authority, then let that one read what the priests are saying in Argentina and let that one note carefully that these priests quote the ruling of the Pope on this question. They are quoting a recent declaration by Pope Pius XII to show that the authority of the hierarchy does not extend only to religious matters, but also to civil affairs. This has been a doctrine of the Roman Church for many hundreds of years, and it was clearly proclaimed by Pius IX and he pronounced an anathema upon any person who would deny or question the right of the Pope to rule all civil authorities and to demand obedience from all.

No doubt, the Catholics will claim that it is the influence of the Communists that is causing the trouble in Buenos Aires. It may be possible that this conflict in Argentina is largely due to Communism, but then this is an evidence that Communism is a natural reaction from the tyranny of Catholicism. Instead, therefore, of accepting the Catholic propaganda to the effect that Catholicism is the panacea for Communism, we see again that the reverse is true. Catholicism is the cause of Communism. When people have been controlled and dominated by a foreign power and Communism comes along and offers them freedom from this domination, promises them individual respect and democratic rule, then we should expect people to embrace this opportunity to find freedom. The tragedy is that Communism is just another type of tyranny and will not, therefore, fulfill the hopes of the people whom it deceives.

The point of this whole article, however, is the emphasis that is placed upon the fact that where either Catholicism or Communism controls the people, there is no freedom. Special emphasis is given to the point that Catholics will not relinquish their hold nor will they spare any expense of money or life in order to secure a death grip upon even the United States.

Warns Churches of Aiding Fascism

Missionary Tells National Council of 'Clericalism' Threat in Latin America

BOSTON, Dec. 1 (AP)—A Methodist missionary reported to the National Council of Churches today that "religious persecution, Fascism and clericalism" are greater threats to democracy in Latin America than Communism.

The Rev. B. Foster Stockwell, president of Union Theological Seminary, Buenos Aires, Argentina, said in a talk at the annual meeting of the National Council's Division of Foreign Missions:

"Our best friends in Latin America are profoundly disturbed by our professions of democracy on the one hand, and on the other by the complacency of active support we have shown toward the Fascist regimes like those of Venezuela, Colombia or Spain."

He said Protestantism in Latin America is helping "in laying surer foundations for political democracy and international understanding" but "Roman Catholicism, when left to develop along its own lines, becomes a totalitarian form of religion."

In Latin America, "this kind of religion has been on the side of totalitarian forms of government," he said.

"Those of us who have lived for years in Latin America and have observed at first hand the life of those countries cannot but believe," he said, "that there is a relation between the kind of religion they profess and the kind of social and political life they have."—*St. Louis Post-Dispatch*, Dec. 1, 1954.

OBSERVATIONS

The above report from a missionary who has been living in Argentina for years should get special attention from all non-Catholics in this country. Here is a point that the VOICE OF FREEDOM raises as a vital issue. It is the purpose of this paper to alert people to the fact that Roman Catholicism is a totalitarian power and that it, therefore, robs people under its control of their religious freedom. That the Catholics are gaining favor and extending their hold upon American people is a point too obvious to have to be argued. As they gain power, they gain control; as we lose interest in their growth, we are losing concern for our freedom.

This missionary says that there is a relationship between the kind of religion that people profess and the kind of social and political life that they have. This should not need any proof, but if it is questioned, then the condition in Argentina, Colombia, Spain and Venezuela is proof enough. The Catholic powers will be found favoring anything in the United States that looks toward regimentation and control of the people. The so-called "Right to Work Law" may contain elements that many non-Catholics do not favor since they are led to believe that it is against the interest of organized labor. Those who favor the law contend, however, that it is in the interest of the freedom of the individual and the choice of a man to work or not to work on conditions that suit him. The fact that the Church is against it lends strength to this contention. The only point made in this connection is that the Roman Catholic Church is fighting "might and main" with the organized powers in this respect and it is opposing the "Right to Work Law" everywhere. The Catholics could not be for the freedom of the individual!

The VOICE OF FREEDOM may be "a voice crying in the wilderness," but nevertheless, it will continue to shout to the people: "Your freedom is threatened."

* * *

Have you renewed your subscription?

That Word "Christmas"

After about 50 years using the word and practice of Christmas I learned it was "Christismesse" or Mass to Christ—a sacrament. We gave gifts in the name of a

mass to Christ. Jesus said, "whatever ye do in word or deed, do ALL in name of Jesus." All would exclude gifts, cards, etc. in the name of a Mass to Christ by Canon Law of the Pope of Rome. When we even use the word "Christmas" we place ourselves in the position as Christians of committing spiritual fornication. Are we to accede to the Pope of Rome? or are we going to do all in name of Christ? Can we say we are trying to expose Catholic idolatry and yet practice it ourselves?

We see in a liquor store a "Christmas Bell" ringing beside a bottle of whiskey—perhaps it is being thereby blest. We see in the tavern window a huge "Christmas Tree"—the idol to Christ. These places are both Catholic. Do we accede to these idolatrous practices.

If "Christmas" did represent our Saviour's birthday (which it does not) why not every Christian giving every cent they spend for "Christmas" to the Lord and not each other? The gift-giving is mentioned in Rev. 8 how people rejoiced, etc. Galatians also were rebuked for keeping Holy days and feast days.

Let us keep ourselves free of the Roman yoke on "Christmas," "Easter," "Hallow'en," "Good Friday" and all the rest, else if we do not we will be no better than the idolaters we try to expose. Keep up your wonderful work and I believe the enemy is already busy trying to counteract what has already been shown by their own laws and canons and traditions. So let us steer clear of traditions and practices from the "Seat of Satan."

MRS. M. F. PRUETT

P.S. I sure enjoyed the way the Alabama brother assisted Mr. Dean with the truth by prophecies fulfilled by the R. C. Church.

Also am answering the 25 questions in the November issue.

* * *

Have you renewed your subscription?

"Upon This Rock"

PERRY B. COTHAM

While in the "parts of Caesarea Philippi," a city literally founded upon a rock, Jesus asked his disciples, "Who do men say that the Son of man is?" (Matthew 16: 13). Various answers were given: some had said that he was John the Baptist, risen from the dead; others thought of him as Elijah; and still others had said he was Jeremiah, or one of the prophets. Then the Lord put the question directly to them: "But who do you say that I am?" (Matthew 16: 15 R.S.V.). Then Peter made that most noble confession of his faith in Christ: "Thou art the Christ, the Son of the living God." Many things had led Peter to this conclusion. He had seen the miracles of our Lord; had thrilled to his matchless discourses, and had beheld his perfect life. Peter must have spoken the sentiments of the hearts of the other Apostles, as no one contradicted him.

Following Peter's confession of faith in Christ as God's Son, Jesus said to him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and gates of Hades shall not prevail against it." (Matthew 16: 17, 18 A.S.V.).

What Is the Rock?

There have been endless discussions over the meaning of the phrase, "Upon this rock," but you will note the following clearly suggested truths:

1. The church was not to be built upon Peter, but rather upon the *truth* he confessed, i.e., "Thou art the Christ, the Son of the living God." This truth is the bed-rock of Christianity! Christ as the Son of God, (not just a good man as the Modernists teach), is the truth that must be believed and confessed by every person in becoming a Christian (Acts 8: 37; Romans 10: 9, 10). The Lord's church is composed only of baptized penitent believers (Acts 2: 36-38, 47). Hence, belief in Christ's son-ship, and not in Peter's supremacy, is the faith essential to make a child of God.

Those who believe that the church was built upon Peter must think that Christ said here: "Peter, you are a rock, and upon you I will build my church." Then from this they infer the primacy of Peter over the other Apostles and even the whole church. But this is not what Jesus said, and certainly it is not what He meant.

There are three Greek words in Matthew 16: 18 that need to be carefully noted:

- (a) *Petros*—translated "Peter"—a noun, masculine gender, meaning a rock, a piece of rock.
- (b) *Petra*—translated "rock"—a noun, feminine gender, meaning the rock, a massive rock, as a great ledge (a different word).
- (c) *Ekklesia*—translated "church"—a noun, feminine gender, meaning the assembly, congregation, or called out, of the Lord's people.

"Thou art Peter (*Petros*) and upon this rock (*petra*) I will build my church (*ekklesia*)." Being familiar with the old rock city of Petra, hewn in the high cliffs of Edom, the Apostles understood the words of Jesus, "upon this *petra* I will build my church," to mean that He would build His *ekklesia* upon the great truth Simon had confessed—the Son-ship and Divinity of Christ.

Again, Christ is the "tried stone" of Isaiah's prophecy, the "sure foundation" of the church.

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isaiah 28: 16; cf. I Peter 2: 3-8).

That the church is built upon Jesus Christ as the Son of God, and not upon

Simon Peter, is further confirmed by the words of the Apostle Paul:

"For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Corinthians 3: 11). ". . . and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone" (Ephesians 2: 20).

Hence, only the church of our Lord, is built upon that massive rock foundation, Jesus the Christ, the Son of God.

2. The "kingdom of heaven" (Matthew 16: 19) is not the eternal kingdom of heaven after this life, but the church of our Lord here upon this earth, the kingdom or body of Christ, which is the family of God (cf. Colossians 1: 13, 14; Hebrews 12: 23, 28; Revelation 1: 9; I Corinthians 12: 20, 27; Ephesians 1: 22, 23; I Timothy 3: 15). The church had not been built at this time but was established soon thereafter, that is, on the first Pentecost after the resurrection of Christ (Acts 2).

3. The powers of the Hadean world could not prevent Christ from building his church by detaining Him in the grave (Acts 2: 24; Hebrews 12: 28)! Christ *determined* to build his church. This He did!

4. Christ gave to Peter "the keys of the kingdom of heaven"—the authority to tell people how to enter the church. But this same power was likewise given to all the Apostles (Matthews 18: 18). Whatever Peter and the other Apostles bound or loosed on earth was also bound, loosed, or ratified, in heaven, i.e., the terms of salvation and all the affairs of the church. The Apostles were guided into all truth by the Holy Spirit (John 16: 13).

However, honor was bestowed upon Peter in preaching the gospel to the Israelites on Pentecost (Acts 2) and first opening the doors of the kingdom to the Gentiles at the house of Cornelius (Acts 10). With his "keys" he opened the doors alike to both Jews and Gentiles.

But the question is not, "Was Peter prominent?", but "Was Peter the head of the church and were the bishops of Rome his successors?"

Our Lord did not give to Peter any ecclesiastical primacy (as claimed by some religionists today) for the following reasons:

1. The other Apostles had the baptism of the Holy Spirit directly from Christ and were equally inspired to bind and loose (Matthew 18: 18; John 20: 21-23; Acts 1: 8; 2: 1-4).

2. The Apostles had no idea that Christ intended to set Peter over them as their head, and the head of the church. At a later date than the conversation at Caesarea Philippi, Salome, with her two sons, came to Christ and requested that they should obtain the high places in the kingdom (Matthew 20: 20-29; Mark 10: 35-45). And even at the last Supper there was a contention among the Twelve as to who "should be accounted the greatest" (Luke 22: 24-30). It seems strange that if Christ had already given this place to Peter they did not know of it.

3. Peter called himself "an apostle" (I Peter 1: 1) and "a fellow elder" (I Peter 5: 11), but he never spoke of himself as the head of the church on earth. He also said that Christians were "living stones, built upon Christ" (I Peter 2: 5-8).

4. After the church was established and the Apostles were guided into all truth by the Spirit, they never referred to Peter as their head or the head of the church, but they did teach that Christ is the head of the church and that he has all power both in heaven and on earth (Colossians 1: 18; Matthew 28: 18). Since Paul said he was not a "whit behind the very chiefest apostles" (II Corinthians 11: 5; 12: 11), then he was head of the church, too, if Peter was, for he had all that any of the other Apostles had.

5. Peter was a married man (Matthew 8:14), and still had a wife several years after the church had been established (I Corinthians 9: 5). This is contrary to practice of those who claim to be the successors of Peter.

6. Peter would not accept worship from man (Acts 10: 25, 26) and neither was he infallible (Galatians 2: 11, 12).

The fact is, the ecclesiastical supremacy of Peter is nowhere affirmed by Christ, claimed by Peter, or acknowledged by the rest of the Twelve.

But grant all that is alleged to be taught in Matthew 16: 18, there is still wanting the evidence that Peter was ever bishop of Rome, or that, if he occupied that position, he could (or did) transmit his personal prerogative to any successor. A man cannot transmit his personal character to any one. The Apostles were appointed directly by the Lord, and had no successors.

Thus the papal claim rests upon *three false assumptions*: (1) That Peter had supreme authority in the church. (2) That Peter was the first bishop of Rome. (3) That the peculiar powers of Peter passed at his death from his person to his successor in the office he vacated, and, in turn, to succeeding successors of him. Consequently, the claim to "church authority," believed by many, rests entirely upon a fallacious foundation, easily exposed by the simplicity of gospel teaching.

The Church Built Upon Divine Foundation

The foundation of a building is the secret of its strength and durability. The finest structure erected upon a weak and faulty foundation cannot stand. The Lord's church is built upon a divine foundation—a foundation that cannot be moved. Here is a vital difference between the Lord's church and the institutions of men. Organizations built by men upon the faulty foundations of human creeds, philosophies, and speculations, are sure to fall with the passing of time. The Bible and the church of Christ are among the things that cannot be shaken. "Except the Lord build the house, they labor in vain that build it." (Psalms 127: 1).

Will you, dear friend, not plant your feet

on the solid rock of divine truth that Christ is God's Son and obey the Lord all the days of your life on earth, that heaven may be your home in the sweet after-while?

"Some build their hopes on the ever-drifting sand,
Some on their fame, or their treasure or their land;
Mine's on the Rock that forever shall stand,
Jesus, the 'Rock of Ages'."

—S. S. Journal

Letters

Mr. G. C. Brewer, Editor
Voice of Freedom
Freedom Press, Inc.
Nashville, Tenn.

Dear Sir:

As of this date, I have received a copy of your publication called "VOICE OF FREEDOM." It also seems evident that someone has subscribed to one year's publication of this trash in my name without my knowledge.

Being a Catholic, I'm not only proud of my Religion and its teachings, but I believe them so strongly that I'd go to any means of stopping your kind of forced reading.

Therefore, I demand that this trash never be sent to my home again. If not stopped immediately, perhaps the courts can stop it for me.

—Signed:
L. E. VASKE
241 No. 54th St.
Birmingham, Ala.

We do not force anyone to read our literature: We only offer them an opportunity. We will stop sending the paper to this man. He could refuse to take it from the postman, but he cannot do anything in the Court. This is *not yet* a Catholic Country.

Since he would go "to any means" to stop the paper he might try killing the editor. That is good Catholic practice.

—Editor.

December 15, 1954
Box 252
Piedmont, Alabama

G. C. Brewer, Editor
Voice of Freedom
Box 5153
Memphis, Tennessee
Dear Brother Brewer:

I am receiving the VOICE OF FREEDOM and enjoy it very much. I am trying to get others to subscribe to it also. It should be sent into every Catholic home in America.

I have just finished reading the book of Martyrs written in the sixteenth Century and if only a part of it is true it is enough to make the Angels of Heaven weep. I confess I did not know that any thing under Heaven had been, or could be, as wicked as the Catholic Church was in those days. According to this history poor

Christians were tortured in every way their men of hell could devise. They were burnt at the stake, torn limb from limb, little children's brains dashed out in the presence of their parents who were forced to watch this awful spectacle and then tortured to death themselves. This is only a few of a thousand ways they had of torturing Christians because they would not join up.

Every preacher and Bible teacher in the land should fight this Arch enemy of our Lord and Saviour with every ounce of his strength as long as breath is in him. Keep up the good work and may our God bless you with many years of service in the vineyard.

In Christian love
JOHNNY PAYNE

Thank you Bro. Payne—Editor.

Tacoma, Wash.
Nov. 30, 1954.

Voice of Freedom,
110 Seventh Ave.,
Nashville, Tenn.

Dear Friends:

Recently the writer received a copy of the VOICE OF FREEDOM through the mail. It is most interesting, and well written. It recalls to the writer's mind a similar publication published some many years ago, known as the *Menace*. It was a very energetic and aggressive magazine. It, unfortunately, disappeared some years ago. It is very comforting to know that another has arisen to take its place. The world has much to thank the VOICE OF FREEDOM for, without its untiring efforts, how would we trusting and unsuspecting people become acquainted with the insidious and misleading propaganda of the Catholic Church. Imagine the thousands of souls that will be delivered from the cleverly drawn web of Catholicism, once they have been privileged to read the fruit of the works of your able, and fruitful writers. After a close and thorough reading of the VOICE OF FREEDOM, the writer has come to the conclusion that your writers are not very well acquainted with the Catholic Church, its laws, its teaching, its ways, nor its members. Truly, it has been said that the misinformed are the ones most willing to teach the ignorant.

C. P. DRESSLER,
Box 664,
Tacoma, Wash.

Tacoma, Wash.,
Dec. 5, 1954.

Voice of Freedom,
110 Seventh Ave., North,
Nashville, Tenn.

Dear Friends:

It seems strange, indeed, that your writers who claim to present the truth, the whole truth, and nothing but the truth, could be the authors of such misleading and distorted statements as appeared in the November issue of the VOICE OF FREEDOM. The writer does not propose to call to your attention the entire contents of the copy read by him; he would like to com-

ment briefly upon some of your writers' statements. As regards your writer's comments in reference to an advertisement of the Knights of Columbus, it is stated, and I quote, "Where has the Propagandist, and the Knights of Columbus ever read of Protestants killing Catholics?" In reading History of Religious Wars, this writer has found many references of Protestants killing Catholics, also of Protestants killing their Protestant Brothers, and of the dainty manner in which their enemies were disposed of. Perhaps the above has merely escaped the observation of your writers. The perennial charge of persecution is raised by the VOICE OF FREEDOM, seemingly some one has not kept abreast of current news. At the recent conference of the Council of Churches, held at Evanston, Ill.; the charge of persecution of (Christians) in Catholic countries was dismissed by the members of the Council as being unsubstantiated. The charge of persecution presumably does to some folks afford pleasurable reading, as do other highly colored stories directed toward the Catholic Church. It is realized, of course, that the VOICE OF FREEDOM is written for non-Catholic readers, and few of them are acquainted with what is, and what is not true of the Church, or of the Catholics. It is very apparent that your writers have much to learn about the Church; it might be best for them to really seek a true understanding of the Church before teaching others about it. About one hundred years ago a John Henry Newman, a very bitter enemy of the Church, decided that for him to attack the faith, he must needs become thoroughly acquainted with the subject. Strangely enough, in the end, he became a Priest, later a Cardinal. The VOICE OF FREEDOM would have the attitude of a Mr. Overlander of New Jersey as being the attitude of the Church, and of all Catholics, else why was it published? Such good men as James and John wished to call down the fires of Heaven, and to destroy with it, those who at the time, opposed the Lord. What would your writers make of that incident? The writer did not, in the VOICE OF FREEDOM, find any claim that it represents any Christian body, and he feels that such is the case. Merely being acquainted with the Scriptures does not make one a Christian. A Mr. Ingersoll in his day was one very well acquainted with the Bible, he however read it in an attempt to prove there was no God. The writers of the VOICE OF FREEDOM apparently read the Bible hoping to prove that the Catholic faith is but the works of the Devil.

Very sincerely,
Box 664,
Tacoma, Wash.

December 16, 1954

Mr. C. P. Dressler
Box 664
Tacoma, Washington
Dear Brother Dressler:

Your letter of November 30, 1954, addressed to the VOICE OF FREEDOM, has

come to the attention of the editor of that paper. It was very sweet of you to write to us and speak so highly of the efforts that we are making to inform the people. You seem to think that the VOICE OF FREEDOM has arisen to take the place of the *Menace*, which had the misfortune to "fold up" many years ago. Some of us remember the *Menace*, but the VOICE OF FREEDOM has had no thought of taking its place. We are thoroughly in agreement with the purpose for which the *Menace* was published, that of "containing Catholicism" or of alerting the people to the danger to our freedom which we see in the growth of the Roman Catholic influence and power in the United States. We do not attempt to imitate the style of the *Menace* or to use all the methods that that paper used. You speak of the "misfortune" that this paper no longer exists. Your irony is good, but your logic is exceedingly fallacious. The *Menace* is no longer published, that is true, but that the work of the *Menace* has died is far from true; and the implication in your logic that the VOICE OF FREEDOM, a small and unpretentious paper, can not hope to have any effect against the giant of power which is the Roman Catholic Church does not discourage us. Mr. Robert J. Long was the editor of the *Menace*, and some of his work has been preserved in the form of books and they are accessible to those of us who still fight on. And as to a small and insignificant effort being unworthy of attention, we might recall that once there was a humble fisherman by the name of Simon Peter; he was an uneducated man and evidently a poor man, who lived by his labor and his labor was that not of an influential person, but of an ordinary, poor and illiterate man. He later became a preacher. He wrote two letters, both of them consisting of eight chapters, and these chapters are not long. Therefore, the whole output from the pen of Peter would not make an average article in our daily newspapers. He warned against persons who would bring in "damnable heresies"; but, no doubt, the heretics of that day thought that he was too insignificant to attract any attention. But in some way the voice of Peter has been heard through every generation from his day to our day although he has been misrepresented, and men today, claiming to be his successors who do not resemble him in spirit or doctrine, are claiming their authority from him. Nevertheless, he is still speaking against those who bring in "damnable heresies," and we are encouraged by his influence to believe that our weak voice may be heard from Nashville to Tacoma, Washington and from the year 1952 to the year of the Judgment. Do you suppose our hope in this respect is entirely vain? At least, here is an echo from Tacoma.

Your irony and your sarcasm might not be discerned by some of our readers

if you had not written the last two sentences of your letter and then accompanied your letter with a two-page article endeavoring to correct us. (The article is not signed, but it is from the same "Sincere Box." If there is anything we like, it is a sincere P.O. Box.) You seem to think that the writers of the VOICE OF FREEDOM are uninformed regarding Catholic doctrine. (Some of our writers are converted Catholic priests. They knew enough about Catholic teaching to make poor Catholics believe they could even save them or anathematize them, but still when they left the Catholic Church, of course, they forgot everything they had ever been taught!) This is no insult because none of us claim to "know it all." We do not know anybody who claims that except the Roman Catholics! When we talk about the Roman Catholics, we are always careful to quote from their authoritative works. We have access to the "Canon Law," to the "Catholic Encyclopedia," to many other books and to something less than a million tracts, all put out by ecclesiastical authority. We find that our trouble is not that we do not have information but, believe it or not, the thing that stirs the anger of the Catholics is that we do have the information. However, since you, Mr. Dressler, are evidently a Catholic, our information is to the effect that you are now allowed to read anything that would give you correct information, and even if you should read the word of God, you are not allowed to take it for what it says; you are compelled to appeal to your "teaching authority" for interpretation and information. So, my dear brother, we will not blame you if you are short on information concerning anything currently happening or anything in the records of history.

Since we are writing you, we will just make answer to the article which you sent us and then we will publish your letter, your article and our answer all together. You see, the VOICE OF FREEDOM believes in freedom of speech, freedom of press, freedom of religion and freedom of conscience. We let you say what you want to say about us in our pages and then we reserve the right to make answer to what you say; then the readers can take their choice between believing what you say or believing that our answer refutes your charges and sets forth the truth.

You think we miss the point when we said that the Catholics could not cite where the Protestants have killed Catholics. You think that history records plenty of cases where Protestants have killed Catholics and Protestants have killed Protestant. Now, we are free to admit that you have a point here, and if you had been reading our paper very long, you would have seen this fact set forth. If you could get hold of a copy of our issue of July, 1953 and read an editorial headed "Authori-

tarian Powers Are Always Persecuting Powers," you might get some information that you could use when you want to make the point that you make against us. You are right—Protestants have killed Catholics, but does history record where any organization of Protestants has made it a basic law to persecute heretics, and that would mean anyone who does not accept the authority and the declaration of principles set forth by that organization? Is there in existence today any organization of non-Catholics that claims to represent God on earth and to contain all true religious and moral principles and to pronounce all who do not accept these principles as deserving of persecution and of death? If you can find any such group as that on earth, we will join you in denouncing them as unscriptural and un-American and as an enemy of the freedom that we enjoy today. We honestly do not know of any such non-Catholic organization except Communist groups and these, of course, are not religious.

You refer to the Evanston, Illinois Council of Churches, and you say they dismissed the charge that Protestants are suffering in Catholic countries as unsubstantiated. We do not know all that was done in that conference, but we think you must be mistaken as to this decision. Since there were some Communists in that conference, at least there were religionists from Iron Curtain countries, it is more likely that they decided that the persecution of Catholics in Communist countries is a fable rather than what you think they decided. The Catholics were not represented in that conference, and it is not very probable that many of the groups who participated in the conference were very friendly toward the Roman Catholic Church. And if the conference refused to discuss and pronounce upon what is happening to Christians in Italy and in South America, it was because they did not want a discussion of what the Communist countries are doing for the Catholics, and they probably suppressed all discussions of persecutions. We have read some of the reports of that conference of the Council of Churches, and we know that some who were speaking too much in favor of Iron Curtain countries were called down by the ruling Chairman.

Regardless of what that Evanston council said, we know that Protestants are being persecuted in Catholic countries. We have the authentic and substantiated reports. We also have Catholic denials, and this has been discussed in our pages. Sorry you did not see this discussion. You should read the VOICE OF FREEDOM every month.

As to your reference to Mr. John Henry Newman, we have only a word to say. We are acquainted with this man and we have sung his "Lead Kindly Light" for many years. The point here

is a characteristic of Roman Catholic argument. You always emphasize such cases as this and put men who turn to the Catholic Church from Protestantism upon a pedestal and shout for the attention of the world to their change. We can counter with citing ten times more cases of men who have turned from Catholicism to Christianity. Even in this issue of our paper we are carrying a sermon preached by a former Catholic priest. We have had sermons from other converted Catholic priests in these pages often. But then we could remind you of the monk named Martin Luther who read the word of God and found out that Roman Catholic claims are not Scriptural. He later learned that their claims are not historically correct; that the power which the Pope claims is a blasphemous assumption and that the devotion that Catholics offer to men and to "saints" is idolatry.

At any rate, we are glad you have read the paper, and your letter and your reply, despite the ill-concealed sarcasm, gives evidence that our paper is not wholly ineffective. When you feel like writing again, please remember, we believe in free discussions. Come on in, the water is fine.

Faithfully yours,
G. C. BREWER

"From Catholic Priest to Christian"

Sermon by C. F. Falconer delivered to the Kirkwood Church of Christ, Atlanta, Ga.

"May I please preface my talk here this afternoon with two observations: The first observation is that I am by no means a speaker. If I had my way, I would have someone else gifted as a preacher, speak for me. But as poor as I am, I'm mindful of the Scriptures, which place an obligation on me—an obligation to tell others that I had found the Christ. Remember in the first chapter of John (1: 41)—as soon as Andrew knew Christ, he told Peter—'He first findeth his own brother Simon, and saith unto him, we have found the Messiah, the Christ.' Further in John, we see the Samaritan woman who had found Christ. . . . 'The woman then left her waterpot, and went her way into the city, and saith to the men, Come see a man which told me all things that ever I did. Is He not the Christ?' Again, in Mark (5: 19)—the man 'cleansed of the devil' prayed Christ that he might stay with Him.' 'However, Jesus suffered him not, but saith unto him, 'Go home to thy friends and tell them what great things the Lord hath done for thee'. These are but a few passages in the word of God that place a stress on a new born in Christ, to witness for Him. And that is what I'm doing today—witnessing for Christ. I'm not going to expound, in a detailed and theological manner, the errors existing against Christ's Church today—that's the work of a person much more qualified than I. I only want

to tell how I found the Christ—simply, and in my own manner.

The second observation I want to make is this: it is not the purpose of my talk to arouse hatred or prejudice. A sermon given in this manner is detestable to God and to every Christian for its falsity. God loves the souls of men and desires their salvation, and it is with this attitude of trying to save the souls of men that I am here.

In the summer of 1932 I finished high school and left home to enroll in a mid-western Catholic College to study engineering. The college was staffed largely by priests, a very fine body of men whom I came greatly to admire. After a semester, I decided I wanted to serve God as they did, and so entered preliminary studies for the priesthood. In the next four years I studied the Sacred Scriptures, philosophy, logic, ethics, theology, and the arts and sciences, as did all theological students. After graduation from college I was sent to a large Seminary, where I spent four more years in constant preparation for the ministry. Why in all those eight years I did not see what I see now is hard to explain. Like many others in error today, I had ears that did not hear, and eyes that did not see: accepting doctrine that would deceive even the elect. I was like the man Paul spoke of in Timothy 2: 7—"ever learning, yet never able to come to a knowledge of the truth."

In any event, I was ordained a priest in the Roman Catholic Church in the summer of 1940, and sent to a large parish to act as assistant pastor. Up to now, I had been as happy as any man in the service of God could be, and having become a priest, I reached the peak of happiness. For a while this happiness continued, and I had an unbounded zeal for the work of God. But gradually, where it started I don't know, I began to doubt. It wasn't any great thing, but seemed to me then, a series of small things. I remember dwelling on the meekness of Peter and the Apostles . . . how they preached that they were but men and lowly servants, having no fine earthly possessions . . . no finery. How Peter commanded Cornelius, when Cornelius fell at his feet, to "Stand up, for I myself am a man." And then wondering about the successor of Peter, clothed in ermine and jewels, carried about on the shoulders of men, being knelt to . . . wondering about kissing my Bishop's ring and kneeling when I met him. I remembered more than several vague, uneasy moments, when I tried to explain some particular doctrine of the Church to would-be converts. Like the time a very fine old man accompanied his daughter to an instruction I was holding. We were talking about the Virgin Mary, and he asked me to back up what I said from Scriptures. I went into detail on telling him how the Church had the authority to interpret the Scriptures and formulate dogmas that were inherent, if not evident. He just smiled and said "Father, you're a good and pious man, but there's one thing you lack—knowledge of

the Word of God." I felt indignant, but somehow that remark worried me for a long time. I remember, too, the feeling that accepting a stipend for the celebration of the Mass was somehow not right. I remember one day trying hard to justify Purgatory in a class, and finding myself fighting a hollow feeling of insecurity, and many other little events, leading up to a troubled and fretful mind. Finally I became miserable in the thought that I was fast becoming a hypocrite in the eyes of God—performing the work in His church with but half a heart. So I carried my problems to several priestly friends—they were much concerned, each one, and pointed out to me that it was wrong to let doubts against the Church grow in my mind; and that the only thing to do was to forcibly reject these doubts and give myself to the wisdom of the Catholic Church. After all, for these many centuries, was not the Church the guardian of the Faith and interpreter of the Scriptures? I agreed, for this had always been my basic belief and teaching. So I tried to throw away all doubts, but they wouldn't go.

Then came the time when I decided on a definite course of action. One day I visited with a very scholarly priest who was teaching a theological seminary at a State University. I pointed out my troubles to him and was very much surprised to find that he agreed that my doubts were not peculiar to myself—that he himself had decided to leave the priesthood several days before I came to visit him. He also agreed that were I to stay in the ministry, the action would be hypocritical. That I should leave the Church until I could resolve my doubts, and return with peace of mind. A few days later, I wrote my Bishop a letter, and left the Catholic Church as a priest.

World War II was going on then, and so I enlisted in the Marine Corps, and, after Boot training, went overseas. There I had a great deal of time to discuss with ministers of various faiths, my problems. And sorry to say, instead of becoming enlightened, I became hopelessly confused. All of them took great pains in telling me why they thought their Church was the true one. And actually, each one's stand at that time proved to be reasonable and logical, according to argument. So, when the war ended, and I came home, I think I was deeply set in the frame of mind so prevalent in people today—that each religious body, so called, seems reasonable on explanation, and therefore, all were tending toward the same goal: the worship of God. And that actually one Church was as good as another. I adopted this attitude, not so much on actually believing it, but on the fact that it would at least dull my frustration. This continued for about three years after my discharge from service—and then came an event that led me to the opening of my heart and soul. I was sitting outside the office of a man named J. R. Hoile, one day, waiting to see him on business. His door was open and he was talking to

a friend about some Church matter, I knew the friend was perturbed, from the sound of his voice, and he was asking Mr. Hoile what to do about the matter. I couldn't help smiling waiting to hear what Mr. Hoile's answer would be. When it came, it froze the smile on my face completely—I heard an answer that was different than any I had yet heard. He said, "Let's see what Christ has to say about this." This may sound melodramatic to you, but that moment gave me the first key to all my problems. Here I'd been going to men, asking them what they *thought* Christ wanted me to do—to priests, Bishops, Councils, catechisms, theologians, professors. And never once went to Christ, to ask Him about Himself. What a tragic parody on human nature...how blind can a man be?

Well, I forgot my business and when I got in to see Mr. Hoile, I asked him what Church he was a member of. He said, "The Church of Christ" and explained why he was a member. I told him I'd been a Catholic priest, and would like very much to see his preacher and discuss things with him...so he sent a man around to see me, by the name of Paul Hunton. And this is what Paul told me at the beginning of our discussions... "Jim, one of two things is going to happen when we finish our study: either you're going to become a Christian or I'm going to become a Catholic." The first thing we had to be clear on was this: Did I believe that the Sacred Scriptures was the *complete* Word of God, the *sole* authority for the way of Christ, the *only* source through which salvation was to be found? Was it not given, this Word of God, by inspiration of God, 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? (II Tim: 16) That if we could not find a "Thus saith the Lord" were we not to remain silent, neither adding to nor taking from? There was no question but that this was true. To disagree would be to deny Christ and I couldn't disagree. Can anyone? I defy a man to truly profess Christ, and yet say His word is not the sole authority on that profession. That's why I couldn't argue with Paul, as I had with others. Was he that good? No. But he wasn't speaking Paul, he was quoting Christ.

Once having opened my eyes to this fundamental truth, I found the Church of Christ—right here in the Scriptures. And I embraced it. And having found it, I saw clearly the errors of my beliefs up to then. I saw the falsities of the doctrines I had been teaching as a Catholic priest, starting from Baptism and going on through the Infallibility of the Pope, successor to Peter, the cult of the worship of Mary, the doctrine of Purgatory, the celebration of the Mass, the doctrine of indulgences, the hierarchy of priests, bishops, monsignors, archbishops, cardinals, Pope—all of these things stood out in stark contrast to the Word of God... and when something stands out

in stark contrast to the Word of God that thing is false and damnable.

Let me dwell for just a few more minutes of this talk, on one or two doctrines of the Catholic Church that form its basic tenets. You are all well versed in Baptism—and all the necessity of immersion—the Scriptures clearly teaching it and excluding all other forms. So no need to dwell on it. I want to view the doctrine on the Infallibility of the Pope—that he is successor to Peter, infallible in his pronouncements on faith and morals, holding in his hands the keys of the Kingdom of God. If Catholics could clearly see the error here, how many more souls would be saved to Christ. Let me read something here, from a man who can tell you in a much more forceful manner, what I could but feebly say. In the Vatican Council of 1870, called together by the Catholic Church to vote on the dogma that the Pope was infallible, arose an eminent Bishop of the Church—Bishop Strossmayer. With the Pope present, along with the ruling hierarchy of the Church, he made the following plea: "Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the Old and the New Testaments, and have asked these venerable monuments of truth to make known to me if the holy pontiff, who resides here, is truly the successor to St. Peter, vicar of Jesus Christ and infallible doctor of the Church. I have then opened these sacred pages. Shall I dare say it? I have found nothing near or far that sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find in the apostolic Church no question of a Pope, successor to St. Peter, and vicar of Jesus Christ, any more than of a Mahomet who did not then exist.

Finding no trace of the papacy in the days of the Apostles, I said to myself, 'I shall find what I am in search of in the annals of the church! Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop St. Augustine. This pious doctor, the honor and glory of the Catholic Church, was secretary in the council of Melvie. In the degrees of this venerable assembly are to be found these significant words—'Whosoever wills to appeal to those beyond the sea shall not be received by anyone in Africa to the communion.' The bishops of Africa acknowledged the Bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth Council of Carthage, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from bishops, priests or clerics from Africa, and that he should not introduce human pride into the Church.

I come now to speak of the great argument, which you mentioned before, to establish the primacy of the bishop of Rome by the rock (petra). If this were true, the

dispute would be at an end: but our forefathers, and they certainly knew something, did not think of it as we do. St. Hilary in his second book on the Trinity says 'The Rock (petra) is the blessed and only rock of the faith confessed by the mouth of St. Peter; and in his sixth book of the Trinity he says, 'It is on this rock of the confession of faith that the church is built.' Of all the doctors of antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the first Epistle of St. John; 'What do the words mean, I will build my Church on this rock? On this faith, on that which said, Thou art the Christ, the Son of the Living God.' In his treatise on St. John we find this most significant phrase... 'On this rock which thou has confessed I will build my church, since Christ was the rock'. The great bishop believed so little that the church was built on Peter that he said to the people in his thirteenth sermon, 'Thou art Peter, and on this rock (petra) which thou hast confessed, on this rock which hast known, saying, Thou art Christ, Son of the Living God, I will build my Church—upon myself, who am the Son of the Living God: I will build it on Me, and not Me on thee'. That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time.

Ah, if He who reigns above, wishes to punish us, making His hand fall heavily on us, He has only to let us make Pius IX a god, as we have made a goddess of the Blessed Virgin. Stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourself. Save the church from the shipwreck which threatens her, asking from the Holy Scriptures *alone* for the rule of faith which we ought to believe and to profess. I have spoken: may God help me."

Taken from: the SPEECH BEFORE THE VATICAN COUNCIL,

June 2, 1870, made by

Bishop Joseph G. Strossmayer

About the Virgin Mary: I now speak out of respect for Mary, the mother of Jesus, according to the flesh. The Bible teaches me that if ever there was a woman on the face of the earth that was highly honored by the Lord God, that woman was Mary. The Bible also teaches me that if there ever was a pure and holy woman on earth, that woman was Mary, otherwise God would not have chosen her the Mother of Jesus according to the flesh. But that she is the Divine Mediatrix between God and man—that none can come to Jesus save through her—is branded a lie by the Scriptures. Listen to the Word of God (I Tim: 5) "For there is One God, and one Mediator between God and men, the man Christ Jesus". ONE. Take your choice... the word of a council... or the testimony of Jesus Christ.

On purgatory, that there is a place where souls go to expiate their sins, who, though not committed to Hell, must be purged of

impurities before entering Heaven. Let me quote one Scripture. Remember the story of the rich man and Lazarus—how the rich man died and went to Hell—and besought Abraham to send Lazarus to dip his finger in water and cool his thirst? But Abraham said 'Between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us'.

There is not time here to continue further against error. In fact, it is not necessary. If you doubt, if you seek clarification, open the Word of God and you will find the Truth.

And now I thank God for the grace of opening my heart and soul to His ways. I thank God for Brother Hoile's living the truths of the Bible that opened my eyes. And I thank God for a man like Paul Hunton, who, like another Paul, is dedicated to the highest work on earth—working to save the souls of men for Christ. He is patient, humble, learned, and a consecrated Christian.

One more word, you as Christians, are fortunate in that you have the jewel of great price—that you have the Word of God in its truth and saving graces. Please don't just accept it for granted—as just a part of your life here on earth. It is your whole life, your very being, your promise of eternal happiness. You are disciples, to take this jewel of great price, and show to all, that you might know the glory of bringing souls to Christ.

Questions Answered

In the November issue of the VOICE OF FREEDOM we published a list of twenty-five questions which are found in the Preface to the new edition of the pamphlet entitled "Catholic Religion Proved by Protestant Bible". We published these questions without answers because we hoped thereby to create an interest in the minds of our readers in the questions and answers. It was our hope that the readers would attempt to answer the questions for themselves—which, no doubt, some of them could do—but even those who could do this would be interested in hearing the other man's answer also. Then in the December issue of our paper we pointed out that these questions that appeared as a preamble in this pamphlet were later asked and answered in the tract, and then under the heading "Comment" the author of the tract supplemented his answer with comment. We took this matter up and went through about eleven questions, under the heading "Cross Questions and Silly Answers." If our readers have followed us through those eleven questions, they will be ready now to take up the remaining fourteen questions with the Catholic's answers, the comments and the observations of the editor of the VOICE OF FREEDOM following.

Since, at least, five or six of these questions that we are taking up in this issue, as well as those that preceded them, are all on the subject of the Bible, we shall

give brief "Observation" following each question, and then we shall give a complete discussion of these points in a longer article. In this we shall give some history of the Bible that is not accessible to the average man, and we shall also present the Catholics' idea of the Bible, their attitude toward it and their history in dealing with the word of God. If this one point can be made clear, the Catholics will be robbed of their whole argument. The basic point in our controversy with the Romanists is the point of authority. They recognize the Church as authority, and it is authoritarian. Roman Catholics are not free—they are compelled to submit to the authority of the Church and if any one of them, from a Cardinal down, dares to dispute the authority of the Pope, or even to question anything he does in an official capacity, he does it at the peril of his life. In order to keep people feeling that they must depend upon the Church for instruction, for authority and for salvation, it is absolutely necessary for the Catholics to discredit the word of God.

In answer to these questions, the readers will notice that the year 400 A.D. is mentioned in several of the questions and then questions are asked concerning the period between 400 A.D. and 1440 A.D. The non-Catholic reader may not see the significance of these dates. The year 400 A.D. refers to the actions of the Council of Carthage. This is when Jerome's Bible was accepted by the Council, adopted as the standard work of the Roman Church and pronounced infallible. Of course, the Roman Church did not exist at that time as it is today, for no Pope was then reigning. But this was the Council that they refer to when they mention the year 400 A.D. Then during the period from the rise of the Pope in the 7th century to the period of the Reformation in the 16th century the Catholics dominated the world, and their government was known as the Holy Roman Empire. Since they were in control of men's minds and lives at that period of time, they assume that no one could have access to the word of God except Catholic officials, and they trouble uninformed non-Catholics by asking them about what they could do in that age for light and truth if they had to depend upon the Bible. These points preceding the "Question" and "Answer" and "Comment" and "Observation" and then with the long treatment of the subject, which shall follow, we believe even persons who had never before given these points any thought will be fully informed in this matter and will see the fallacy of the Catholic contention, as well as the falsehoods which they attempt to perpetrate upon the public.

TWELVE

"Why is it impossible for modern non-Catholics to check over the work done by the Church previous to 400 A.D.?" The original writings were on frail material called papyrus, which had but temporary enduring qualities. While the books judged to be inspired

by the Catholic Church were carefully copied by her monks, those rejected at that time were allowed to disintegrate, for lack of further interest in them.

"Comment: What then is left for non-Catholics, except to trust the Catholic Church to have acted under divine inspiration; if, then, why not now?"

OBSERVATIONS BY THE EDITOR OF THE VOICE OF FREEDOM

It is not at all impossible for non-Catholics to "check over" the whole history of the Bible and to show, as will be done in this issue of our paper, that we are wholly independent of the Catholics for the word of God. Even, however, if we "trust the Catholic Church" for the word of God and take that which they themselves have preserved, we can show that the Catholic Church perverts, wrests, corrupts, misrepresents and falsifies their own Bible. As to the ancient manuscripts' being on frail material, this is contradicted by the fact that we have some of those ancient manuscripts still in existence and the writing is on the skins of animals and the word of God, is, thus, still preserved in its original form in our museums. The oldest manuscript known is in the British museum.

THIRTEEN

Would the theory of private interpretation of the New Testament have been possible before the year 400 A.D.? No, because, as already stated, no New Testament as such was in existence.

Comment: If our non-Catholic brethren today had no Bibles, how could they even imagine following the "Bible-only privately interpreted" theory; but before 400 A.D., New Testaments were altogether unavailable.

OBSERVATIONS BY THE EDITOR OF THE VOICE OF FREEDOM

This statement is again wholly untrue. The New Testament writings were available, even in the days of the apostles when they were being written and as they were being written. Every book of the New Testament was written before the 1st century closed. Most of them were written before the destruction of Jerusalem in 70 A.D. These writings were in circulation and were even translated into other languages before the 1st century closed. How can the Catholics have the audacity to tell people that the New Testament was not in existence for 400 years when we know that all the apostles, with the exception of John, had been martyred before 70 A.D.? The Roman Catholics themselves say that Peter was martyred in the year 67 A.D., and yet they accept 1st and 2nd Peter as having been written by that apostle, as do all the rest of us. And the apostle Peter referred to the writings of Paul (2 Peter 3:15-16). Peter referred to things he said "in all his epistles". Therefore, all of Paul's epistles were in existence before Peter's death. Peter had

read them and Peter indicated that they were generally read, because he said the ignorant and unsteadfast were wresting some of the things Paul had said in "all of his epistles". Even the least informed person who should read this sentence should be able to see that right here the Catholic's assertion about the year 400 A.D. is a base misrepresentation and is used to confuse people instead of teaching them the truth.

FOURTEEN

Would the private interpretation theory have been possible between 400 A.D. and 1440 A.D., when printing was invented? No, the cost of individual Bibles written by hand was prohibitive; moreover, due to the scarcity of books, and other reasons, the ability to read was limited to a small minority. The Church used art, drama and other means to convey Biblical messages.

Comment: To have proposed the "Bible-only" theory during the above period would have been impracticable and irrational.

OBSERVATIONS BY THE EDITOR OF THE VOICE OF FREEDOM

The point that the Catholic propagandist makes in this Question, Answer and Comment is that printing was not invented until 1440 and that, therefore, the people, as a whole, did not have access to the word of God, and, therefore, could not read, learn and understand the Lord's will during that period of time. The conclusion is if these people, therefore, had to depend upon the Roman Catholic Church for their instruction concerning the will of the Lord, why can we not now, in like manner, depend upon the same Church for our instruction? This is the whole point in the mind of the Catholic; he wants to make people throw their own responsibility off their souls and become dependent and helpless in the hands of the Roman hierarchy. This suits some people because they do not like to feel responsible, but this is wholly contrary to the teaching of the word of God. Paul says, "So, then, each one of us shall give an account unto God of himself" (Rom. 14: 12).

As to printing, it is a well known fact that printing with moveable type was not in existence until the year 1440, but to assume that people did not have the word of God and could not, therefore, read it for themselves is to assume that which every even reasonably informed person knows to be not true. Let us remind our readers that printing was not in existence in the Old Testament time and yet the people were told to receive the word of God, to teach the word of God, to heed the word of God, to love the word of God and to keep his word (Deut. 6; Psalm 19; Psalm 119; Psalm 138; Prov. 30; Isa. 55; Jer. 28; etc.) Then let us remind all that Jesus said "search the Scripture" (John 5: 39); "The Scripture cannot be broken" (John 10: 35); "How readest thou?" (Luke 10: 26).

It is true that copies of the Scripture

were made in handwriting and that the manuscripts were precious and probably some people were not able to own a complete manuscript. But those who wished to know the word of God would pay to have the privilege of reading another man's manuscript, and it is of record that some of them would offer the fruits of their fields for the privilege of reading a few hours manuscripts that belonged to those who were able to possess them; and in the days when manuscripts were hard to obtain, the people had a greater desire to read them, to hear them read, to remember the teaching and to practice it than many people do today who have access to the word of God any hour of their lives. And as to those who could not read themselves, it is not hard for the editor of the VOICE OF FREEDOM to understand how these people could know the word of God, for he has, in his own experience, known illiterate people who could quote more Scripture accurately from the King James version and give the chapter and verse where each quotation was found than any Catholic priest could ever do. He has known some who were as good at this as educated preachers who have made a practice of quoting Scripture and giving chapter and verse. In fact, these people who could not read had learned most of these quotations from such preachers. The word of the Lord has never been unavailable to all the people in any age from the day of Moses until this year 1955.

FIFTEEN

"Who copied and conserved the Bible during the interval between 400 A.D. and 1440 A.D.?" The Catholic monks; in many cases these spent their entire lives to give the world personally-penned copies of the Scriptures, before printing was invented.

"Comment: In spite of this, the Catholic Church is accused of having tried to destroy the Bible; had she desired to do this, she had 1500 years within which to do so."

OBSERVATION OF THE EDITOR OF THE VOICE OF FREEDOM

The most audacious statement in this "Answer" and "Comment" is that the monks "spent their entire lives to give the world personally-penned copies of the Scriptures." The Roman Catholic Church has never intended or even pretended to give the "world" the Scriptures at all. It is true that the monks penned copies of the Scriptures for their own official use and for their own people under certain restrictions. But it must be known that these copies were made from the Catholic version, which had, by the Council of Carthage, been adopted. It was the Vulgate. It was penned in Latin, and those who could not read Latin would not have had any use for these copies, which the monks so carefully penned. The Catholics, therefore, did have the Bible in their possession; they did adopt a certain ver-

sion; they did make copies of this "infallible" version, and they allowed certain persons to read it, provided these persons were thoroughly indoctrinated with the idea that they could not understand it, they should not try to interpret it and that they must, then as now, depend upon the Church for interpretation, explanation as genuinely as they depended on the monks for their pen-written copies of the Scriptures themselves. What is the use of Roman Catholic propagandist's attempting to evade this point and to mislead people? It is a cardinal doctrine well known to any informed person and is printed in the official literature of the Church that the Bible cannot be *individually* interpreted, that it has to be officially interpreted after it has first been *officially* translated.

If the Catholics did not destroy the Bible by putting it out of existence, which they could not have done, they certainly did, so far as the majority of the world was concerned, destroy its influence by teaching that it is incorrectly translated unless they translate it, and then it cannot be understood unless they officially interpret it. Would anybody have the unmitigated audacity to deny that the Catholics have destroyed Bibles which they did not themselves translate and distribute? Why did they burn the whole edition of Wyckliff's translation—every copy, at least, that they could find? Why did they vent their feeling against Wyckliff for giving the Bible to the common people by digging up his bones 40 years after he had been buried, burning them and throwing the ashes upon the river Swift? Why did they hound and persecute Tyndall and finally burn him alive at the stake? Is there any living person who is in the least degree literate who does not know that this was all done because Tyndall translated the Scriptures into the English language and made them accessible to the common people so that they could learn the will of God and not have to accept perversions and corruptions palmed off on them by a false priesthood?

SIXTEEN

"Who gave the Reformers the authority to change over from the one Faith, one Fold and one Shepherd program, to that of the 'Bible-only' theory?" St. Paul seems to answer the above when he said: "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." (Galatians 1:8—Protestant version.)

"Comment: If in 300 years, one-third of Christianity was split into at least 300 sects, how many sects would three-thirds of Christianity have produced in 1900 years? (Answer is 5700.)

OBSERVATIONS OF THE EDITOR OF THE VOICE OF FREEDOM

This question assumes that the one Faith is Catholic doctrine, the one Fold

is the Catholic Church and the Shepherd is the Pope, and it implies that no division had taken place before the Protestant Reformation in the 16th century, whereas; for more than 500 years the Catholic Church had been divided between East and West, Latin and Greek, and both these Churches claimed to be the one, true Church, apostolic and Catholic. Non-Catholics know that there is one Faith; that is the Faith revealed in the New Testament which Paul preached (Gal. 1: 23). And that there is one Fold, which is the Lord's spiritual body and that there is one Shepherd, Who is the Lord Jesus Christ, called the Chief Shepherd (1 Pet. 2: 25).

The Reformers had authority from the Lord Jesus Christ and from the Holy Spirit through the word of God to teach the people the truth, as it is found in the divine record, to show them that we are saved by the Lord Jesus Christ and not by a corrupt institution formed by men, and to show them that the will of God has been revealed to the whole world and that we should accept this which has been given by revelation instead of accepting the doctrines and commandments of men, which were given by decrees of Popes, votes of Councils and visions of fanatics. "In vain do they worship me teaching for doctrines the commandments of men" (Matt. 15: 9).

As to the divisions among non-Catholics, this is unfortunate and the Voice of FREEDOM makes no efforts to defend divisions. Whoever is responsible for them will have to answer to God for himself. But non-Catholics, as a rule, profess that they are not divided on the basic principles of the New Testament. They, at least, are agreed that we should worship the Lord according to His will revealed in the New Testament and not according to the doctrines and commandments of men; that we are saved by the one offering of our Lord Jesus Christ and that we are not saved on our own merit, by an institution, by a priesthood, by pilgrimages, by ceremonies and by the accumulated flim-flam and flummery of Roman Catholicism.

The figures on 300 years and 300 sects and then the conclusion that in 1900 years (if it had not been for the Catholics) we would have 5,700 sects is just a trick of a magician. "Figures don't lie" but liars frequently use figures, and it is a well known fact that people can be bewildered and misled into very false conclusions by not knowing the proper use of figures. Let us take an example: In 1917 we had a total of some 200,000 Communists in the world. In 1947 we had 800,000,000 people controlled by Communists. Thus, if the Communists grew from 200,000 to 800,000,000 in thirty years, how many Communists will we have in 1997? You figure it.

SEVENTEEN

"Since Luther, what consequences have followed from the use of the 'Bible-only' theory and its personal

interpretation? Just what St. Paul foretold when he said: 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.' 2 Tim. 4-3, (Protestant edition). According to a publication by the Department of Commerce, Washington, D.C., Bureau of the Census, in 1926, there were then in the United States 19 different organizations of Methodists, 19 kinds of Baptists, 9 branches of Presbyterians, 17 organizations of Mennonites, 22 of Lutherans and hundreds of other denominations.

"Comment: The 'Bible-only' theory may indeed cater to the self-exaltation of the individual, but it certainly does not conduce to the acquisition of Divine truth."

OBSERVATIONS OF THE EDITOR OF THE VOICE OF FREEDOM

Here again an appeal to prejudice is made by referring to the multitude of denominations among the Protestants. What is the logic of the argument intended here? The conclusion the propagandist wants us to reach is that it would be better for people to be under the authority of the hierarchy and surrender their freedom of choice, their right to investigate and act upon their conviction than it is to have so many different viewpoints among a free people. If we submit to this logic, the legitimate conclusion is that one wrong is better than another wrong; therefore, totalitarianism is better than democracy; authoritarianism is preferable to freedom; many little wrongs are worse than one big, universal wrong.

As to what has come as a consequence of the Reformation, the writer here points out the whole consequence is division and confusion and controversy, and all of this may be bad. And again we say we offer no defense for divisions and denominationalism. But if we are going to measure the consequence of the Reformation, we will have to take the religious freedom that is enjoyed in the non-Catholic countries of the world and compare it with the lack of freedom, the lack of education, the lack of culture, the lack of morals in Catholic countries. How would it do to compare the United States with Italy or Spain or even Mexico? In fact, the United States itself, with all that it means, came as a result of the freedom that was loved and defended and aspired to by the men who were burned at the stake by the Roman Catholic Church, and events that are taking place in Italy and South America prove that the Roman Catholic Church is still willing to burn men at the stake if they insist that they should have such freedom as we enjoy in the United States. A little information on the part of the people would make such a propagandist, as put out this booklet that we are reviewing, appear as an enemy of the souls of men and as a conspirator to destroy the freedom of the United States.

EIGHTEEN

"In Christ's system, what important part has the Bible? The Bible is one precious source of religious truth; other sources are historical records (Tradition) and the abiding presence of the Holy Spirit.

"Comment: Elimination of any one of the three elements in the equation of Christ's true Church would be fatal to its claims to be such."

OBSERVATIONS OF THE EDITOR OF THE VOICE OF FREEDOM

Here the pamphlet expresses the whole point toward which all the Questions, Answers, Comments and figures are intended to drive the reader. He says the word of God is *one*—with the word "one" emphasized by italic type—source of authority. Another source is Tradition, and the third is the "abiding presence" of the Holy Spirit. And he thinks the Holy Spirit is not "abiding" with all Christians in this sense, but it is "abiding" with the Pope and the hierarchy and speaking through them, and, therefore, to reject either source would be fatal, which means that if you do not take the tales told by little children, hysterical women and fanatics of every stripe and hue, it will be fatal. If you do not take the decrees of the Pope, the pronouncement of the Pontiff, and the rule of the hierarchy, it will be fatal. The word of God is just *one* source of authority, and it is not an authority to anybody until the hierarchy has first passed upon it and announced it as inspired and has then interpreted it; and although it says one thing, you must not take that as its meaning — you have to wait for the hierarchy to tell you what it means. This is Catholic doctrine, regardless of how plausible or how bewildering may be all these quotations, Questions, Answers, Comments and perversions of the propagandist.

Before answering the other seven questions in the pamphlet, we wish to give some information about our Bible and to further expose the fallacy embraced in these Questions.

WHAT ABOUT THE BIBLE DURING THOSE FIRST 400 YEARS?

We saw, in answering some of the questions, that the Catholics claim that the world had no Bible before the year 400 A.D. They claim that even then the Bible was in the hands of the Catholics for 1,000 years. They confuse uninformed people by boasting that all non-Catholics are dependent upon the Roman Church for the word of God. We wish now to clarify the points involved in these often-repeated assertions and to make them so plain that any non-Catholic will see where the Catholic is misleading him and will be able to put to rout even the most adroit Catholic controversialist. In order to do this, any person must be informed as to Catholic assumption. This will enable him to see how many Catholics can make these assertions in all sin-

cerity. Here are the assumptions that the Catholics proceed upon:

1. They assume, first, that Peter and all the apostles and all other writers of the New Testament were Catholics. Therefore, the Bible itself, before it was written and as it was being written, was, according to this assumption, in the hands of the Catholics.

2. They assume that all the writers, translators and so-called "Church Fathers" were Catholics and again the conclusion that has already been stated is necessary on this basis.

3. They assume that no book is inspired or should be accepted as Scripture until it has first been approved by Roman Catholic official action. Therefore, although every book of the Bible was written in the 1st century and although they had been compiled and combined and were circulated, they were not yet officially approved and, therefore, the world had no Scriptures—no Bible.

4. The Council of Carthage, which was held in the year 397 A.D. and, therefore, approximately referred to in the Questions as the year 400 A.D., is the Council which adopted the collection of books made by Jerome, known to the Catholics as Saint Jerome. This is the Council in which Saint Augustine participated and, therefore, this is the time and place when the Bible came into existence in its compiled and combined form, according to Catholic belief. They, it must be repeated and emphasized, think the Bible is not the word of God except in the hands of the Roman Church and that the Bible did not, therefore, exist as an authority until the Council at Carthage approved it and pronounced it, even the translation of it by Jerome, as infallible. Can non-Catholics see that here is the whole basis of controversy—not that the word of God did not exist before this time, but that before this time it had not had an official approval stamped upon it and that official approval by a company of men is what makes the Bible the word of God, since it is inconceivable to a Catholic that God has any authority on earth in anything until their Church approves and legislates upon the point. Then it is forever settled and is infallible and unchangeable. If this point can be impressed upon our readers, the whole fallacious fabric of this series of Questions will break to pieces.

A few points known to Bible scholars will be of benefit to our readers here, and we shall try to give them in the plainest possible language so that difficult research and perplexing problems on these vital questions will not trouble our readers. Let us state these points by number once again and hope that our readers will not find them difficult:

1. All of the New Testament was written before the 1st century closed. The writings of these inspired men were distributed. They enjoined that the people as a whole would be given the privilege of reading them (Col. 4: 16), but it was in that century that some were found who

would not allow the apostolic letters to be read to the church (3 John 9). But this man was for his Popish assumption condemned. Peter had read Paul's epistles, and even the ignorant and unsteadfast had access to Paul's epistles and were wrestling them (2 Pet. 3: 15-16.)

2. The so-called "Apostolic Fathers" had access to the New Testament books, and they quoted them copiously, referred to them by name and attributed them to Peter, Paul, John, James, etc., just as we do. These Fathers lived in the 2nd century. They were only one generation removed from the apostles if, indeed, some of them did not see the apostles themselves. Thus, a man who had been a student at the feet of the inspired apostles was then himself a teacher of these so-called "Fathers". This not only proved that they had some of the writings of the apostles and other inspired New Testament writers, but that they had them all. Whether they were under one cover or whether they were kept as a collection matters not so far as the truth is concerned.

3. We have the history of what is called the "Didache". This was found in the 2nd century and in this we have the books of the New Testament named. We have also the word "Diatessaron". This was known in the 2nd century and this word, according to its etymology, has reference to four and it was a combination of the four Gospels which we now have. Thus, that early the books of the New Testament were combined according to their nature—Gospels, Acts, Epistles and Revelation. This was more than 200 years before the Council of Carthage.

4. Among these early Church Fathers we have the names of Clement of Alexandria, who was born about 150 A.D. and, therefore, flourished in the last half of the 2nd century, and also of Ignatius. This man is said to have been born about the year 30 A.D., therefore, before our Lord was crucified. He died, according to our best information, about the year 107 A.D. He was, therefore, contemporary with the apostles. Then the name Papias, who was born in the year 70 and died in the year 155 A.D. He was contemporary with the apostle John. Now, what do we have from these men? Well, it is evident that they had the New Testament and that they quoted from the books of the New Testament. We shall also find that they were called upon to make decisions as to what was canonical and as to what was Apocryphal. The following quotation from Clement of Alexandria will make this plain: He said:

"We do not find this saying in the four Gospels that have been handed down to us, but in that according to the Egyptians."

Now think of a man living within 50 years of the death of John the apostle talking about things being "handed down to us", and note that he is measuring a quotation by the four Gospels. Can anything be plainer than that the word of God

was then in the hands of the Lord's servants and being safeguarded by faithful teachers of the word of the Lord?

5. Heretics and infidels existed in the early years of Christianity, and they entered into the same kind of controversy that we are in today. They tried to (a) deny the word of God, (b) pervert the word of God, (c) limit the word of God, (d) edit the word of God and (e) keep the people from reading the word of God and accepting it as their rule of life. Among such heretics we have a man by the name of Marcion. Concerning him we have these words from a Bible scholar:

"About 140, however, a canon was constructed at Rome, of which we possess exact details. The heretic Marcion found a number of Pauline Epistles already in existence, but considered it necessary for the purpose of his communities that they should be expurgated and properly arranged. It is probable, in addition to the work of arrangement and expurgation, he accepted them with brief prologues and with sections and section headings." (Alexander Souter in *The Text and Canon of the New Testament*, Charles Scribner's Sons, 1917).

These enumerated points, thus stated and set off, should completely explain and refute the fallacy that is embraced in the questions about the condition the world was in in reference to the Bible before the year 400 A.D. However, there were actions of Councils prior to this Council of Carthage, and Dr. Souter gives us some points on these in a chapter entitled "Conciliar Deliverances". He records the fact that, at least, two Councils had acted upon the canon and made pronouncements prior to the one that the Catholics depend upon, which is the Council held in 397 A.D. So the Catholics are not in accord with the facts even on their claim concerning official action about the Bible.

In addition to the points which are here made, we wish to inform our readers concerning the Catholic attitude toward the Bible, past, present and future, by giving some history concerning their dealings with the Bible and with men who have attempted to distribute the Bible in years gone by. We here avail ourselves of something that was written by Dr. John L. Brant in the last century. It was published and copyrighted in the year 1895 and was published by the Christian Publishing Company in St. Louis. What he says is quoted and credited in a proper way so that no one can doubt that these utterances that he quotes were taken from Catholic authority, and the actions by the Catholics were taken not by irresponsible individuals, but by the authorized rulers of the Roman Catholics. Here is our quotation from him, which is only a portion of one chapter of the book which is named at the close of the quotation:

ROME IS OPPOSED TO OUR BIBLE AND OUR BIBLE SOCIETIES

In 1816, Pope Pius VII. spoke of the

circulation of the Scriptures amongst the Poles, by the Methodists, as "undermining the foundations of religion, as a crafty device, a pestilence which must be abolished, a faith eminently dangerous to souls." This same Pope exhorted the Irish Bishops "to work with unbounded zeal to prevent the wheat from being choked by the tares." He said this in complaint of the circulation of the Scriptures among the Irish by the Protestants.

The encyclical letter of Gregory XVI. written May 25th, 1844, is of special interest to Americans. A part of it is here given:

"Amongst the principal machinations by which in this our age, the non-Catholics of various names endeavor to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the Faith, a prominent position is held by the Bible Societies. These Societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues, to issue immense numbers of copies, to disseminate them indiscriminately among Christians and Infidels, and to entice every individual to peruse them without any guide. Nothing is more likely to happen, than that in versions of them multiplied by the Bible Societies, the most grievous errors may be introduced, by the ignorance of fraud of so many interpreters . . . To these Societies, however, it matters little, or nothing, into what errors the persons who read the Bible translated into the vulgar tongues may fall, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the Scriptures, to condemn the Divine Traditions as taught by the Fathers and preserved in the Catholic Church, and even to repudiate the Church's directions. To this end these members of the Bible Societies cease not to calumniate the Church and this Holy See of Peter . . . We have, however, great cause to congratulate you, Venerable Brethren, that, at the impulse of your own piety and wisdom, you have never neglected, when necessary, to admonish the Catholic flock to beware of the snares laid for them by the Bible Societies . . . From intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York, and formed a new society entitled 'The Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies, whose common design shall be to introduce religious liberty, etc . . . Having therefore taken into our counsel several Cardinals of the Holy Roman Church, and having gravely and maturely weighed the whole matter, with their concur-

rence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our Supreme Apostolate, we reprobate by name and condemn the aforesaid new Society of the 'Christian Alliance,' constituted last year in New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the Church, who shall presume to give their name, or lend their help, or in any way to favor any of the said societies . . .

"Called as you are, Venerable Brethren, to participate in our solicitude, we urgently bid you in the Lord to announce and explain, as place and time permit, to the people entrusted to your pastoral care, this our apostolic judgment and commands; and to endeavor to turn away the faithful sheep from the above society of the 'Christian Alliance' and its auxiliaries, as also from all other Bible Societies, and from all communications with them. At the same time it will also be your duty to seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman Pontiffs, but also proscribed or injurious books of every sort, and thus to provide that the faithful may be taught by your monitions and authority, what sort of pasture they should consider salutary to them, and what noxious and deadly. Moreover, Venerable Brethren, against the plots and designs of the members of the 'Christian Alliance' we require a peculiar and most lively vigilance from those of your order who govern churches situated in Italy, or in other places where Italians frequently resort; but especially on the confines of Italy, or wherever emporiums or ports exist from whence there is frequent communication with Italy. For as the secretaries themselves propose to carry their plans into effect in those places, those bishops are especially bound to cooperate with us, so as by active and constant exertions, with the Divine help, to defeat their machinations."

In a letter written by Pope Leo XIII., addressed to his Vicar General in Rome, dated June 26, 1878, we read:

"Here temples of Protestants, which have arisen with the money of Bible Societies, likewise in the most populous streets, as if by way of insult; here schools, asylums, and hospices, open to incautious youth with the apparent philanthropic intention of assisting them in the culture of the mind and in their material wants, but with the true aim of forming of them a

generation inimical to the religion and to the Church of Christ . . . These heretical sects, which are now welcomed with such honors, are endeavoring with the assistance of these godless societies, to shake that rock against which Holy Scripture declares the gates of hell shall not prevail."

It is evident from these letters that the Popes and their followers have been greatly disturbed in view of the possibility of the Italians reading the Bible and having religious freedom. The Popes condemn all Bible Societies, and especially those whose sole objects are to encourage a wider circulation of the Holy Scriptures without note or comment.

The Second Plenary Council, held in Baltimore in 1866, urged the clergy to "keep away from their own flocks the Bibles corrupted by non-Catholics, and permit them to pick out the uncorrupted food of the Word of God only from approved versions and editions." This Council also determined to retain and use the Douay version.

John Wyckliffe, who was one of the earliest translators of the Bible into English, was anathematized thirty years after his death as a notorious and scandalous heretic. Tindal, another English reformer, and translator of the Bible, was, after being imprisoned over a year and a half in a stone castle, condemned as a heretic, strangled, and burned at the stake, October 6th, 1656.

On the 12th of October, 1869, Pope Pius IX. issued the following bull of excommunication:

"We excommunicate and anathematize, in the name of the Father, Son and Holy Ghost, and by the authority of the blessed apostles Peter and Paul, and by our own, all Wyckliffites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they are called, and whatsoever sect they be; and also, all schismatics, and those who withdrew themselves, or recede obstinately from the obedience of the Bishop of Rome; also their adherents, receivers, favorers, and generally any defenders of them; together with all who, without the authority of the Apostolic See, shall knowingly read, keep, or print, any of their books which treat on religion, or by or for any cause whatever, publicly, or privately, on any pretense or color defend them."

In this bull, the Pope excommunicates all heretics and those who possess or read any books that are not approved by his Royal Highness. It appears that the Popes are fearful of every agency that has for its object the circulation of God's Word. They seem to forget that it is only through this book that men are made wise unto salvation and furnished for every good work.

After reading these various decrees and denunciations we may expect to find some severe treatment given to our Bible. Yes,

they have hated our Bible to such an extent that they have gone farther than mere condemnation. They have

BURNED OUR BIBLES

In November, 1842, several Jesuit missionaries held a protracted meeting in the town of Champlain, New York. A large number of Catholics from the adjoining towns and county attended the meeting. After the meetings were in progress for several days, an order was issued, requiring all who had Bibles to bring them to the priest; and on the 27th of October, a large number of Bibles, more than one hundred, were brought out from the priest's home, and placed in a pile in the open yard, and fire was set to them, and they were burned to ashes. This was done in open day in the State of New York, and in the presence of many spectators. These Bibles were given to the Catholics by the agent of a Bible Society. Immediately meetings of the Protestants were held throughout the county, and resolutions were passed expressing strong indignation at the insult offered to God and His Book in our country. I have in my possession a copy of the affidavit of four prominent citizens of Champlain, New York, in which they testify to the truth of this account of Bible-burning. Of course, the priest in charge denied it, and added in his denial: "It would be better to burn such translation of the Bible than to give it to grocers and dealers to wrap their wares in."

In the year 1854, the Catholics also burned Bibles in York, Pennsylvania. The priest returned a Bible to the agent of the Society, with a note, which closed with the following statement: "If I find more such Bibles, I will not send them back, but I will burn them, for they are worthy of it."

The agent for the American Bible Society in Chili, in the year 1835, saw New Testaments, without notes, publicly and ceremoniously burned by priests in the public square of one of the cities. Rev. J. C. Brigham, writing from Chili, states that he saw a large number of copies of the New Testament, that had been issued by the American Bible Society, burned with great pomp and ceremony; and adds that the outrage was public, and instead of being disowned was openly defended, and done in compliance with the decree of an infallible Council. As late as 1867, Bibles were burned in Brazil by priests who found them in the homes of their parishioners, where agents for foreign Bible Societies had left them.

Mr. Charles Chiniquy, who is now residing in Montreal, states when he was a child that the priest came to his father's home and demanded the Bible which Mr. Chiniquy and his child had been reading. The priest said: "You know it is my painful duty to come here and get the Bible from you and burn it." His visit resulted in arousing the ire of Mr. Chiniquy, who ordered him to leave the house.

I have confined my remarks on the subject of "Bible-Burning" to events that occurred in this century, and, sir, I need

not go out of the State of Ohio to find a man who will testify that a Protestant Bible was taken out of his hands by a bigoted Romanist and thrown into the fire. If Protestants would burn the Bibles that bear the approval of the Pope, and do it publicly, and in a land where Catholics are numerous, it is highly probable that blood would be shed. I must confess, that I am afraid of every influence that is afraid of the Bible. Every influence that shuts out this great light is a dangerous influence.

Some years ago, the Young Men's Christian Association succeeded in placing Bibles in nearly all the American railway-carriages. Father Grogan, the parish priest in Bridgets, was on his way to Chicago in an Illinois Central Railroad car; he saw a Bible in the case, for passengers to read. He seized the book, examined it hastily, and threw it out of the window. The passengers offered to assist the conductor in putting off the priest, but the priest apologized, and said the book was full of obscene pictures. A search was made for the book, and no pictures whatever were found in it; the priest was therefore guilty of lying, as well as a hatred for the Bible. This occurred in 1877.

Rome not only hates, condemns and burns our Bible, but she

PROSCRIBES AND RESTRICTS THE READING OF HER OWN BIBLE

The Romanist in controversy with a Protestant will declare the Church does not forbid the unrestrained reading of the Bible, and the Protestant will not suspect the Romanist is ignorant of the teaching of the Church. Let us examine the teaching of the Holy Mother Church upon this question. The Council of Tolosa, 1229, wages war against the Bible. This sacred Council forbade the laity to possess the Old and New Testament Scriptures in the vernacular idiom. The laity might possess the psalm-book, or "Hours of Mary," but no Bible. Twelve centuries had rolled away from the time of Christ and no assembly had dared to interdict the book of God, but this Council, boasting of its infallibility, repealed the laws of heaven that had been in practice for twelve hundred years.

The Council of Trent decreed: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may be the advice of the priest of confessor permit the reading of the Bible, translated into the vulgar tongue, by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

Bishop Milner, a prominent Catholic author, in "End of Controversy", speaking of the reading of the Scriptures, says: "No such obligation is generally incumbent on the flock, that is, on the laity. It is sufficient for them to hear the Word of God from those whom God has appointed to announce and explain it to them, whether by sermons, or other good books, or the tribunal of penance."

I copy the following from Peter Dens' Theology:

"Is reading of the Sacred Scripture necessary, or commanded to all?

"That it is not necessary or commanded to all, is plain from the practice and doctrine of the Universal Church.

"It is further proved, thus: it is the duty of some in the Church to teach; it is the duty of others to seek knowledge of the law from the mouth of the priests; the same as in civil affairs, it is not the duty of all to investigate the laws, adjudge controversies, etc.

"Besides, the Sacred Scripture was not read in the Church, except in Latin, Hebrew, or Greek, until the fourth century, and in Spain, only in Latin, until the sixth century.

"The Church does not forbid by any decree, the reading of the Sacred Scripture, even to the laity, in the Hebrew, Greek, or Latin language.

"Of course, however, this must be abstained from, if this reading, through defect of capacity, or disposition of the mind, would be of bad tendency."

When Pope Julius requested three Roman Catholic bishops to give advice as to the best manner of strengthening the Church of Rome, they replied:

"Lastly, of all advice we can give your Beatitude, we have reserved to the end the most important: Namely, that as little as possible of the gospel in the vulgar tongue be read in all countries subject to your jurisdiction. The little which is usually read at Mass is sufficient, and beyond that, no one whatever must be permitted to read it . . . To sum up all: That book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we are almost swept away; if any one examine it diligently and then confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to it." The original of this article is in the library of the British Museum.

A Roman Catholic Missionary in India writes:

"To show the Scriptures, without long preparation, to a pagan, for the purpose of exciting him to inquiry, is an absurdity. I have under my care eight thousand native Christians, and I would be much troubled to find among them four persons to whom

the simple text of the Bible could be of any use." (*America or Rome, Christ or the Pope*, John L. Brandt, 1895, pp. 216-228.)

"THE LEGS OF THE LAME ARE NOT EQUAL"

(Continued from page 1)

teach that Catholicism is un-American?

One of the best known laws of the Church and one of the most often repeated expressions concerning the Church is "Out of the Church, no salvation." Yet the Romanists are claiming now that they do not teach that you must be in the Roman Church in order to be saved. It has been pointed out in the *VOICE OF FREEDOM* that "Father" Feeney was excommunicated because he contended that this basic doctrine of the Church should be consistently confessed and upheld. Then the authorities of the Church ruled that he was here opposing the Pope and must be excommunicated and lost because they say it is a basic law and an infallible principle that every creature on earth must be subject to the Pope or be anathematized! Thus, Feeney was anathematized by the Pope for preaching that everybody must be submissive to the Pope or be anathematized! It looks as if this implies that all must be

subject to the Pope in order to be saved, but a man who *tells this to Protestants must be damned!*

The Romanists persistently and repeatedly declare that the Lord established a *teaching* Church and not a *writing* church. He intended people to *hear* the gospel, not to *read* the gospel. This implies that the apostles who wrote were not authorized to write—they were authorized to preach, teach, etc. Strangely enough, however, the Pope and the priests claim to be successors of the apostles and to obtain all of their authority for teaching from the apostles, of whom they are successors. Now, if "teach" meant only oral teaching to the original apostles, how does it happen to involve *writing* in the work of the successors of the apostles? The Roman Catholics publish more papers, distribute more tracts, put out more encyclicals and otherwise do more *teaching by writing* than any other organization on the face of the earth! As indicated elsewhere in this issue of the *VOICE OF FREEDOM*, we have in our possession something less than a million tracts put out by the Roman Catholic authority. Where did they obtain authority to *write* and where did they find indication that people are to learn the truth by *reading*?

They say it is in the New Testament: That the Apostles had no such authority!

* * *

The points that are made in these paragraphs have been made repeatedly in the long articles that have appeared in the *VOICE OF FREEDOM*. All of them are included in the free literature distributed by the *VOICE OF FREEDOM*. They are here given in paragraph form in order that our readers who do not take time to follow through on these articles may be made to grasp these points in the fullness of their meaning. A study of these and similar points will make it very clear that what the Roman Catholics teach depends upon *whom they are teaching*; and that what the Roman Catholics teach on freedom depends upon what it is that men want to be "free" to do. Also that what the Roman Catholics claim with reference to the extent of their power depends upon what power it is that they are antagonizing. If it is a superior power they are as meek as a lamb and will sign a *Concordat*. If it is an inferior power they are as cruel as Ivan the Terrible and as despotic as the Devil.

* * *

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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 Word to Honest Catholics— Can They Not See?

In the December 12, 1954 issue of "Our Sunday Visitor" under a head line, "A Word To Non-Catholics" is an article entitled "Everybody's 'Holy Father'." This national Catholic paper presumably goes into millions of Catholic homes and has the approval of the Church.

In said article the author, supposedly the editor since no name appears, speaking of the Pope says, "While we Catholics take a certain pride in calling him our Holy Father, we can't forget—nor can he—that he is the father of all humanity. The whole world is his parish, and when one of his children is afflicted, be he Jew or Gentile, Catholic or Protestant, then he is afflicted and he feels it his duty to do everything in his power for the relief of that soul. . . . He proclaims the rights and dignity of man. Let any government—monarchy, dictatorship, or republic—let it molest those human rights, and the Holy Father broadcasts his indignant protest to the whole world."

Those are very touching words and, if true, would command the respect of every liberty-loving person on earth. However, in the face of well known and documented facts to the contrary, how can an honest man say such words or believe them after they are said. Any sincere person who reads the newspapers and magazines, listens to the radio or watches television, knows that right in the very city where the "Holy Father" dwells and throughout the country which he calls his own, men are being "afflicted" and persecuted for none other reason than their efforts to preach the simple gospel of Christ to men and women who are invited to hear and investigate for themselves whether the things they hear are the truth. Not only does the "Holy Father" fail to "broadcast his indignant protest to the whole world" for such affliction, but he allows such affliction to be instigated by his own subordinates—the clergymen who look upon him as their "Holy Father." Yea Verily! the "Holy

Father" even ignores the ruling of a high court in his own land in favor of such afflicted persons who are carted off to police headquarters and reprimanded for the grave crime of placing a sign "Church of Christ" on a building (their building) and inviting men and women to come sit down with them to study the simple word of God. The sign was torn down for the second time, having been replaced by the ruling of the high court of Italy, by those under authority, direct or indirect, of the "Holy Father," who, allegedly, "is afflicted" when "one of his children is afflicted, be he Jew or Gentile, Catholic or Protestant . . . and feels it his duty to do every thing in his power for the relief of that soul." Just words—simple, empty, meaningless words—is all you can say about such statements and they are written or spoken for the benefit of Catholic ears which have been trained to hear no evil about their "Holy Father" and for other Americans who are so gullible as to close their eyes and ears to the dangers to our cherished freedom to worship God according to our own understanding of His word and the dictates of our own consciences. Why, O Why! does not this so called "Holy Father" . . . "of all humanity" speak a word to his Priests and tell them to stay off the backs of police officials who are prodded by Catholic pressure to arrest preachers of the gospel, confiscate private property, close church buildings and orphan homes and tear down signs from church buildings. That is all it would take, just a word from the "Holy Father" that these men have a right to worship God according to their own consciences and that they are to be allowed to do so, without being molested.

Again, in the same paper dated November 28, 1954 we read a statement found in a resolution passed by a convention of Catholic Bishops of the United States in Washington. The statement is, "We, the Bishops of the United States, cannot adjourn our meeting without a statement of protest against persecution and a word of consolation to all who suffer." Now if those men were honest and meant what

they said, surely they have sent a word of protest to the "Holy Father" protesting the conduct of his Italian Priests in causing affliction to be brought upon those who are trying to worship God according to His divine instruction in His word. Of course such protest is not sent to the Pope nor to the Italian police officials who carry out the decrees of the Pope under the prodding of lesser lights, for they say those foreigners are breaking the Italian laws and therefore have to be dealt with by the officers. Then why, in the name of common sense, does not the Italian Government deport them since they are lawbreakers? The obvious answer of course is that those gospel preachers and their families are not law-breakers and the Government of Italy knows they are not. The only law they are breaking is the decree of the "Holy Father" who says that all people outside of the Catholic Church are heretics or wayward children and must be punished for their heresy.

All honest, sincere persons laboring under the illusion that the Catholic Church is not desirous of dictating the lives of others should be disillusioned by the following Associated Press release from Madrid, Spain recently appearing in prominent newspapers. Under a large letter heading, "PACT ASSURES A BASIC RIGHT" the release says, "The United States and Spain are on the verge of signing an agreement designed to give American military and civil personnel at bases here the same religious rights they have at home. One source said the accord has the initials of approval of Francis Cardinal Spellman, Archbishop of New York, and of the chief of Chaplains of the U. S. Air Forces."

Just which principle of "the rights and dignity of man" which the "Holy Father" allegedly "proclaims" requires our American boys, defending foreign Dictators from aggressors, to have the "initials of approval" of an American Cardinal—Archbishop of the Catholic Church before they can worship God according to their own convictions as they do at home? Since

(Continued on page 32)

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The Purpose of the Voice of Freedom

Personal conversations and oral preaching may be more effective than the printed page. On that point we are not qualified to judge. We have no data upon which to form an opinion. We have had long experience in all these methods of teaching, and we have seen some little success in all fields, but we have never accomplished anything startling in any of them, and our experiences could not be offered as criteria. But those who *teach* and *preach* must have information to impart to others, and most of our information must come from books and other printed matter. Successful teaching calls for constant research and study.

The VOICE OF FREEDOM would like to disillusion, enlighten, convert and free Catholics from the power that keeps them in superstition, idolatry and sin, but we realize that our success in that respect is limited. A point where we hope and expect to be more successful is in informing non-Catholics. Only in this way can we keep many of them from being misled by Catholic propaganda. The VOICE OF FREEDOM is endeavoring to give information to those who may be exposed to the propaganda and who may have personal connections that render them susceptible to it. But this still does not describe the chief aim of our paper. Parents, Bible teachers and preachers desperately need to be informed and prepared to expose and refute Catholic teaching and claims. Their claims are attractive and challenging. Their power, numerical, financial and political, is well-nigh overwhelming. Their advantage in getting into the headlines and in receiving pictorial and printed publicity is not equalled by anyone else. The prominence they get on television and on the silver screen is not shared equally by anyone else. The people, including young people and children, see the Catholic influence and power. They, naturally, ask, "How come?" Whence this power and influence? Wherefore this peculiar dress of priests and sisters and nuns? Where did all this pompous ceremony originate? Why all the solemnities and sanctimoniousness? Then the claim is announced to them emphatically and solemnly—"This is the Church the Lord founded and left on the earth; its identity is indisputable because there has been an unbroken line of Universal Bishops or Vicars of Christ from Peter to Pius XII,

and the Church has been here in uninterrupted continuity from the New Testament. This Church was given legislative authority and the form and ceremonies and all the dogmata that we have now are here upon the authority of the Church and the Church is infallible!"

O? ah, awe and wonder!

Preachers and teachers should expose these false claims and show clearly what the truth is on all these points. The VOICE OF FREEDOM is proposing to do this completely and continually. And these pages do not give the preachers and teachers all the help they need, we fear, but we request that they tell us just what help they need, and we promise to find it for them. Catholic claims and arguments have all been exposed and answered many, many times, and we are not boasting when we say that we can supply the munitions that will blast them out of their strongholds.

"My Kingdom for a Horse!"

A British king once cried, "My kingdom for a horse," and not even an ass brayed! Now here is another Britisher offering the Romanists big money for a single citation, and again silence reigns and the Society's money is secure. Why don't the Knights of Columbus claim this cash and use it in their advertising campaign? *The fact that they won it would be the biggest ad that could ever be written.*

Fifty thousand bucks! Nice piece of change, eh? What?

"REWARD OF 50,000 DOLLARS TO ROMAN CATHOLICS"

"Below is a reprint article from *The Churchman's Magazine*, London, and it speaks for itself. Interest your Roman Catholic friends in it.

"1. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce one text of Holy Scripture proving that we ought to pray to the Virgin Mary.

"2. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.

"3. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.

"4. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.

"5. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text from the inspired Word to prove that we ought to pray to the dead, or for the dead.

"6. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators between God and men than one. (Christ, Rom. 8: 34; 1 Tim. 2: 5; Heb. 7: 25.)

"7. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to show that St. Peter was Bishop of Rome.

"8. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to show that the Virgin Mary can save us.

"9. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church.

"10. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter.

"All answers, which must be drawn from the Holy Scripture, are to be sent to: THE PROTESTANT TRUTH SOCIETY (Incorporated), 104 Hendon Lane, Finchley N. 4, England."

Questions About the Catholics

The following letter submits some questions that may be of interest to many of our readers. Our replies probably would be more accurately called *remarks*, since we do not attempt to give direct answer to the first one. How that may seem to our readers we cannot yet know. Here is the letter:

January 3, 1954

Voice of Freedom
110 Seventh Avenue, North
Nashville, Tennessee
P. O. Box 128

Dear Brother Brewer;

With great and eager interest I read the VOICE OF FREEDOM. Yours is a great work. This is a needful work. A work which we prayerfully trust will result in an awakening of our people at least to the everpresent threat Catholicism holds for the free people's of this and other countries. A brother in the congregation here, in a recent discussion with a Catholic sympathizer, was asked to verify these three questions. It has been said that President Lincoln was killed by a Catholic, the gun with which Booth killed the president was owned by a Catholic, the Dr. who set his broken leg was a Catholic and others in the plot were Catholics. Is there authentic proof of this?

Secondly, does the Catholic church as such pay taxes on their investments in property and etc.?

Thirdly, can the nunneries, church premises and other properties of the Catholic church be searched or investigated by police as other properties of protestantism? Can a search warrant be issued and enforced against the Catholic church?

We wish you a very happy, healthy, and prosperous new year.

Yours in Christ,
Bert Brown

—REPLY—

1. We do not know whether or not Booth and his Doctor were Catholic—or whether either was. Nor do we know how many Catholics, if any, were connected

with Lincoln's death. We have often heard the charge that is here implied made against the Catholics, but we have never had enough interest in it to make any investigation of the charges—we are interested enough in our correspondent to give him the information he wants if we had time to make the necessary investigation. Perhaps some day we shall find this information. Better still, perhaps some of our readers can supply it. Our view is that the charges here made are not authentic.

We do not believe that the murder of Lincoln was a Catholic plot. There is some evidence that it was a political plot and the charge has been made in print that Stanton, the Secretary of War, was deeply involved in the plot. If any member of the Catholic Church was in the plot, the fact that he was a Catholic was merely coincidental. Our reason for saying this is that the Roman Church stood to gain nothing by Lincoln's death—so far as we know or can see. The rulers of the Catholic Church are not fools. While they may be fanatics of a kind in religion and bigots, they are not devoid of political sagacity. To plot the murder of the President when his death would not place the government in their hands would be the move of an insane mob and not the maneuver of a sagacious and subtle political power.

2. Catholic Church property is not taxed or taxable in the United States. Neither is Protestant Church property. This cannot be alleged as a charge against the Catholics. Their only advantage in this is that they own so tremendously much property and that they own it as a Church, whereas their Church is also a civil and a political power. Citizens of the United States will some day wake up to the fact that billions of dollars worth of non-taxable property in our country belongs to a foreign government. What is more and even worse they will find out that a power that claims and enjoys the protection of the Constitution has all the time by its history, its decisions, its decrees and its Canon Law assumed, asserted and maintained its superiority to the Constitution and to every Legislative and Executive officer of our government. Let us hope that we will not be awakened too late!

3. The Bill of Rights protects all of us against "search and seizure." A search warrant could be issued and enforced against any Catholic institution if cause could be shown for such a warrant. The hitch lies in the fact that non-Catholics or people outside of such an institution cannot obtain or offer evidence of crime or of the harboring of criminals in these institutions, if such is the case, and therefore they cannot obtain a warrant. Those inside these institutions do not and will not offer evidence that would justify a search warrant or a warrant for the arrest of any individual connected with the institution. Until some just cause for a warrant for search and seizure can be

shown the officers of the law cannot enter these institutions. This is as it should be. The VOICE OF FREEDOM rejoices in our Constitution.

Franco Prevails Upon Pope To Curb 2 Hostile Clerics

In spite of appearances, life is no bed of roses for officials of the Roman Catholic Church in "Catholic" Spain, as is demonstrated by two recent news stories of great significance. Both concern the falling from grace of long-honored prelates—one a hide-bound "reactionary" and the other a "liberal," but sharing the same fate because each had dared to criticize the government of Generalissimo Francisco Franco, who has an agreement ("concordat") with the Pope. The two unfortunates are Pedro Cardinal Segura y Saenz, archbishop of Seville, and the Rev. Jesus Iribarren, recently relieved of his position as editor-in-chief of the church magazine, *Ecclesia*.

Cardinal Segura, according to a November 6 dispatch by *New York Times* Madrid correspondent Camille M. Cianfarra, "was reported today to have been placed by the Vatican in a position designed to lead to his retirement from active administration of the Diocese of Seville."

"The development was described by well-informed ecclesiastical circles here as a result of the appointment on Nov. 2 of Jose Maria Bueno y Monreal, Roman Catholic Bishop of Vitoria, northern Spain, as titular Archbishop of Antioch and Co-adjutor, with right of succession, to Cardinal Segura, who is Archbishop of Seville."

"A Bishop Coadjutor usually is appointed when the head of the diocese is physically or intellectually incapacitated to perform the administrative duties of his see. Cardinal Segura, who will be 74 years old next month, has been ailing for some years, but he felt strong enough to fly last week to Rome, where he attended ceremonies for the proclamation of the Queenship of the Virgin Mary by Pope Pius XII."

Under the circumstances, however, it is clear that "ceremonies" were not uppermost in Cardinal Segura's mind. As the *Times* story indicates, he had "received word 'from friends in Rome' that the pope had signed an apostolic letter appointing the Coadjutor after negotiations that were so secret as to be unknown even to high members of the episcopacy in Spain." But the Cardinal was too late—after landing in Rome on October 29 "he learned that the Vatican had dispatched the apostolic letter to Madrid by plane." He was already on the way out, his fate having been sealed—in correspondent Cianfarra's words—"during secret negotiations between the Vatican and Generalissimo Francisco Franco that were reported to have been conducted through the Papal Nuncio to Madrid, Msgr. Ildebrando Antoniutti."

Segura's downfall was a matter of politics, not doctrine. The Vatican had never rebuked him for his frequent tirades

against the Protestant "menace" and his frank attacks on "freedom of religion." Indeed, the Vatican last year endorsed as "unexceptionable" an address by Cardinal Ottaviani in Rome which echoed Cardinal Segura's views and by implication rebuked "liberal" Roman Catholic churchmen in America (*Church and State*, September, 1953). But Segura had been indiscreet enough to charge Dictator Franco with indifference to the Protestant "menace"—and Dictator Franco had an agreement with the Pope which was supposed to protect him from such assaults. (See *Unholy Alliance*, POAU pamphlet embodying the full text of the 1953 concordat.)

Press Issue

For his part, Father Iribarren had levelled criticism at the Franco regime on the ground that in one respect at least it had been too stringent rather than not stringent enough. Writing in *Ecclesia* last May, the editor-priest had called for more "freedom of the press," and quoted a statement of Enrique Cardinal Pla y Deniel, primate of Spain, urging enactment of a press law which would "steer a middle course between journalistic licentiousness and censorship." Now, the bishops and Cardinal Pla y Deniel himself have ousted Father Iribarren from his editor's post, and it has just been revealed that he had been "suspended" in July. His superiors give the technical reason that he had failed to submit the article on press censorship to Cardinal Pla y Deniel before its publication. In point of fact, however, the dismissal of Father Iribarren was carried out under pressure from Spanish Information and Propaganda Minister Gabriel Arias Salgado, who called on Cardinal Pla y Deniel at the latter's Toledo residence and demanded the editor's scalp. Theoretically, *Ecclesia* has been the only publication exempt from Spanish governmental censorship, but the Iribarren case proves that it is really not "free" or uncensored. When the Iribarren editorial was published, the June issue of *Church and State* made a comment which bears repetition now:

"... *Ecclesia's* blast against government censorship reveals itself to be a part of the struggle for dominance between the two parties to Spain's unnatural church-state union. The question is, 'Who shall do the censoring?', not 'Shall there be censorship?' The Church wishes censorship to be entirely within its own hands, with the government a mere ratifier and enforcer of the ecclesiastical bans. The Franco government like all totalitarian governments, wishes to exercise this power itself."

As of this writing, it appears that Franco is getting his wish.

Mary's Subjects

The glorious Virgin Mary counts her servants in numbers equal to those who serve the Blessed Trinity. All creatures, whatever their rank in creation—whether pure angelic spirits, or rational men, or material creatures such as celestial bodies

and elements, and all else contained in the heavens and on earth, the damned and the blessed—in a word, whatever rests under the dominion of God, is subject to the glorious Virgin. For Christ, who is God, became subject to Mary on earth. "He was subject to them." So, just as it is true to assert, all, even the Virgin, are subject to God, it is no less true to affirm inversely that all, even God, are subject to the Virgin. —St. Bernardine of Siena. (Clipped from *The Catholic Review*, Official Organ of the Archdiocese of Baltimore, October 15, 1954)

Say A Prayer For The Silent Churches

CLINE R. PADEN

The Roman Catholic church has made wide usage of the expression, "The Silent Churches" in referring to the Catholic churches closed by Communist oppression. Huge posters picturing barred church doors have appeared many times on the walls of every city in Italy. On the poster one reads a simple sentence: "Say a prayer for the Silent Churches behind the Iron Curtain!" Special days of prayer and special masses have been observed for those silent churches.

On November 30th, LA VOCE REPUBBLICANA (official organ of the Republican Party) carried a two-paragraph article which they printed in special type on page one. We quote the entire article:

"The preacher of the church of Christ of Messina has been ordered by the police to cease his religious activity. The order was based on a Fascist law abrogated by the Constitution.

Due to the excessive surveillance of the police, the church of Christ is being transformed in Italy into "The Silent Church."

There are two powers in the world that suppress religious freedom. One operates behind an Iron Curtain, while the other operates behind what a British religious journal calls "the Incense Curtain". Both are totalitarian in nature—both close churches and seek by legitimate or illegitimate measures to completely eliminate any form of opposition. **There are silent churches where either of them dominate!!!**

So because we believe in prayer, we humbly ask our brethren everywhere to remember to say a prayer for the Silent Churches (of Christ) behind the Incense Curtain!!! Frascati Orphan Home Paper—Frascati, Italy.

Freedom of Press Will Be "Booted Into Junk Yard" When The Roman Catholics Get Into Power!

If you doubt it, read the following—

Sabinal, Texas
October 13, 1954

Voice of Freedom
Nashville, Tennessee
Dear Sirs:

I am sending you copy of editorial I

found in *The Sign Post*, a national Catholic magazine.

"On some bright day in the future, when men have become more civilized and the methods of democracy will have been refined, Freedom of the Press, as it is frequently exercised in this country, will be booted among the old tin cans and smashed fenders of the civic junk yard and blessedly removed from the more pleasant haunts of the citizenry. As the formula works out now, minorities have no recourse from persecution by the press exercised under the magic name of freedom. A more advanced democracy must find a defense for them.

Take the case of the publication which is trying to jack-up circulation. Give this publication a low-grade publishing morality—a disposition to do anything the law allows to catch customers. Give it, too, a public which is bigoted against a certain minority group and easily aroused against it.

The publication in question can deliberately fan that bigotry, making citizens yearn to smear and scratch at each others eyes. And the minority group, which is the victim of this money greed, can do nothing about the matter, except cry out in protest after the damage has been irretrievably done. It is blocked by the sacred formula the Freedom of the Press.

A matter of special note, here, is the fact that the more vicious the public and the more mercenary the press, the less defense minorities have against them. Which means that when innocence needs protection most it gets it least.

That is how Freedom of the Press (*can*) work out as it is currently exercised in the United States of America. More, that is how it (*does*) work out in many instances.

As a mild example of what we mean, we direct you to a recent issue of *Look* magazine. *Look* published an article, in the Blanshard-Oxnam vein, entitled "What Disturbs Protestants About Catholics." The effect of this article was to hold up Catholics as suspect citizens of the United States. All the old, mildewed accusations were toted out. The drowsing hatred of indiscriminating Protestants—and others—was alerted and massaged into vigor. Catholics again experienced that familiar, sickening sense of being stepchildren of Uncle Sam, Civic disharmony—which tends to abate under the normal social exchanges of life—was churned up like mud in a wagon rut.

In the following issue of the magazine, a list of accusative questions was addressed to Catholics, and a Catholic was given the opportunity to answer. The second article represented equitable editorial planning, except for this question which might be asked about the whole idea: Why must Catholics, unlike Protestants and Jews, be always justifying their right to be accepted as honest Americans? How come that "Look" feels authorized to grab us by the lapel, give us a shake, and say: Now tell us why *you* be-

long in America? And, incidentally, how can "Look" feel so complacent about scuffing the sensibilities of 30,000,000 potential subscribers?

As for the first article, it should never have been published. If an equivalent article were published about the Jews, *Look* would have committed commercial suicide. Fortunately for them the Jews of the United States are better cushioned against such editorial antics. They don't have to trust a publication's sense of publishing justice. They possess both the organization and economic strength to reinforce the publisher's conscience with a wholesome case of fidgets. More power to them.

This is why we say that the democracy of the future will have no such silly formula of complete exemption from responsibility as Freedom of the Press is considered to give American publications.

For, actually, the formula means that an American minority has no sure rights but what it can ransom with money or intimidation.

As for Catholics—it looks as though, in the meantime, they will have to save up a lot more money and get a lot more tough if they expect some improved form of social osmoses to allow the full strength of their democratic rights to seep down to them.

Until they do, *Look* can take many another gratuitous crack at them. So can anybody else. Anywhere. Anytime."

The Sign Post, July, 1954

Pages 7 & 6.

"Current Fact and Comment"

Editorials in pictures and in print

ATTENTION!

What Do You Think of This Letter?

Fremont, Ohio

October 28, 1954

Dear Fellow-Parishioner:

On Tuesday, November 2, we go to the polls to vote. In our local election we have Mr. Louis Zienta, of St. Casimir's Parish, who is running for County Auditor, and Mr. George C. Steinemann, of St. Peter & Paul's Parish, Sandusky, who is running for our Representative to Congress from the 13th District.

Now is the time for Catholic Action! We need Catholic representatives in our government. These men are both exceptionally well qualified for the offices which they seek.

Let's see just how much Catholic crusading we can do and ask our friends and acquaintances to vote for these two men next Tuesday.

Sincerely

Dorothy H. Hetrick, St. Ann's Parish
Robert E. Mehling, St. Joseph's Parish
Joseph Zaleski, St. Casimir's Parish
Burgoon, Ohio
November 5, 1954

Dear Bro. Brewer:

Thought you may be interested in the attached letter, (The letter is the one above

—Editor) I know one of these personally, but the main thought is, IS HOW THE CATHOLICS UNITE TO WORK" Were it so that we would do likewise, But we have congregations that will not spend one dime for anti-catholic literature or any other kind. Not even one magazine of the brotherhood.

I am convinced that Romanism and not Communism is our real threat.

Very truly yours,

R. E. Cornes

P. S. Children of the Catholic Church passed these out before election.

Note—By printing these long after the elections the VOICE OF FREEDOM escapes the implication of taking part in a political campaign—Editor.

In The News

"A United Press release from Selma, Texas, Sept. 1, reports that 'burglars broke into Our Lady of Perpetual Help Catholic Church last night and stole 30 cases of beer. The Rev. B. N. Galles, pastor, said the beer was intended for picnics.' "

—United Press—

"The Roman Catholic church won for itself an election in New Jersey which reveals a new danger on the political horizon—and one where a leak in the dike warns of danger in the floods to come.

The Catholics campaigned successfully for legalizing bingo and raffles. A Catholic pastor in Jersey City estimated that many Catholic churches would realize \$20,000 to \$50,000 extra income yearly from the games. A Catholic church was the first to get a license for the gambling.

What new crimes are to be committed in the name of charity? Don't dispute the fact that bingo and raffles are gambling. Else, why in New Jersey would they limit the games to the sponsorship of charity?

Will our Catholic friends want to set up dice tables in their churches? Then will we have church sponsored days at the race tracks?

A church that needs gambling to support its ministry has no ministry worth supporting. Better would be the closing of its doors.

The Christ who drove the money changers from the temple will not tolerate the rolling of dice, the raffling of prizes and the like in His name."

The Christian Index

The Catholics and Politics

I have been reading and studying *Our Sunday Visitor* every week for nearly five years, and reading it occasionally for a longer time than that. It claims the largest circulation of any Catholic magazine in the United States. It also claims to have no political bias whatever, and claims to make no attempt whatsoever to tell its readers which way they ought to vote. I'd like to call your attention to the section of the enclosed editorial column, entitled "A Word On Senator McCarthy." If the writer of this section isn't definitely telling his readers to vote for Senator

McCarthy on Election Day, Tuesday, November 2, then the English language has lost all meaning—for me, at least.

This magazine has a definite political line, indirectly expressed by equating it with religion. Right and Wrong are expressed by the words Anti-communist and Communist, and it never deviates from that line. If an individual is momentarily in favor he's a great "Anti-communist." If he's no longer needed it is found, more in sorrow than in anger, that recently he's been "playing with" the Communists. And that means whatever they need it to mean at the time.

Whether any or all of these men were right or wrong, this magazine indirectly supported these men in the following order:

MacArthur over Truman when it appeared the General would run.

MacArthur over Eisenhower when it appeared that he would run.

Eisenhower over Truman when MacArthur failed to be nominated.

And now McCarthy over Eisenhower—McCarthy might head a Third Party.

The "Christian Democrats" or "Republicans For Christ" Party, standing on a platform of, or better still, "dedicated to Driving the Communist Menace From America!" might poll more than a few hysterical votes.

If such a party won an election it would "naturally" have an unspoken mandate from the people to punish those who were alleged to have "played with the Communists." The Church of Christ missionary group in Italy was thus described in Mr. Henry Luce's *TIME* Magazine. Although a nominal Presbyterian, he has given a large gift of land to a Catholic brotherhood, and recently ran a long, illustrated article in his *LIFE* Magazine, on those noble fellows, the Jesuits. No one would ever know what a Jesuit was from that article. Mr. Luce's wife, Clare Booth, is of course, our present ambassador to Italy. *TIME* and *LIFE* supported Senator McCarthy negatively, until he suddenly attacked them for being "pro-communist." Now they carry water on both shoulders, editorially.

I started out with OSV and wound up with two other papers. Didn't mean to stray so far.

OSV's line crosses party and faction, and when it is pinned down it is simply that they're for whoever or whatever can force a war with Russia as soon as possible, and for whoever and whatever will advance Catholic political power in the United States, naturally. As a Third Force, their leaders hope one day to pre-empt over both a politically paralyzed Russia and United States.

These are small-fry opinions for what they're worth.

The above study and analysis was sent to the VOICE OF FREEDOM by one of our readers. It tells its own story, and, although it is belated through the fault of the editor, we are glad to publish it now.

—Editor

Letters

Katidtuan, Kabacan
Cotabato, Philippines
September 1, 1954

Mr. B. C. Brewer
Freedom Press, Inc.
P. O. Box 128
Nashville, Tennessee
Dear Brother Brewer:

Brother Santiago O. Ramos has received a bundles of your magazine, the VOICE OF FREEDOM of May issue recently. He gave me also the one bundle composed of 50 copies for distribution. Since writing this letter I have now distributed some of the copies to those who are interested. This is a great help in our preaching. Brother Ramos is my co-worker in God's plan of salvation.

This is the best paper I had ever read that will fit the Catholic people. In our town they are in majority, and it will weaken the spirit of Communism that is spreading rapidly even unto the four quarters of the earth. I pray God's blessing and give you more power and wisdom to fight this growing isms. No one is able to meet completely the problems of Catholicism without this religious magazine, so I would like to recommend to all brethren, especially to our preachers to have or to add in his library for reference of his study about this growing menace who are trying to rule the world again.

Brother, I'm very interested reading literature and any material that can help me further my study in the Holy Bible and in my preaching of the gospel truth, but sorry I am not able to obtain it because of poverty the caused of rat infestation that gives no harvest almost of the farmers in Cotabato province within several years. Cotabato is suppose to be the granary of the Philippines. Even this year the rats are becoming dangerous again. In Kabacan, my home town, some farmers are beginning now to reap of the remnant of rats in their rice field; some got only 50, 40, 20 percents and some got zero the place where they are rampant (the rats). Some also got 100, 90 percents. This is the first crop in Kabacan municipality. This is the kind how the rats are destroying our crops again, by spotted, but according of my observation in my own farm lot and nearby, they (the rats) are multiplying very fast. The government is making all his remedy to avoid this enemy of a farmer, thousands of pesos now being spent, but it is still dangerous year of a farmer in his crop. The second harvest is this town will be at the end of September through in the early part of November, if God's will that the rats should not consume the rice in the field. This is the situation of our place for a years. That's why, brother, most of the people became very poor. There's a time there were some taking their meal twice or once a day. So, brother, if you have an opportunity to help me obtain the things I have mentioned above, I would be very glad.

Brother, I hope you can share a space of your paper, the *VOICE OF FREEDOM*, for this short letter of mine expressing the manifold of my thanks to all brethren in the States who had extended their loving kindness to those who are suffering, which was caused by the rats destroying the crops. For they have had sent many help. Money, can goods and clothings through the name of Brother Fabian A. Bruno, and Brother Bruno also distributed to the churches. So the Katiduan congregation wish to extends also their thanks for the share they had received, and we are praying God that He may bestow more blessings upon the U. S. nation where the church was firmly established which is relieving the suffering world, both in material and spiritual affairs, and that the church may be able to continue his mission work to save the body and soul of a man being.

As the result of this loving spirit, by the name of Jesus Christ, I hear people outside the church saying, "Surely, this is the true church, for we see from the practical meaning of helping one another, bearing one another's burdens." Oh! Yes, brethren, this is a great blessing and a very nice manifestation of the truth to those who are in darkness. I hope many are to be enlighten. Brethren, we are still in need of your assistance. Pray for us that we may be able to bear the heavy burdens and that our faith can stand in the time of our trials.

Your brother in Christ
/s/ Valentin B. Guleng

April 24, 1951

Supreme Council
Knights of Columbus
Religious Information Bureau
4422 Lindell Blvd., St. Louis, Mo.

INFORMATION PLEASE

1. Why do you pray to Mary? If we are to pray to Mary, please tell me what these scriptures mean: Col. 3: 17, 1 Tim. 2: 5, 1 John 2: 1-2, Matt. 6: 9, John 14: 6. Where is the scripture that says that we are to address Mary when we pray?

2. Where is the scripture that teaches that infants should be baptized? If they are to be baptized, what is it for? Please give chapter and verse.

3. Where does the scriptures teach that sprinkling is baptism?

4. Where in the New Testament is the scripture that teaches that we are to use instrumental music in our worship? Which congregation in the New Testament used it?

5. If Peter was a Pope, why did he have a wife? Matt. 8: 14. Why did Paul rebuke him to his face? Gal. 2: 11. Where is the scripture that says Peter had any more authority than the other apostles? John 20: 22-23, Matt. 10: 1. What did Paul mean in these verses? II Cor. 11:5, 12: 11.

6. Where did Peter say he was the head of the church? If he was head of the church, what do these scriptures mean? 1 Pet. 2: 5-7, Acts 4: 11-12, Eph. 5: 23, Eph. 1: 22-23, Col. 1: 18-24.

7. If the church was built upon Peter what do these scriptures mean? Eph. 2: 20.

8. Why wouldn't Peter let a man bow down to him? Acts 10: 25. Why does your Pope have people bow before him?

9. Where is the chapter and verse that says Peter was ever in Rome? Why did Paul write a letter to the church at Rome, and mentioned many of the brethren by name, but never mentioned Peter, if he was there?

10. Where did Peter teach that we are to observe Good Friday, Lent, Christmas, and many other days that you observe? If we are to observe these days, what do these scriptures mean? Gal. 4: 10-11.

11. Where did Peter ever call himself "Lord God the Pope"?

12. Where did he teach that we should call him "Father?" Matt. 23: 9.

13. If we are not to eat meat on Friday, where is the scripture that says so? What did Paul mean in 1 Tim. 4: 1-6?

14. Why is it that you do not teach your followers to study the scriptures for themselves? II Tim. 2: 15, Acts 17: 11.

15. If the church began in Rome, why do the scriptures teach that it began in Jerusalem? Isa. 2: 2-3, Luke 24: 46-49, Acts chapter two.

16. If the Catholic church gave unto us the Bible, why would they want to give the world a book that condemns their doctrine?

You claimed that you can tell people all about the Bible, so please do tell us. Remember I want scripture, not your opinion.

Eulon Knox
Grayville, Illinois

April 30, 1951

Mr. Eulon Knox
Box 86
Grayville, Illinois
Dear Mr. Knox:

We have received your letter and will be happy to comment on the matters proposed.

Before taking up any of the questions mentioned in your letter, we think it necessary to face a fundamental and all-important matter. Before either you or I can use the Bible as proof of our beliefs, we should know where the Bible came from, and what assurance we have that it is truly inspired. Now, a simple investigation of history will show you that there were two hundred books in circulation during the early centuries after Christ. Each of these books made a claim to "inspiration" by reason of its content, authorship, etc. How do we know that the Four Gospels, the Acts of the Apostles, the Epistles of St. Paul, etc., belong in the inspired word of God known as the Bible, and how do we know that the Letter of Christ to Abgar, the Assumption of Moses, the Acts of Sts. Peter and Paul, etc., do not belong in the inspired word of God? History gives but one answer, and that is that the Catholic Church decided what 73 books belonged in the Bible

and gave them to the world as the true word of God.

It might be well to remind you of the different "rule of faith" followed by the Catholic Church on the one hand, and Protestants on the other. For Protestants, the Bible is their "rule of faith" and it is their contention that every man has the right and ability to discover for himself, by his interpretation of the Bible, what he must do to be saved. Catholics, on the other hand, maintain that Christianity began with the coming of Christ, and that it did not begin with the Bible, inasmuch as the last book of the Bible was not written until sixty years after the death of Christ and inasmuch as there was no Bible in anything resembling its present form until nearly four hundred years after Jesus had died on the Cross. If we are to answer the all-important question concerning what was the "rule of faith" for the millions of Christians before the Bible was made accessible to them, we can only arrive at the one answer: The teaching of the Church was the rule of faith for the Christian world.

Since Catholics believe that their Church is the living voice of Christ, they accept it as the Supreme authority for determining with infallible assurance what is the word of God, the teaching of Christ and the Apostles, that is, what must be believed and what must be done for salvation. Both Catholics and Protestants agree that the "word of God" is the "rule of faith." Protestants limit the word of God to what has been written in the Bible. Catholics insist on both the written and the unwritten word, the voice of the Church, the full revelation. Christ himself said: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican."

Let us take up but one question of your letter to see how far wrong some individuals can be in their private interpretation of the Scripture. Both Catholic and non-Catholic Scripture scholars realize that St. Paul, when writing the opening verses of the fourth chapter of his First Letter to Timothy was directing special words of advice against certain evils of his times. These evils were fostered by the Manicheans, the Gnostics and others. They believed that marriage was to be condemned, and also the use of all kinds of meat at all times. Their fundamental principle was that all flesh comes from an evil principle, and therefore should be avoided. The Catholic Church teaches no such thing today. Far from condemning marriage, the Catholic Church holds it to be a Sacrament, and forbids it to none but those by vow have chosen the better part. Likewise, the Catholic Church prohibits not the use of any meats whatsoever at proper times and seasons. She does encourage fasting and abstinence as a means of training our wills to be strong in times of temptation.

If you will read carefully the booklet entitled, "But Can it Be Found in the

Bible," you will discover that the all-important question of "rule of faith" must be satisfactorily settled before we can proceed to any of your questions.

Thank you for writing, and may God bless you always.

RELIGIOUS INFORMATION BUREAU

Very sincerely yours,

BY: S. J. Ganel

SJG/ms

Note—As a reply to this please read the editor's answer to the 25 questions published in our November 1954 issue, and the answers in the three following issues—Dec., Jan. and Feb. VOICE OF FREEDOM—Editor.

Wyndal H. Hudson
Via Grande 27
Scala A Int. 10
Leghorn, Italy
September 1, 1954

Sisters Rose & Flo Compton
1773 Jackson Avenue
Memphis 7, Tennessee
Stati Uniti D'America

Dear Sisters:

Just received your pack of August 9, and once again am so happy to have more reading and reference material for our church library here. Before coming to Italy I had seen only two copies of the VOICE OF FREEDOM, and now Wilma and I are tickled to have all the copies together. We will be able to use them much for articles and material on Catholicism.

Since last writing to you we have had five baptisms, if memory serves me right. We are now 19 Christians here in Leghorn, and we have not been here a year yet. If we can have 38 Christians here this time next year I will certainly be overjoyed. Our growth is rapid, and while we are growing we beg your prayers for these babes in Christ that none of them will fall away, and that all will soon be able to take on more solid food.

What congregation do you folk attend in Memphis? Do you know of anyone that might be able to send us colored 35mm slides of the work of the church there in Memphis? We have a projector, and we desire to build up a library of colored slides, concerning the work of the church all over the U. S. A. in order to show these people over here what we are doing in America. I think such pictures, well documented, would be of valuable service here on the Italian front.

Especially would we like to have slides concerning the work of our CHRISTIAN COLLEGES. Also pictures of our Orphan Homes. Should you know of anyone able to help us on this please let us know, as I would be more than willing to pay for the film.

The Leghorn church sends you greetings, and solicits the prayers of all Christians in Memphis.

Sincerely,
Wyndal H. Hudson

Swedish Government May Cut Number of Clergymen

How many clergymen should the Lutheran Church have? In the United States, under its system of separation of church and state, that question is decided by church leaders; in Sweden, where the Lutheran Church is favored with the designation of "State Church", that question is decided by the government.

Archbishop Yngve Brilioth of Uppsala, primate of the Lutheran Church of Sweden, was called in recently by the Minister of Education and Ecclesiastical affairs, Ivan Persson, and was told that Persson and the Finance Minister, Per Edvin Skoeld, had discussed the desirability of increasing the size of rectorial districts in the Swedish State Church, thereby reducing the number of state clergymen.

Archbishop Brilioth said later at a press conference that any such change would be "a sad and serious thing." Under the Swedish system, however, the government, if it is determined to make such a change, has the power to do so in spite of the Archbishop's opposition.

Finance Minister Skoeld argues that if each rectorial district embraced a population of 45,000 the number of clergymen could be cut by 200, resulting in a saving to the state of about 4,000,000 kronor (about \$774,000). He favors making the reduction and applying the savings to the government's social service program. There has been no change in rectorial district lines since 1910. If the Skoeld proposal is presented and approved in the 1955 parliament, it could not take effect before 1959.

Interviewed by Religious News Service, Minister Persson said that "various suggestions have been made which in any case would have to be ratified by Parliament." He described as "completely erroneous" a rumor that the 1955 state budget for the Lutheran Church would be slashed in half if the Riksdag (Parliament) accepted the Skoeld proposal. He added that if a reduction of 200 pastorates were made the budget reduction would be less than three per cent of the total annual church expenditure of 150,000,000 kronor (\$29,025,000). Persons maintained that this would not involve any curtailment of church services, which, he said, "would remain the same for, according to Swedish law, one service must as a rule be held in every State church in the country once a week."

The 1953 Church Assembly accepted a royal commission recommendation that the population of new rectorial districts should not exceed 30,000, but the general clerical body (2,600 ministers) say that as civil servants of the state their ministerial duties would be seriously hampered if the figure is not held to 20,000. They pointed out that the state requires them to be annual census takers and official registrars of all births, deaths, marriages, divorces and address and employment changes.

Another illustration of state authority over the church in Sweden is to be found

in the case of Dick Helander, former bishop of Strangnas, who was ousted from his post by a state court last February for alleged misconduct during his 1952 campaign for election to the bishopric. The Swedish Supreme Court has just upheld his ouster. By Contrast, the election or appointment of a bishop in the United States is considered an affair of the church, not an affair of state, and any disciplinary action would be taken by the church and not by the government.

(Church and State, December, 1954)

This is published just to illustrate what it means to have union of Church and State or to have a State Church. The VOICE OF FREEDOM pleads for Separation of Church and State—Editor.

What Is My Part In Preserving Freedom?

The following letter may seem surprising at first glance. The reader's first exclamation may be this: "Who would not know the answer to those silly questions?" The editor of the VOICE OF FREEDOM had a similar reaction when he read the letter, but when he began to think of an answer to each question, he decided that the questions are not at all silly, nor are they useless. If our readers will try to think of a good answer for each question before they read what the editor says, they will probably be more appreciative of the editor's efforts. Read, first, however, the questions in the following letter:

"Dear Sir:

I would like very much to receive some information on this subject: "How to Preserve American Freedom."

1. What is freedom?
2. What freedom do we enjoy?
3. What is the one freedom which ties up the other freedoms?
4. Do all citizens of America (U. S.) enjoy all these freedoms?
5. How did we get these freedoms?
6. Do we have to be guarded always?
7. What is my part in preserving this freedom?
8. How can I help all people attain these freedoms?

I read your VOICE OF FREEDOM paper, but I did not know what books which were advertised would be best for this subject; so if you have a book or some literature or can help me answer those questions rightly, let me know the price of the book or literature. I know Christianity is the answer, but let me know if you have anything that would help.

Thank you."

ANSWERS

We shall answer the eight questions by number without repeating them.

1. The word "freedom" has a variety of meanings, and yet the meanings are not different in final analysis. The same basic idea of *liberty*, not confined or controlled, is always in the word. The difference lies in the things from which we may be free: the control or confines from which we may

have been liberated. The word includes privileges; franchises. It includes the right to live, to work, to pursue happiness, to hear, to read, to investigate, to think, to make decisions, to believe and to act according to one's own convictions and decisions. Perhaps, the best definition of freedom, as we use the word in the name of this paper—the VOICE OF FREEDOM and in the name of our corporation—the *Freedom Press, Incorporated*, is the following: "Exemption from necessity in choice and action."

Paradoxical as it may seem, there can be no *liberty* without *law*, for one man's rights necessarily limit other men's freedom. No man is free to mistreat or to enslave his fellowmen. Liberty that is not shared equally by all the citizens of a government would not constitute that government a free state or a free country. *It would be a slave state*. In a democracy (*demos* means the people) the people govern themselves. The government derives its authority from the governed. In our country no one can make a law to enforce upon the people except the people's own elected representatives, and the people *may* elect new representatives every two years if they wish to do so. And they should wish to do this if they see that their representatives are not legislating in behalf of all the people or that they are not preventing legislation that would infringe, impinge, curtail or abbreviate the rights of the people.

Since we cannot have liberty without law, our founding fathers gave us the Constitution of the United States. Before the people would accept this Constitution, they added ten amendments to it. These amendments are known as the Bill of Rights". If the good sister who submitted the questions will read the Bill of Rights, she will find an answer to her questions. Just in case she or any other reader does not have access to the Constitution, we are here printing the first ten amendments. Here they are:

"AMENDMENTS TO THE CONSTITUTION

ARTICLES I-X

BILL OF RIGHTS

Article I

Freedom of religion, speech, the press, and of assembly and petition. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Article II

Right to bear arms. A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

Article III

Quartering of troops. No soldier shall, in time of peace, be quartered in any

house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Article IV

Protection against search. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article V

The individual guaranteed protection in trials and the right to his life, liberty, and property. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

Article VI

Rights of an accused person in criminal cases. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Article VII

Suits at common law. In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

Article VIII

Bail, fines, punishment. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article IX

Regarding rights not enumerated. The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

Article X

Powers reserved to states and the people. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

2. This question is plainly answered in Article I of the Bill of Rights. Five rights or freedoms are there named; not one of these is enjoyed in any *totalitarian* country. An authoritarian church limits all of these. Any utterance in word or in print must have "ecclesiastical authority". Any *assembly* or *assembling* for worship is restricted. If the worship (?) is conducted by "ecclesiastical officials" in accord with the laws of the State Church, then it is legal. Otherwise, it is illegal. In Italy and Spain Christians are allowed to meet in private places to worship God, but they are not allowed to advertise their meetings nor to designate the place where they meet. Any house, be it private residence or rented hall, cannot bear a sign stating that Christians meet here for worship. Such signs on church buildings have been chiseled off the stone in Italy. The freedoms named in Article I are not enjoyed to the same extent that they are enjoyed in the United States in any other country in the world.

Since the question implies that some freedoms are not allowed or enjoyed in this country, we believe it is worth while to emphasize some points not included in Article I, as we have quoted it. Let us say that the one who asks this question has in mind some very poor people—share croppers, perhaps—who evidently do not have some blessings that other people have in this country. The querist may think, therefore, that these people cannot claim that our government has done much for them. In fact, this very argument has been made in an effort to cause some people to discredit and disbelieve in our form of government. The first reply to this implication is that the government is not supposed to be a charitable institution. The government does conduct or operate some eleemosynary institutions. However, most of such State institutions belong to counties and to States and do not belong to the Federal government. In fact, it is only in recent time that the Federal government has been considered as having any obligation in reference to the welfare of its people. The care of the poor and the needy and the helpless and the homeless has been taken care of by churches, lodges or fraternities and other private institutions. Then they have been taken care of on the basis of city and county and state. Also, arrangements have been made by which groups, such as labor unions and other similar groups, have made provision for their members. Likewise, under our society of free enterprise, insurance companies, burial insurance, etc., afford opportunities for people to make provisions for their wants and their needs. This has been the system of welfare in the United States through all the years of its existence. To what extent we are now justified in the centralization of power in Washington and the turning of the whole obligation of taking care of the citizens upon the Federal government is a question that could easily stir up debate. The VOICE OF FREE-

dom believes that just to the extent that the Federal government assumes responsibility for us, to that same extent it assumes control over us. It believes, therefore, that to make the Federal government a national paternalism would be to turn the people into irresponsible children. Since they would not have the responsibility of caring for themselves, neither would they have the responsibility of controlling themselves and, therefore, would have to be controlled by the paternal government, just as children are controlled by their parents. This, therefore, leads in the direction of totalitarianism and definitely prophesies the loss of freedom.

But leaving out the idea of caring for the needs of people, let us see what freedoms these poorest of our citizens enjoy. They have a right to live and work; they have a right to a home or to find shelter in some improvised or rented place; they have a right to own a cow and chickens, therefore, to have their milk, butter, eggs and their meat which they, themselves, may, with some degree of thrift, provide. They have a right to hunt the game that the country affords, to catch fish from the streams that flow near them; they have a right to increase their wealth in accord with their abilities and their opportunities, and the history of our country shows that men who have attained the highest heights in many fields of endeavor came from obscurity and out of the circumstances of direst poverty. "What freedoms do we enjoy?" Well, we have enumerated some of them, and the more you will look about you and consider these things, the more you will appreciate the great blessings and advantages that we have in this "land of the free and home of the brave".

3. If this question means, "What is the most important freedom and the one without which the other freedoms would be practically meaningless?", then we answer that this one freedom is religious freedom. It is the freedom that our Lord Jesus Christ mentioned when he said, "Ye shall know the truth, and the truth shall make you free" (John 8: 32). But this type of freedom may be possessed and enjoyed even by persons who are not allowed to practice all that they believe and preach, or if even they are forbidden to believe what they want to believe and imprisoned and martyred for believing it, they may still have this inward freedom and the divine peace that comes as a result of it.

"Our fathers, chained in prisons dark,
Were still in heart and conscience free."

This freedom, of course, is the priceless freedom that is more important than anything else, but the freedoms that we enjoy today and about which we are writing and contending in this paper include the right to live according to our consciences and not to be bound in "prisons dark" or burned at the stake or "liquidated" because we do not blindly submit to the authority of some dictator, either political or religious.

4. Yes, all the citizens of America enjoy all the freedoms that are guaranteed to the citizens by the very government that they compose and which has been formed by citizens themselves. This question may imply that there are certain race hatreds and prejudices in our land and that there is segregation and other evidences of inequality among the people of the country. These things do exist, but they exist contrary to the fundamental principles of our government, the same as they are contrary to the fundamental principles of Christianity. Regardless, however, of these things, every citizen is "equal before the law". That is, he cannot, by the officials of our government, be arraigned in court, prosecuted, imprisoned or punished because of his race or his station or his sex or anything else except a violation of the laws. Instances could be cited where injustice has been practiced or meted out, even in the courts. This, however, would just be another instance of where someone failed to live according to the ideal and the established rule of our society. Injustices and inequalities are to be found, even among Christians, but these things can be corrected, not by abolishing Christianity or overthrowing the government of the United States, but by a stricter application of the principles of Christianity and of our government.

5. When a Roman officer once told the apostle Paul that with a great price he had obtained "this freedom", meaning Roman citizenship, Paul replied, "But I am a Roman born". In like manner, we can say that we obtained these freedoms by birth. However, they were secured to our parents at great sacrifice, and they have been preserved also at the cost of sacrifices even extending to "the last full measure of devotion", as Abraham Lincoln said.

6. The answer to this question may be both affirmative and negative. We do not have to be guarded by policemen, and we are not guarded by policemen as the people are who live in a "police state", which means under a dictatorship. But we do have to be guarded by the principles of truth, right and freedom. We have to be guarded against ourselves. There is such a tendency in the human flesh to want what the other man has and to get what we want without working for it or deserving it that it is easy for us to convince ourselves that the other man has no right to his possessions and his privileges and enjoyments and that we would be perfectly justified in seizing these, either by stealth or by force, and, thus, of increasing our supposed enjoyments by depriving the other man of what we suppose are his enjoyments. We have to guard ourselves and guard our fellow citizens against false teaching and vicious propaganda. Even the questions that we are answering could be understood to imply that the good lady is protesting against certain conditions in our country and even questioning whether or not we have a free

country where all the citizens are treated as equals. This type of propaganda, whether implied in the questions or not, is certainly prevalent today and we need to expose such falsehoods and teach the truth in reference to our nation and also to tell the truth about both political and religious authoritarian movements.

7. Your part in preserving our freedom is the same that belongs to every other citizen of the government. We think the answer to the other questions will largely include this, but we will enumerate:

(1) You should inform yourself as to what our freedoms are. This may be done not only by acquainting yourself with the Constitution of the United States and the history of the United States and the success story of the United States and of the men who have risen from obscurity and poverty to the highest positions of honor in our country, but you should also contrast the state of our people with the situation of other peoples of the world. This will require some study concerning the history of other nations, their standard of living, their lack of the privileges that we have, as well as the material blessings that we enjoy.

(2) You can teach all these things that you have learned to your neighbors and friends and impress upon them the blessings that they have and show them the privations that they would suffer if our government were changed to a dictatorship.

(3) You can keep informed in reference to the ideologies of the men who run for public office and always support the man who is a loyal American and do your best to defeat any man who manifests any leanings toward Communism or any other un-Americanism. You should not even support a man who has "red on his toothbrush".

(4) You can become a Christian, then read the word of the Lord, live according to its teaching and show to others the great blessings of salvation offered through the Lord Jesus Christ to the whole human race. In living the Christian life, you will practice the Golden Rule and, therefore, will, both by teaching and example, help to correct all the injustices and inhumanities that afflict our country.

8. The answer to No. 7 will also answer this question. Your influence and your loyalty will help to build a government here and establish a religion around you that will spread to all the world. You must know that the United States government itself has given billions of dollars to other nations to help them remain free. People from the United States have gone as missionaries with the gospel of Christ into countries that, otherwise, would not have admitted them if they had not been under obligation to the United States government. In supporting such a government, you are lending aid to other free countries and you are establishing a great bulwark of defense against aggression from either religious or political totalitarianism.

Schmidt-Martin Correspondence On Catholicism

Luther W. Martin—St. James, Mo.

Today, January 13, the following letter was received from Mr. Carl H. Schmidt, Route #3, Belfast Road, Batavia, Ohio. It is given in its entirety, as follows:

January 10, 1954

Mr. Luther W. Martin
Rolla, Missouri.

Dear Mr. Martin,

I have read some of your articles in the "VOICE OF FREEDOM." You certainly show your animosity for the Catholic Church. Too bad you cannot understand the Catholic Church as it really is. Not to understand a thing is a great defect and a handicap. It is terrible, it is awful, in that, in your case concerning the Church, you have little chance in saving your soul.

Consider this letter as the helping hand of a friend. If you loved Christ more and hated the Catholic Church less God might in time be able to remove the darkness from your mind and soul. You seem to be well educated. But that means little in the estimation of the devil. The most brilliant man in the world can be putty in his hands without the greater power of God to protect and guide him. "Try the spirits that lead you, if they be of God or not." Instruction of the great St. Paul I believe, tho I have it worded a little differently, to apply more specifically to you.

What spirit led you to write that fable about Joan? Does such an article, which you know has no proof in fact, establish love upon the earth? Will not such an article create hate in the hearts of a great many? Christ is the spirit of love. Satan is the spirit of hate. Whose spirit is with you? You have no proof about a Popess Joan so have no right to try to make people believe that there "must have" been one. Luther wrote that Jesus "must have" committed fornication with Mary Magdalene, the woman at the well and the woman taken in adultery. In his "table talk" you will find this. Do you believe that Luther was correct? Of course not. Then why believe what enemies of the Catholic Church write when they can furnish no proof. You are evil to do this and write in service of the "gates of hell."

In December issue you write about Peter trying to prove that he was not our first Pope. You quote the Bible—part of it. You did not quote, "Feed my Sheep." These words make Peter the shepherd of the flock of Christ. Now Peter is dead but the sheep of Christ are still with us. Will you explain why a shepherd was needed while Peter lived and not after he was gone? Will you explain why, in the 16th century when Luther repudiated Christ's shepherd and led the Christian world to go astray the sheep were so badly scattered that to this day 200 divisions exist and at least 50% of the descendants of

those who were scattered are wholly and completely separated from Christ?

Peter and his successors, the Papacy, is the Rock of Christ, on which the Church is built; and all the lies and the hate hurled against it cannot prevail. No man-made establishment or regime can last for 2000 years save God be with it. Christ gave Peter the keys to the Kingdom of Heaven, which is below and above united. The Church is the Kingdom of Heaven. Separated from it below you are separated from it above. And the Pope has the keys to this kingdom. He is a good shepherd. You are not a good sheep. Let's hear from you. I think you need a lot of shepherding since you are in the wrong pasture.

Charitably yours,
Carl H. Schmidt
R#3 Batavia, O. Belfast Rd.

My reply to Mr. Schmidt, reads as follows:

January 13, 1955
Po. Box 67,
St. James, Mo.

Mr. Carl H. Schmidt
R#3, Belfast Road,
Batavia, Ohio
Dear Mr. Schmidt,

Your interest in studying further about the Roman Catholic Church, as is evidenced by your letter, is sincerely appreciated. Without additional comment, please allow me to examine your letter, paragraph by paragraph, and make some appropriate observations.

In your first paragraph, you state; "Too bad you cannot understand the Catholic Church as it really is." In reply I would like to point to several articles in the VOICE OF FREEDOM in which different Catholic writers were quoted. It is my sincere belief, that if I base my 'understanding' of Roman Catholicism upon what Catholics themselves have written, then their philosophy will not be misrepresented. And, further, by such a process, my 'understanding' will be correct, and obviously those who would differ with me could not be equally correct and accurate.

To illustrate my point, I refer you to the October issue of the VOICE OF FREEDOM, page 154, to the article, entitled "Quoting Another Catholic Scholar", in which the following statement is made:

"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." (The Papacy, by Rene-Francois Guettee.)

"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" (Ibid.)

Now, Mr. Schmidt, you must either admit that your views agree with this valid Catholic historian, or that Roman Catholic teachings have changed in the past century. In any event, I have shown the discrepancies between modern Catholic claims (your own), and the writings of a man who was a member of the Roman priesthood for more than a decade.

In your second paragraph, you suggest, "Try the spirits that lead you, if they be of God or not." To this principle I heartily agree . . . although the Apostle John wrote this by inspiration, rather than Paul, to whom you ascribed it. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4: 1.) The same writer also penned: "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." (II John 9.) Now just where in His teachings has Christ described any such *politico-religio* organism as is the Roman Church? To the contrary, however, Paul wrote: "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." (Gal. 1: 8.) Now, Mr. Schmidt, please tell us where Paul taught a single dogma, tenet or doctrine, that is peculiar to Roman Catholicism!

In your third paragraph, you complain about the fable of 'Popess Joan! Again, if I may refer you to the VOICE OF FREEDOM, you will note in the November 1954, issue that it was stated by me; "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." In that article, I presented the claims and arguments of those who believe Joan to have been a fact, and also the reasoning of those who deny the possibility of "Popess Joan's" existence. I further believe that a logical explanation was given as to how such a fable could have evolved; we copy in part:

"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, (i. e. John X, John XI, and John XII.) that Rome had a Popess instead of a Pope—that the so-called chair of St. Peter was (virtually) occupied by a female (their mistress). 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 your fourth paragraph, you refer to the December issue of the VOICE OF FREEDOM, and say; "In December issue you write about Peter trying to prove that he was not our first Pope." May I remind

you, Mr. Schmidt, that the article with which you take issue in the December issue is entirely from the pen of a Roman Catholic Scholar! The only exception is where I made two explanatory insertions, called 'parantheses' and initialed them thus . . . (L. W. M.). So, again, I have demonstrated the FACT that it is YOUR teaching, and YOUR views, that fail to agree with either the Bible, or the theologian quoted. In fact, M. Guettee refers to Matt. 18: 18, in his proof that Peter was not the first 'Pope', as the word is now commonly used.

In your last paragraph, you state: "And the Pope has the keys to this kingdom." You also charge me with not being a good sheep, inasmuch as I do not follow the Pope. However, I have not found a single instance in the Bible, wherein such a 'thing' as the Pope of Rome is mentioned or even alluded to! Paul wrote, saying that all scripture was given by the inspiration of God, and that this SCRIPTURE was and is profitable for doctrine, reproof, correction, and for instruction in things righteous. Paul further said, in relation to the purpose of the SCRIPTURE; "That the man of God may be perfect, completely furnished unto every good work." (See II Tim. 3: 16-17.) Thus, I urge you to follow the SCRIPTURE, which is a sufficient guide for the man of God. This same SCRIPTURE fails to mention the numerous Roman additions and inventions in the name of religion.

Your interest in this subject is deeply appreciated. It is my sincere hope and prayer, that you will study the pattern of the New Testament church, as given in the New Testament, and which is particularly described in Acts of the Apostles, and the letters of Paul. I further hope that you will, as a result of a study of the New Testament, follow the light, rather than spiritual darkness. I cannot forget the penalty to those of us who fail or refuse to obey the gospel of Christ . . . "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1: 8.)

I am supplying a copy of our correspondence to the Editor of the VOICE OF FREEDOM, to do with as he may please, inasmuch as the articles with which you take issue were published in that journal.

Feel free to write me at any time. I am always pleased to have the opportunity to stress the importance of respecting God's word, in contrast to the words of men.

Faithfully yours,
Luther W. Martin

Not More Than One Father

H. MCKERLIE

In the Roman Catholic publication, "Father Smith Instructs Jackson", under the caption "Getting Acquainted", appears the dialogue from which the following is quoted:

Mr. J. . . . Pardon me for forgetting to address you with your proper title. You know, I am not accustomed to address a priest.

Father S. That's all right. Do you happen to know why Catholics call their priests "Father"?

Mr. J. No, I do not, although I heard a Catholic friend give a good answer to a non-Catholic, who contended that the priest had no right to that name.

Father S. What was the answer?

Mr. J. Well, the non-Catholic quoted Christ as saying: "Call no man 'Father' ", and the Catholic answered: "What do you call your 'Dad' "?

Father S. That was more than a clever come-back. St. Paul furnishes the principal reason why the priest is called "Father": "For in Christ Jesus, through the Gospel, did I beget you" (1 Cor. IV, 15). The Priest's office is like that of St. Paul—he is an instrument in God's hands for imparting a new kind of life, a supernatural life, to the soul, just as the parent whom you call "Father", was God's instrument for giving natural life to you. God is the principal agent in both instances, and that is what Christ meant when He said: "One is your Father, Who is in Heaven" (Matt. XXIII, 9). The priest's very purpose in life is to serve the spiritual needs of his parish, just as a father does the temporal needs of his family, and hence merits the title "Father."

* * *

According to the continued dialogue, the priest's claim to be called "Father" was satisfactorily established. Mr. J., like thousands more, swallowed the fallacy without question; even many 'Protestants', who "strain at a gnat", swallow this "camel" without 'batting an eye'. Careless indifference to Christ's clear command, the shrinking from giving offence, and long established custom, combine in allowing the mind-enslaving "title" to go unchallenged. But in this land of freedom, children of God should not be content to wear the shackles forged in the ignorance and superstitions of "The Dark Ages". Since Paul, the Apostle of Christ, said "not more than one father", there must be something very far wrong in a system that teaches that each one of its thousands of priests is 'Father' to every one of its adherents! Just a little thought on the meaning of words and their application by those who use them in the Holy Scriptures reveals incongruities enough in Father S's 'Instruction' to disprove his claim for his priestly brethren.

I. As Fathers of Children of God, There Is No True Parallel Between Paul and the Roman Catholic Priest.

In what is probably the very latest translation of the New Testament used by English-speaking Roman Catholics, I Cor. 4: 15 tells why Paul could properly be considered the spiritual father of the Corinthian Christians to whom he wrote. The Apostle says:

"Yes, you may have ten thousand schoolmasters in Christ, but not more than one father; for it was I that begot you in Jesus Christ, when I preached the gospel to you."

The word "father" stands for and means 'progenitor' or 'begetter'. The 'seed' by which Paul begot those children of God was the gospel, concerning which, he says:

"Let me tell you this, brethren; the gospel I preached to you is not a thing of man's dictation; it was not from man that I inherited or learned it; it came to me by a revelation from Jesus Christ. (Gal. 1, 11-12).

Jesus said: "The seed is God's word" (Luke 8: 11). He also said: ". . . the words that I have been speaking to you are spirit, and life" (John 6: 64).

It will not be disputed that to 'beget' by the 'seed' to which Jesus and Paul referred necessitates preaching the gospel by the 'father' and receiving the gospel by the one who is thereby 'begotten'. That is how all the Apostles 'begot' children of God. They sowed "the seed (which) is God's word"—they preached the gospel. Those who heard and received it were thereby 'begotten of God'.

The Roman Catholic does not wait until babes grow and develop the mind, which is the only 'soil' capable of receiving the divine 'seed'. Moreover, the priest's claim to be a spiritual 'father' to his parish in the same sense in which the Apostle Paul was father to the Corinthian Christians is belied by the teaching of his own Catechism:

"Q. 6. When were we born a second time?

When we were baptized."

"Q. 7. What did baptism do for us? It freed us from original sin and opened heaven for us."

"Q. 8. What does it make us? Christians and children of God." (No. 3 Most Rev. Dr. Butler's Catechism, Revised.)

Infants subjected to this teaching are not begotten to anything. The essential faculty is absent. If it be contended that they are so begotten to the Church of Rome, nothing is to be gained by opposing that superstition. But it must be said in very plain language, Such 'begetting' cannot make them children of God, for the simple reason that God's seed—His word—the gospel, is not used, nor is it present, in whatever may be thought of as their 'conception.'

It is an impertinence to represent the practice of a divinely-unauthorized anti-Scriptural rite as the same thing, or the equivalent of Paul's manner, method, and means of 'begetting' children of God.

II. There is a Vital Difference in the 'Seed' used by Paul from that used by the Roman Catholic Church.

No informed Romanist denies this. But it is claimed that authority was given the Church to institute, abrogate, and alter, her teaching as occasion demanded. If a person is determined to maintain that claim, it is his privilege to do so. It is also his responsibility; for no Apostle of Jesus Christ ever authorized alteration of,

addition to, or subtraction from, the Word they preached. Their prohibition of any modification of the gospel, their 'seed', is plainly placed before the Romanist in his own New Testament:

"Friends, though it were we ourselves, though it were an angel from heaven that should preach to you a gospel other than the gospel we preached to you, a curse upon him! I repeat now the warning we gave you before it happened, if anyone preaches to you what is contrary to the tradition you received, a curse upon him."—Gal. 1:8.

The spiritual 'child' of Romanism is a product of hybrid seed—a 'perverted' gospel. In the teaching by which Roman Catholic priests seek to make converts, there is some element of divine truth and more elements of Roman Catholic philosophy. Their 'gospel' is mongrel seed. It cannot but produce *after its kind*. It does make "a child of the church"—the Roman Catholic Church. For "A man will reap what he sows." Gal. 6: 7.

When the priest addresses mature minds, preaching to them the same gospel as Paul and Peter preached, and when it is received and obeyed as by the Galatians and Corinthians, he will then have the right to consider himself a spiritual father of his converts. But he can have no spiritual 'fatherhood' of the little sinless infants he 'baptizes', for there is no spiritual affinity between a pious soul and an innocent being too young to have a mind and without any degree of spiritual perception.

As matters stand, 'Father Smith's' supposed analogy of his modern priesthood to the spiritual parenthood of Christ's Apostles is a self-pleasing argument that need deceive no student of the Scriptures.

III. "Father Smith's" Claim for all priests to be called "Father" is out of Harmony with the very Scripture he Cites to Prove it.

Notice how this text reads in the new translation made for Roman Catholics:

"Yes, you may have ten thousand schoolmasters in Christ, but not more than one Father.

The Apostle states a simple scientific fact—it is impossible to have more than one father, in either the physical or spiritual sense.

One father may beget many children. But no child is begotten by more than one father. Now look around you—the score or more of priests to whom one person may speak in one day are each, individually, to be considered spiritual parent of every Roman Catholic in their parish; and each and every one of these priests is to be addressed by every Roman Catholic as "Father". Extend the view, note the thousands of such holy dignitaries, and remember that each one is entitled to your calling him "Father". Then turn to Christ's Apostle and ask him, 'How about it Paul?' and note his answer: "... you may have ten thousand schoolmasters in Christ, but only one father".

The argument claiming the 'title' "Father" on account of the nature of

much of the priest's work is weak and unworthy of one having access to God's Word. It is ordained by Christ, the "Chief Shepherd", that His 'flock,' is to be fed, protected and led, by "elders", "pastors" "bishops"—all three titles denoting the same individuals, as shown in Paul's recorded interview with the bishops of the church at Ephesus:

"From Miletus he (Paul) sent a message to Ephesus, summoning the presbyters (elders) of the church there", and charged them: "Keep watch, then, over yourselves, and over God's Church, in which the Holy Spirit has made you bishops; you are to be the shepherds of that flock which he won for himself at the price of his own blood. 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, 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."

'Shepherds' are not 'fathers' of their flocks. And no amount of pastoral care can make them such, nor entitle them to be called "Father".

Besides, application of this 'title' as demanded by Romanists makes a distinction and division in the Church that is contrary to the teaching of Christ and His apostles. Though Jesus claimed: "I am the way; I am truth and life; nobody can come to the Father except through me" (John 14: 6), He did not usurp the Divine Name; but, lifting His disciples to His own level in the divine relationship, He taught them to pray, with Himself, 'Our Father, who art in heaven, hallowed be thy name" (Matt. 6: 9). Since He, who is the Christian "High Priest for ever" (Heb. 6: 20), took the same relationship to God as His lowly followers, why should some of these claim for themselves the exalting title that, scientifically, as well as religiously, belongs to God alone?

The name "priest" is the God-given title of every Christian; as we learn from the Apostle Peter:

"... you must be a holy priesthood, . . . you are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for himself; it is yours to proclaim the exploits of the God who has called you out of darkness into his marvelous light". I Peter 2: 4-9. See also, Rev. 1: 6.

IV. This claim to be called "Father" sets aside the Authority of Christ as The Son of God and Head of the body His Church, in that it Teaches and Demands a Direct Disobedience to The Lord's Command.

Quotations of Scripture in these remarks are taken from "The New Testament in English", the translation made by the noted Oxford scholar, Mgr. Knox, "From the Vulgate Latin and Authorized by the Archbishops and Bishops of England and

Wales." It bears the 'Imprimatur' of "Bernard Archbishop of Westminster", whose recommendation of the work is hearty and generous, and concludes thus:

"We trust that the translation now offered will prove an added incentive to people in this country to read and study the New Testament. As Pope Pius XII writes in his recent encyclical letter, *Divine Afflante*: 'Christ, the Author of salvation, will be better known, more ardently loved, more faithfully imitated by men, in so far as they are moved by an earnest desire to know and meditate upon the Sacred Scriptures, especially the New Testament'.

May God bless and reward the translator for the signal service he has rendered to the Catholic Church in this Country.

Bernard

Archbishop of Westminster."

18th January, 1945

Since this gives liberty to read, study, believe, and practice, what is written in this translation, that there can be nothing wrong in regarding it a Roman Catholic authority on the religion of that Church. Such recommendation is endorsed by all who believe the Bible to be the word of God. And it is a pity so many are content to be guided in religious matters by human teachers, when they could turn to the New Testament and read for themselves just what is the mind of God and of His Christ concerning confusing, or disputed teachings. If Christ is indeed "Head of the body, the church", He must be allowed to do the thinking for the church. He must also be allowed to speak for, and to, the church. His thought, like our own, is made known in words. So we turn to this recommended source of information seeking His mind on this question of priests' claim to be called 'Fathers'. There we read:

"You must never act in a spirit of factiousness, or of ambition; each of you must have the humility to think of others better than himself. Yours is to be the mind which Christ Jesus shewed. His nature is, from the first, divine, and yet he did not see, in the rank of Godhead, a prize to be coveted; he dispossessed himself, and took the nature of a slave," Phil. 2: 3-7.

Since our mind is to be the mind of Christ, we inquire, What is the mind He has shown on the question of clerical titles? As if anticipating our dispute and query, the Lord has made a plain pronouncement:

"You are not to claim the title of Rabbi; you have but one Master, and you are all brethren alike. Nor are you to call any man on earth your father; you have but one Father, and he is in heaven. Nor are you to be called teachers; you have one teacher, Christ. Among you, the greatest of all is to be the servant of all; the man who exalts himself will be humbled, and the man who humbles himself will be exalted." Matt. 23: 8-12.

Now, the issue is set squarely before us. *Father Smith* says the Roman Catholic priest "merits the title "Father". *Jesus Christ* says: "Nor are you to call any man on earth your father; you have but one Father, and he is in heaven."

To whom shall we listen? To whom do we owe obedience? There is no escaping the choice, for no intelligent person will deny the truth of the inspired apostolic statement: "You may have ten thousand schoolmasters in Christ, but NOT MORE THAN ONE FATHER."

Questions Answered

In the November issue of the *VOICE OF FREEDOM* we printed twenty-five questions which are used as a preface in a 32-page pamphlet put out by the Roman Catholics under the title, "Catholic Religion Proved by Protestant Bible." Then in the December issue of our paper we published a statement of these questions with the answers and the comments which the pamphlet contains. We followed the Question-Answer-Comment arrangement with "Remarks by the Editor of the *VOICE OF FREEDOM*" following each question. The whole article in the December issue was published under the heading, "Cross Questions and Silly Answers". Then in the January issue we gave another installment of our remarks upon the Questions, Answers and Comments under the heading, "Questions Answered". In that issue we got through with 18 of these 25 questions. We here continue our review by beginning with Number 19. It has been shown that the chief purpose of these questions concerning the Bible is to discredit the Bible and to show that all the errors in the religious world are directly traceable to the free publication, reading and interpretation of the word of God. The conclusion which the author of the tract, as well as the whole Catholic Church, wants to enforce upon the people is that the Bible is not a safe and reliable guide and that it was never intended to be so. The Roman Catholic Church is the custodian of God's truth, the revealer and teacher of God's will and the savior or the anathematizer of all the people of the world. If the readers will accept this conclusion from the questions, as submitted in the Preface, they would have no need to read the answers and the comments that begin on Page 4 of the pamphlet. For the same conclusion is what each answer and each comment stresses, and even the questions are so worded as to imply this conclusion without any answer. We have seen in many of our discussions with the Romanists that they are clever controversialists, shrewd propagandists and unmitigated prevaricators and perverters of the truth. This will be found illustrated by the following answers. With these remarks we take up Number 19.

NINETEEN

Now that the New Testament is complete and available, what insolvable problem remains? The impossibility of the Bible to explain itself and the consequent multiplicity of errors which individuals make by their theory of private interpretation. Hence it is indisputable that the Bible must have an authorized interpreter.

The Bible teaches that individuals are not of themselves competent to interpret the Scriptures.

2 Peter 1-20: Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Peter 3-16: 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.

Acts 8-30: And Philip ran thither to him, and heard him read the prophet Isaiah and said, Understandest thou what thou readeest? 31. And he said, How can I, except some man should guide me? And he desired Philip that he should come up and sit with him.

Comment: Only by going on the supposition that falsehood is as acceptable to God as is truth, can the "Bible-only" theory be defended.

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

On the cover page of the pamphlet which contains these Questions, Answers and Comments in a "Box" we have the word, "Formerly Called Texts Usually Ignored By Bible Readers". Despite this emphasis, every text that is quoted from the Scriptures in the pamphlet is one that is entirely familiar to Bible readers and to all teachers and preachers of the word of God. None of these texts is ignored by any Protestant teacher or reader of the word of God. In the answer to No. 19, the author cites three passages of Scripture that are as familiar to Bible readers as the Twenty-third Psalm. Yet, despite the "Question", the "Answer", the "Comment", these passages of Scripture do not teach what the author uses them to enforce. The first passage is 2 Peter 1: 20. This passage is always used by the Catholics to show that the individual who reads the word of God cannot understand it, because this passage says, "No Scripture is of private interpretation". It should be plain to any reader, who will read the context, that the writer is not talking about understanding the Scriptures, but he is talking about the way the Scriptures were given. The word of God did not originate in the mind of the prophet, but that prophet was inspired; he was moved by the Holy Spirit in speaking his prophecy. Therefore, this passage has to do with the way the Scripture came to mankind and refers to the one who wrote them and not to the one who is reading them. Peter calls upon people to give heed to the word of prophecy, to pay attention to it, for it is a light shining in a dark place. According to the Catholic idea, we should not give any attention to the Scripture, for it is not a light and cannot be understood and, therefore, the reading of it by private individuals would result in confusion, false teaching and the damnation of souls. That is the Catholic doctrine, but the apostle Peter exhorts them to give attention, to give heed, to the word of prophecy and then tells us that the word

of prophecy came by the will of God. Please read the passage as it is translated by Weymouth:

"But, above all remember that no prophecy in the Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit" (2 Pet. 1: 20-21).

The second passage that is cited in answer to No. 19 is 2 Pet. 3: 16. Again, this passage of Scripture is badly perverted. The apostle Peter refers to all the epistles of Paul to confirm and substantiate what he, Peter, has just written concerning the long suffering of the Lord Jesus Christ. Instead, therefore, of Peter's indicating that people should not read what Paul wrote, he was commending Paul's writings, and he classified them as *Scripture* and what he says about their being misused also applies to "*other Scriptures*." Peter says that the ignorant and the unsteadfast "wrest" Paul's teaching as they do the other Scriptures. Now, when Scriptures are "wrested", they are not used, but misused, and the fact that some people misuse the Scriptures is certainly no evidence that the Scriptures should not be properly used; and it must be noticed, also, that those who thus "wrest" the Scriptures are ignorant and unsteadfast. Note also that they do not wrest the Scriptures to the destruction of the Scriptures, which the Catholic writer wants to prove, but that they wrest the Scriptures to their "own destruction". If there was ever an example of men wresting the Scriptures to their own destruction, we have that example in the pamphlet that we are reviewing and, in fact, we have that example in the universal and perpetual wresting of the Scriptures and discrediting of the word of God which is done by the Roman Catholic Church.

The third passage cited in answer to No. 19 is Acts 8: 30. When Philip asked the Ethiopian officer, "Understandest thou what thou readeest?", he replied "How can I, except some man should guide me?" This, to the Catholic, means that no one can understand any of the Scriptures without a guide, or help of an ecclesiastical official, which is another gross perversion. Did this officer understand the teaching of God's word? If he did not, how did he know that he should have gone to Jerusalem to worship? Where did he learn about God? Where did he learn about the place to worship God? Where did he learn about what he was to do in worshipping God—how often he was to go to the place of worship, etc., etc.? All of this was laid out in his law, and all of this the Jews knew and taught and here was a man practicing the teaching. The thing he did not understand was a prophecy that was written some 700 years before it was fulfilled. As to just whom the prophet was talking about in showing something that was, at the time of the writing, far in the future, the reader did not know exactly. He evidently wanted

to know, and his question to the Spirit-guided preacher was: "Of whom is the prophet speaking?" Since this prophecy had just been fulfilled in Christ Jesus, Philip could easily take that Scripture as a text and preach unto him Jesus Christ. The matter of understanding plain commandments, duties and promises and the matter of interpreting unfulfilled prophecies are quite different things. The "Comment" indicates that somebody supposes that falsehood is as acceptable to God as truth. If anyone supposes such a thing as that, it must be the Roman Catholic Church, for it is the greatest originator and purveyor of falsehood in the whole wide world, not even excepting the Communists.

"TWENTY

Who is the official expounder of the Scriptures? The Holy Spirit, acting through and within the Church which Christ founded nineteen centuries ago; the Bible teaches who in the Church are the official interpreters of God's law and God's word.

Luke 10-16: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Matt. 16-18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

Mal. 2-7: For the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

Comment: Formerly at least, it was commonly held that when individuals read their Bibles carefully and prayerfully, the Holy Spirit would guide each individual to a knowledge of the truth. This is much more than the Catholic Church claims for even the Pope himself. Only after extended consultation and study, with much fervent prayer, does he rarely and solemnly make such a decision.

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Here again the author cites three passages of Scripture, and here again he cites them to teach that which they do not teach. The first citation is Luke 10: 16, and this has reference to the inspired men through whom Christ was sending His message to the world. This referred to the first commission and to the 70 missionaries, but the same principle applies to the apostles who were sent to "all nations" and to "every creature in all the world". These men were inspired and their word was confirmed by miracles, and those who heard them were to do all the things that the Lord had commanded these apostles to observe and teach. He did not say that the "disciples will also observe that which I will, in future years, reveal to you and to your successors and through your successors" (Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 44-50; John 20: 19-26; Acts 1: 1-3; Heb. 2: 1-4). This word was delivered "once for all" to the saints (Jude 3). If any man or angel should preach any other message than

that which these inspired men preached, he is accursed (Gal. 1: 1-7). The word which these gospel preachers preached is to "abide forever" (1 Pet. 1: 23-25). When heaven and earth shall have passed away, the words which Christ uttered will stand (Matt. 24: 35). Men will face these words in the Judgment (John 12: 48).

The second citation is Matthew 6: 18, and the explanation of this passage and the refutation of the Catholic argument made upon it has been printed in practically every issue of the VOICE OF FREEDOM and it will be found refuted in articles that appear in this issue of the paper. Therefore, we give no further attention to it now.

The third citation is Malachi 2: 7. This use of Malachi's language will be amusing to anybody who will read the context. This pamphlet cites the passage to show that the priest's lips should speak knowledge and that people should go to the priest to receive information and instruction concerning the will of the Lord. Of course, the pamphlet means to teach that this is what people should do today and that the priests to whom they should go for such a "revelation" of God's will are the Roman Catholic priests, whereas, the passage in Malachi referred to the priests of the Old Testament, namely, the Levites, and the context shows clearly that these priests were not to *reveal* or *interpret* God's word, but *they were to speak exactly what the Lord had told them to speak*—viz.—the law or the written word. In other words, they were to teach His law. But these priests, referred to in the verse quoted, were perverters of God's word; they were teaching their own opinions and misleading the people. What a pity the Catholic pamphlet did not quote the whole passage and say, "Here is a picture of exactly what the Roman Catholic priests are doing today". Let us read the passage:

"And ye shall know that I have sent this commandment unto you, that my covenant may be with Levi, saith Jehovah of hosts. My covenant was with him of life and peace; and I gave them to him that he might fear; and he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and turned many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts. **But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith Jehovah of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have kept my ways, but have had respect of persons in the law.**" (Malachi 2: 4-10).

In addition to this, let us read what God said concerning priests and prophets both, in the Old Testament. It will be seen that they were to teach God's word and to speak only that which God spoke. If they spoke anything else, they were

accursed, so God's preachers, priests and prophets today are allowed to speak only the Lord's word and not a doctrine or a vision of some children or of some fanatic and to build monuments to perpetuate some hallucination. Here is what God says:

"How long shall this be in the heart of the prophets that prophecy lies, even the prophets of the deceit of their own heart? that think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers forgot my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor. . . . And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of Jehovah? then shalt thou say unto them, What burden! I will cast you off, saith Jehovah. And as for the prophet, and the priest, and the people, that shall say, The burden of Jehovah, I will even punish that man and his house. Thus shall ye say every one to his brother, What hath Jehovah answered? and, What hath Jehovah spoken? And the burden of Jehovah shall ye mention no more: for every man's own word shall be his burden for ye have perverted the words of the living God, of Jehovah of hosts our God. Thus shalt thou say to the prophet, What hath Jehovah answered thee? and, What hath Jehovah spoken?" (Jer. 23: 26-31 . . . 33-38).

And again:

"For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah" (Jer. 29: 8, 9).

"TWENTY-ONE

What are the effects of the Catholic use of the Bible? Regardless of what persons may think about the Catholic Church, they must admit that her system gets results in the way of unity of rule and unity of faith; otherwise stated, one Faith, one Fold and one Shepherd.

Comment: If many millions of non-Catholics in all nations, by reading their Bible carefully and prayerfully, had exactly the same faith, reached the same conclusions, then this theory could command the serious consideration of intelligent, well-disposed persons—but not otherwise.

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Here we only have the oft repeated boast of the Roman Catholic Church that there are no divisions in that Church, that it has unity, etc. This boast is false for there have been strifes and divisions, excommunications, etc., throughout the centuries. There are three churches now that claim to be "Catholic". Each one

claims to be *The Church*. They are named from the languages that they use: (1) Latin Church, (2) Greek Church, and (3) Anglican Church.

But even if we should grant that the Roman Catholic Church has unity, this would certainly be no appropriate answer to the question. The question is, "What are the effects of the Catholic use of the Bible?" The effects of the Catholic misuse of the Bible, or non-use of the Bible, are all the false doctrines and all the ceremonies and idolatries and blasphemies practiced by that Church. Its unity (what unity they have) is the effect of its *authoritarian system*. The people are not free to differ and to discuss and to investigate and to believe and to act. They must accept the decrees and encyclicals and pronouncements of a supposedly inspired man. They have no choice but to submit to such decrees. It is ridiculous to say, therefore, that their unity comes as an effect of the use of the Bible. They had to abandon the Bible before they could have what they have today, and they have to discredit the Bible to keep people of this age from finding out that their claims are false and that their Church is of human origin and is a monstrous misrepresentation of Christianity. It is not CHRIST-che-anity: it is MARIOLATRY.

"TWENTY-TWO

"Why are there so many non-Catholic Churches? Because there is so much different interpretation of the Bible; there is so much *different* interpretation of the Bible because there is so much *wrong* interpretation; there is so much wrong interpretation because the system of interpreting is radically wrong. You cannot have one Fold and one Shepherd, one Faith and one Baptism, by allowing every man and every woman to distort and pervert the Scriptures to suit his or her own pet theories.

"Comment: To say that Bible reading is an intensely Christian practice, is to enunciate a beautiful truth; to say that Bible reading is the sole source of religious faith, is to make a sadly erroneous statement."

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

The VOICE OF FREEDOM does not excuse or defend the divisions that exist among Protestants, nor does it believe that we should have denominational groups divided over doctrinal differences. It does not think that Protestant officials have any more authority to make a creed for their people to believe than do the Catholic officials. The VOICE OF FREEDOM denies, however, that these divisions come as a result of reading the Bible, but they come as a result of a failure to read, understand and believe the teaching of God's word on all points of faith and morals. However, we must, in justice, state that the Protestants claim not to be divided on matters that are essential to the salvation of the soul. The Protestants claim to be

entirely united on what they regard as the essentials for salvation. Right or wrong, their contention is that the divisions come about matters of method and polity and preferences and taste, convenience, incidentals and such like. The Catholics are accustomed to speak of the Catholic Church as the "Catholic religion" and say that it is the only true "*religion*". Thus, they claim that the Catholics represent one religion, whereas, the Protestants represent another and a different religion. The very pamphlet that we are reviewing, as has been shown before, has the title, "Catholic Religion Proved by Protestant Bible". The Protestants do not claim that these different groups represent a different *religion*; they claim that the Christian religion is the religion of all of them. Most of them, if not all of them, would say that the Christian religion is represented also by the Catholic Church. Thus, the Protestants claim that both Catholics and Protestants believe and subscribe to and represent the Christian religion. Protestants think that the Catholics have departed from the teaching of Christ and of the apostles on many points and that they practice things that are condemned in the Scripture. But Protestants do not feel that they are compelled to say that these false doctrines and erroneous beliefs will send all Catholics to hell. They do not arrogate to themselves the authority to judge; they simply want to believe and teach what they know to be acceptable to God. Protestants, as a rule, think, therefore, that the differences between one Protestant group and another Protestant group come upon matters that are not un-Christian but, nevertheless, matters of difference. Some Protestants, as stated, so regard the differences between the Catholic Church and Protestant churches.

It is not the intention of the VOICE OF FREEDOM to say who is right and who is wrong in these views; it is only the intention of this paper to represent fairly the views of the people who are involved. The VOICE OF FREEDOM does not claim that it can decide such issues; its whole claim, made with all the earnestness of the souls of the men who produce and print it, is that the word of God reveals the will of God and that by it we should settle every issue and find the answer to every question.

"TWENTY-THREE

"Without Divine aid, could the Catholic Church have maintained her one Faith, one Fold, and one Shepherd? Not any more than the non-Catholic sects have done; they are a proof of what happens when, without Divine aid, groups strive to do the humanly possible.

"Comment: Catholics love, venerate, use the Bible; but they also know that the Bible alone is not Christ's system but only a precious book, a means, an aid by which the Church carries on her mission to 'preach the Gospel to every living creature' and to keep on preaching it 'to the end of time.'"

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

This question really does not need a question mark after it, for it is the same boast and false claim that has been made in some of the previous questions and is repeatedly made by the Roman Catholics. They claim that they are united; they have one Faith, one Fold, one Shepherd, and now they are citing this, as they often do, as proof that they have been providentially preserved and protected. If we grant that they have one Faith, one Fold and one Shepherd, we should remember that their Shepherd is the Pope, not Christ, and that their Fold is the Roman Catholic Church, not a church that includes all the Lord's sheep—all Christians—and the one Faith is not the faith that was "once delivered" to the saints, but it is the Nicene creed with additions made by the various Councils and Popes. And the one Faith includes the infallibility of the Pope, and this was not a part of the one Faith until 1870. It includes the Immaculate Conception of Mary, which was not a part of the one Faith until 1853; it also includes the Assumption, which was not a part of the one Faith until November 1, 1950—just four years ago. If their preservation and success proves that they are Divinely protected and preserved, why would not a similar argument prove that Mohammedanism is of Divine origin and is Divinely protected and preserved? Why would it not prove that Mormonism, which began with one man's pretended visions and within 100 years became a mighty religious empire, is also of Divine origin and Divinely preserved? Why would the same argument not prove that Communism, which began with Karl Marx a little more than a hundred years ago but which never controlled any country until 1917, is also of Divine origin and Divinely preserved? Communism is much younger than Catholicism and it has grown much faster, and there is far greater unity in Communist nations than in the Catholic Church. Communism had under its control about 200,000,000 people when World War II began; when World War II closed, Communism had under its control and behind the Iron Curtain 800,000,000 people. This is more than twice the number of Roman Catholics in the whole world. We can take Catholic logic and prove that Communism is God's own system and that He is preserving and prospering it, and everybody, therefore, who is fighting Communism is of the devil. This should illustrate that whenever any man undertakes to sustain falsehood by logic, he will have to follow his logic to the support of all falsehoods in the world. There is a proverb or a rule of reasoning which says, "That which proves too much, proves nothing."

In the Comment following No. 23, the author says that "Catholics love, venerate, use the Bible". This is absolutely a contradiction of the whole pamphlet, for the pamphlet has done everything that the ingenuity of the devil could suggest to discredit the Bible and to show that the

reading and interpreting of the Bible on the part of Protestants has resulted in confusion and endless evil. Then the pamphlet closes with two pages of "Bible Vandalism", in which are found all the arguments that atheists, infidels and scoffers have ever made to discredit the word of God and to try to get people to repudiate it.

"TWENTY-FOUR

"Were there any printed Bibles before Luther? When printing was invented about 1440, one of the first, if not the earliest printed book, was an edition of the Catholic Bible printed by John Gutenberg. It is reliably maintained that 626 editions of the Catholic Bible, or portions thereof, had come from the press through the agency of the Church, in countries where her influence prevailed, before Luther's German version appeared in 1534. Of these, many were in various European languages. Hence Luther's "discovery" of the supposedly unknown Bible at Erfurt in 1503 is one of those strange, wild calumnies with which anti-Catholic literature abounds.

"Comment: Today parts of the Bible are read in the vernacular from every Catholic altar every Sunday. The Church grants a spiritual premium or indulgence to those who read the Bible; every Catholic family has, or is supposed to have, a Bible in the home. Millions of Catholic Bibles are sold annually."

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

Figures given here may be true or may not be true, but whatever conclusion the author intends to drive upon us by these figures cannot destroy the fact that the Roman Catholic Church hates Luther because he taught the people to reject the decrees of Councils and the pronouncements of Popes and to go to the word of God for their knowledge of the Lord's way and especially for the knowledge of salvation through Jesus Christ. They cannot hide the fact that they confiscated and burned Bibles that were translated into the language the people could read; they cannot deny the ugly fact that Wicklyff's bones were disinterred forty years after he had been buried and burned in order to show the hatred of the Church for a man who dared, at great sacrifice, to try to give the word of God to the common people. These figures and all their arguments cannot hide the fact that they hounded and persecuted William Tyndale

and finally burnt him at the stake because he translated the word of God into the language that the people could read. Yet this pamphlet that we are reviewing claims that the Catholic religion is proved by the Protestant Bible! The Protestant Bibles that we have today do not differ except in minor instances from the translation given us by William Tyndale.

"TWENTY-FIVE

"During the Middle Ages, did the Catholic Church manifest hostility to the Bible, as her adversaries claim? Under stress of special circumstances, various regulations were made by the Church to protect the people from being spiritually poisoned by the corrupted and distorted translations of the Bible; hence opposition to the Waldensians, Albigensians, Wycliff and Tyndale.

"Comment: Individual churchmen may at times have gone too far in their zeal not to belittle the Bible, but to protect it. There is no human agency in which authority is always exercised blamelessly."

REMARKS BY THE EDITOR OF THE VOICE OF FREEDOM

This answer does not deny that the Catholic Church showed hostility to the Bible and does not deny that the Catholic Church murdered men who translated and spread the Bible. But it calls these "corrupted and distorted translations of the Bible". This may do to tell ignorant people, but the VOICE OF FREEDOM would like to tell the whole world that these translations are still in existence and scholars have access to them and they can easily show that they are not corrupted or poisoned but that they simply give the plain will of the Lord as revealed through Christ and the apostles. *There is not any thing more poison to Roman Catholicism than the word of God.* History shows that there is no limit to what Roman Catholicism will do to discredit and destroy the word of the living God. If we were not protected by civil law today, we would be burnt at the stake for producing such a paper as the VOICE OF FREEDOM, and people who have a Bible in their private homes would be punished and, perhaps, put to death. Searchers would go through our streets, enter into our homes, seize our Bibles, drag the inmates of the homes where Bibles are found out to prison and, perhaps, to the stake. All people need to do in order to be aware of Catholic hostilities to the word of God is just to read

a little history. If they do not read history, if they will read just such pamphlets as we are reviewing, surely any thinking man can see the fallacies and the falsehoods of the things stated in the booklet. And although the booklet pretends to prove by the Protestant Bible the Catholic religion, the Question-Answer-Comment system shows that it takes a lot of manipulation even to make any honest soul, however ignorant, believe that the passages cited are proving what the author of the pamphlet wishes to prove.

With these remarks, we shall dispose of the twenty-five questions for the time being, and in giving up the pamphlet we can do no better than to quote the words of Moses E. Lard in his review of another book. He said, "These are a few of the effects to be ascribed to Mr. Jeter's book; and with the simple statement of them, we now take leave of both him and it, feeling that in the one we part from a misguided man, and in the other from a graceless thing."

A WORD TO HONEST CATHOLICS

(Continued from page 17)

when does any man anywhere have to have the "initials of approval" of any Catholic, be he Pope, Cardinal, Archbishop, Bishop or Priest in order to worship God according to his own knowledge of God's will? It is a matter of public record that no man is permitted to carry on an aggressive campaign for the spread of the truth as revealed in God's word—the Bible—in any Catholic-dominated country without being afflicted and persecuted for so doing. What further evidence do honest men, Catholic or otherwise, need to show them that the design of the Catholic Church is to dictate the lives of all men. If it cannot be done by persuasive propaganda then force will be applied whenever it can be done without widespread public condemnation, or when it can be done under the ruse of upholding the law.

Men may close their eyes to the "straws in the wind" but that does not stop the wind from blowing. Our government officials, news men and citizens may close their eyes to the well known facts portending the taking away of our cherished religious freedom, but such pretending not to see will not restore those freedoms once they are taken away, whether by Communist or Catholic Dictator.

B. E. Lemmons
Sherman, Texas

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 Bible . . . "Deadly Pastures" (Pope Leo XII)

LUTHER W. MARTIN
St. James, Mo.

Leo XII was the Roman Pontiff from A. D. 1823 until 1829. During his tenure in office, he had somewhat to say regarding the reading of the Scripture by the common people, and particularly on the circulation of the Bible. In reference to Bible societies, Leo quoted his predecessor, Pius VII., . . . "Several of our predecessors have made laws for averting this scourge. (Bible societies. L.W.N.) In our own time, Pius VII., of happy memory, issued two briefs. In those briefs, we find testimonies drawn either from holy Scripture or from tradition, to show how hurtful this invention is to faith and to morals." He then continues, saying; "And we, too, that we may acquit ourselves of our apostolic duty, exhort you to withdraw your flocks from these deadly pastures."

In order to prove that the Papal Church is not consistent in her utterances from century to century, and that her proclamations frequently deny statements of theologians claimed to have been within her ranks, we copy the following quotations.

Clement of Rome . . . First Century

Present day Romanism claims Clement to have been "Pope" from 91 A. D., until 100 A. D. Of course, this is merely an unfounded assertion. He may have been one of the bishops or elders of the Roman congregation, but "Pope," No! The office of "ecumenical bishop" was completely unknown until the beginning of the seventh century. However, here is the statement of Clement; "Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit written in them." (I Clement 20: 2.) In another statement . . . Clement wrote; "Ye know, beloved, ye know full well the Holy Scriptures; and have thoroughly searched into the oracles of God: call them therefore to your remembrance." (I Clement 22: 10.) Thus, Clement of Rome does not call the Scrip-

tures . . . "deadly pastures" as does one of his alleged successors.

Polycarp . . . Second Century

Polycarp, a disciple of the Apostle John, wrote an epistle to the Philippians, in which he said; "I am confident, that you are well exercised in the Holy Scriptures, and that no part of them is unknown to you." Thus, Polycarp, a Christian scholar in the second century, differs with Pope Leo XII., of the 19th century.

Basil 'The Great' . . . Fourth Century

In his Homily on the First Psalm, Basil wrote; "Each of you, in meditating on the word, will find there a treasure of succours for all spiritual evils." No 'deadly pastures' intimated here. In a letter to a lady, Basil also wrote; "If thou knowest how to search in Scripture for the succours that it offers, thou wilt not have need either of me or of any one." So, it appears that in the 4th century, the 'searching of the Scriptures' was practised. And they did not need a priest to instruct them and to forgive their sins—Editor

Ambrose of the Fourth Century

When writing "On the office of the Ministry", B. L., Ambrose stated; "Holy Scripture edifies everybody. We speak to Christ when we pray; we listen to him when we read the Scriptures." This was written long before Jerome translated the Bible into Latin (Latin Vulgate). Ambrose was writing in reference to the Scriptures about Christ. We cannot find the teachings of Christ in the Old Testament, they are confined to the New Testament. Thus, in reference to New Testament writings, Ambrose says everybody is built up, spiritually; not some so-called 'clergy', but EVERYBODY.

Origen . . . Second Century

In Origen's "Homily on Leviticus, Philocalia, 11", he said; "The true nourishment of our soul, is the reading of the Word of God. Let us nourish ourselves on the Gospels. Let us quench our thirst by the reading of the writings of the Apostles." Again, we have unanswerable evidence to the effect that the "Gospels" and the

"writings of the Apostles" were to be read . . . and when read, the reader was benefited. When some of the Roman Catholic speakers and writers of later centuries, after the Roman Church came into being, refer to the Scriptures as "deadly pastures", it is easy to discern their lack of truth and honor.

Isidorus of Pelusium . . . Fourth Century

Isidorus was quite a prolific writer. He left some two thousand letters, arranged in some five volumes. In two of his epistles, numbered 67 and 91, we copy as follows: "The heavenly oracles have been written for the whole human race. Even husbandmen are in a condition to learn there what it is fitting for them to know. The learned and the ignorant, children and women, may equally instruct themselves there." This statement was also written before the Latin Vulgate had been translated. So the 'common people' in the 4th century were in position to be helped by a study of the Scripture. This means that a goodly number of them could read, and that copies of the Scriptures were available to be read. Catholicism, in later centuries, to the contrary notwithstanding.

Jerome . . . 330 A. D.-420 A. D.

Hieronymus (Sophronius Eusebius) was born at Strido in Dalmatia. His most notable work was his translation of the Bible into 'every-day' Latin, the vulgar tongue, thus, the Latin Vulgate. Although this particular work of Jerome is lauded by the Roman Church, some of his other writings are ignored by Catholic theologians. Among them, we refer you to Jerome's comments "On the Epistle to the Colossians" and also his "Epistle 97," . . . "It is for the whole people that the Apostle wrote. The laity ought to abound in the knowledge of the Holy Scriptures." And, in his letter to a woman, he said; "What I shall never cease to recommend to you, is to love the Scripture and to read it." Again, we have used the words of an ancient scholar of the Scriptures, claimed by the Papal Church as one of her sons, yet his very words can be turned against the claims and preten-

(Continued on page 35)

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Among Ourselves

This March issue of the VOICE OF FREEDOM will be the first paper that many of our subscribers have seen because we have several hundred new subscribers, and the number is increasing. Our readers will see from the regular set-up heading used what this paper is. However, in our introductory issue of the paper in 1953, we set forth, in full, explanation of both our purpose and our policy. We are not attacking Catholic people; we do not hate these people or any one else. We do believe that the Catholic church is unscriptural and anti-scriptural. We believe that it is anti-American. We do not believe that the Catholics should be robbed of their freedom or deprived of any of their practices by law or by force of any kind. We know that the American Catholics are loyal to America because their church teaches them to be loyal now. However, we know that if the Catholics were in the majority, they would rob us of our freedom. We know that we cannot legislate against them because the Constitution guarantees religious freedom. We are sincerely and eternally pledged to uphold the Constitution of the United States; but the Catholics have an advantage here in that they are protected as a church and yet they exist and function as a government. They not only claim civil power, they claim that the authority of the church is superior to all civil powers. This charge will be proved in this editorial.

Since we cannot legislate against the Catholics because they are a church—they are classified as a religious organization—we must educate against them. Our purpose, therefore, is to inform people as to the nature and the doctrine of the Catholic church and the threat that this constitutes to our freedom. Our purpose, also, is to enlighten the people on the religious side of the issue and expose the false claims of the Roman church. We are therefore announcing anew that our purpose is to show that the Roman Catholic Church is unscriptural and un-American.

On December 8, 1864, Pope Pius IX uttered *Ex-Cathedra* some very severe condemnations of certain errors—in fact, eighty errors in number. This proclamation by Pope Pius IX is therefore known as the "Syllabus of Errors." Since these are things condemned, the Catholic position is stated in the negative form. But in the VOICE OF FREEDOM of February, 1953, we published some of these errors stated in the positive or affirmative form.

We are here quoting from that article in order that our readers may see that our contention that the Roman Church is unscriptural and un-American is well supported by Catholic doctrines. Here is an excerpt from our article entitled "The Pope's Civil Authority" in the VOICE OF FREEDOM for February 1953.

"No. 19. The Roman Catholic Church has the right to exercise its authority, without having any limits set to it by the civil power.

"No. 24. The Roman Catholic Church has the right to avail itself of force, and to use the temporal power for that purpose.

"No. 26. The Roman Catholic Church has an innate and legitimate right to acquire, hold and to use property without limit.

"No. 27. The pope and the priests ought to have dominion over the temporal affairs.

"No. 30. The Roman Catholic Church and its ecclesiastics have the right to immunity from civil law. (Comment: The essential principle of our government is, on the contrary, that every person and every corporation, whether lay or ecclesiastic, is equally answerable to the civil law.)

"No. 39. The people are not the source of all civil power.

"No. 45. The Roman Catholic Church has the right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools.

"No. 48. While teaching primarily the knowledge of natural things, the public schools must not be separate from the faith and power of the Roman Catholic Church.

"No. 54. The civil power is inferior and subordinate to the ecclesiastical power, and in litigated questions of jurisdiction should yield to it.

"No. 55. Church and State should be united.

"No. 78. The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded.

"On July 26, 1923, The Christian Century (undenominational) stated: 'The famous Syllabus of Errors, issued by Pius IX in 1864, tells exactly where the Papacy stood then, and it has never been disavowed in the slightest particular.'

"The November 23, 1952, issue of Our Sunday Visitor states in an article, 'Thoughts for Thanksgiving Day': 'Thank God for the Catholic Church. Thank God for his church which speaks with a single voice—clearly, unerringly, unchangeably' . . . (emphasis ours)."

* * *

In this issue of our paper, we have a number of articles written by Brother Luther Martin of Rolla, Missouri. Brother Martin has been writing for our paper consistently and our readers will have seen his name in these pages often. This time we are publishing more articles from

him than anyone else. This is not out of order because some issues of our paper have been written almost entirely by the editor. This time we have these manuscripts on hand and it would not matter at all if the entire paper were written by one contributor. Before many years have gone, the editor of the VOICE OF FREEDOM will have to lay his pen down. He has already lived his three-score and ten years and is, therefore, on borrowed time. It is well for our readers and for members of Freedom Press, Inc. to get acquainted with efficient anti-Catholic writers. The VOICE OF FREEDOM must not die with its present editor. Who knows but that Luther Martin might be ready to take over the editorship of this paper when such a change is necessary.

* * *

Brother Ed Holt of Montgomery, Alabama, has written a book entitled "If Brother Paul Were Here." This book has been prepared to answer Catholic charges, to refute Catholic claims and to set forth the simple New Testament truth as it was taught by Paul and Peter and John and James and the other men who wrote the New Testament. The book is published by Ed. Holt, 1506 Ann St. Montgomery, Alabama. It consists of more than two hundred pages and it has some very unique and attractive drawings to illustrate certain points. The book has about twenty-eight chapters and from all appearances it is very well written and a timely discussion of the most important issues that are facing us today. The book just arrived and the editor has not had time to read even one whole chapter. He has read the index, has thumbed through the pages and noticed the cartoons or illustrations and he is impatient to get to read all that is in these pages.

The book is well bound and is mechanically well put up. It will make an attractive volume in any preacher's book case. Ed Holt is another man who might be ready to step into the editor's shoes if any such change should become necessary abruptly. With the permission of Brother Holt, we will publish some of his chapters in these pages. At least we will give excerpts from his book and advertise and commend it with all the influence we have. The price of the book is nowhere stated on it, but an order to Ed Holt will bring you the book with a bill for the price.

* * *

In this issue of our paper will be found an article copied from another splendid anti-Catholic book. The "Signs and Wonders of Romanism" is the article that will be found in this issue of the VOICE OF FREEDOM. This is one of the ten chapters from the book just mentioned. This book is entitled "The Great Deception." It is written by J. H. Hunter and is put out by Evangelical Publishers, 336 Bay St., Toronto, Canada. Mr. Hunter is an excellent writer and he is well informed in the doctrines and practices of the Roman Catholic Church, not only by travel, ob-

servation and association with present day practices of this church, but he is informed in its history, probably as well as any writer now living. His book should be in the hands of every Protestant in the world. It might even serve to enlighten and convert some Catholics. We commend the book and we would like even to resort to the tone of persuasion as we appeal to our readers to order this book and study it.

In a recent issue of this paper, a Catholic correspondent referred to people who have been converted from Protestantism to Catholicism. He made the boast that Cardinal Newman was one bright star in the firmament of proselytes. We know of Cardinal Newman but in the chapter that we have quoted in this issue from Mr. Hunter will be found words from Cardinal Newman telling of the miracles with which the Catholic church is "hung;" also showing his belief in many of the signs and wonders that belong to Romanism. His willingness to believe these fables will perhaps lessen our regard for his reasoning ability to which the Catholics point with pride when they tell us that he was converted by study and investigation and by reasoning upon arguments used by the Romanists.

Incidentally, our readers should, as they read about these signs and wonders, go to the New Testament and read Paul's description of the miracles and wonders and signs that he says will be done by the "mystery of iniquity" and by the "man of sin." (Read the second chapter of 2nd Thessalonians.)

* * *

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From the ST. LOUIS REGISTER, January 14, 1955:

K. of C. Plan Hotel

New Haven, Conn.—The Knights of Columbus will build a 13-story, 350-room hotel here and lease it to the Sheraton Hotel Corp. The \$5,200,000 building is expected to be completed in 1956. Construction will begin in February. The property site is owned by the K. of C., who, according to Supreme Knight Luke E. Hart, consider the hotel an excellent investment of the order's funds.

QUESTION: In recent months, the Knights of Columbus have entered into the several business transactions which have resulted in their purchase of valuable property—are the K. of C., holdings TAX-EXEMPT?

The greater the number of commercial enterprises that may be owned by religious and/or charitable organizations, (i. e., those not taxed); the greater the tax burden will become upon all other tax-payers. If not, why not?

Luther W. Martin
St. James, Missouri

The Bible . . . "Deadly Pastures"

(Continued from page 33)

sions of Romanism. He is writing about the Apostolic writings . . . thus, the New Testament. In fact, the New Testament books were collected together long before such an apostate movement as Roman Catholicism had its inception.

Augustine . . . 354 A. D.-430 A. D.

Aurelius Augustinus, better known as Augustine or St. Augustine, was one of the most active writers of his time. He was a contemporary of Jerome, having lived most of his life before the Latin Vulgate was translated. In his "Homily lxvi., On Time," Augustine wrote: "What happens to our flesh when it takes nourishment only once in the course of several days, happens to our soul when it does not nourish itself frequently on the Word of God. Continue, then, to listen at church to the reading of Holy Scripture, and read it over again in your houses." Herein, Augustine gives indication of the practice of reading the Scripture "at church" and infers that the hearers could then again read the Scripture in their own homes. Thus, there must have been copies of the Scriptures available for them to read IN THEIR HOMES . . . and further, the people, many of them, must have been capable of reading. Where does this evidence leave the utterance of Pope Leo XII., . . . "withdraw your flocks from these deadly pastures?"

Chrysostom . . . 354 A. D.-407 A. D.

John Chrysostom had much to write on the importance of studying the Scriptures. We select the following passages: "Homily, On the Epistle to the Corinthians," . . . "When we receive money, we like to count it over ourselves; and when divine things are what we have to do with, should we bend our necks and submit at once to the opinions of others? Consult, then, the Scriptures." In his "Homily on Lazarus," he said, "The Holy Ghost intrusted the composition of them expressly to illiterate men, in order that every one, even the least educated, might understand the Word, and profit by it."

In still another writing, Chrysostom berated the excuses that some men gave in his day, for not studying the Scriptures; hear him: "Let none offer me these wretched excuses: I must earn my bread; I must find food for my children. It is not for me to read the Scriptures, but for those who have renounced the world. Poor man! Is it then because thou art too much distracted with a thousand cares, that it does not belong to thee to read the Scrip-

tures? But thou hast still more need of this than those who have withdrawn from the world in order to devote all their time to God." (Homily iii, on Lazarus.) Here, we have given the excuses voiced by the common man, for not reading the Scriptures. These excuses were originally written in the 4th century. I'm positive that if a scarcity of copies of the Scriptures had existed, that situation would have been given as an excuse.

Conclusion

We have given specific quotations from nine of the ancient writers, who lived in the first four centuries of the Christian Era. Not one single theologian quoted can be honorably used to further the modern-day claims and assertions of Catholicism. Several of these writers, however, are frequently quoted and claimed as 'Catholic Fathers'. Such claims are mere assertions, similar to the one that alleges that the Apostle Peter was once in Rome.

There is no question but what the various New Testament books were copied and re-copied many, many times during the first century of their existence. Congregations and individuals made collections of as many copies of the individual New Testament books (as we know them), as they could secure. These copies were read and re-read . . . as proof, we have given the foregoing quotations.

U. S. Gives \$5.5 Billion to Italy Since 1944

ROME—(AP)—The United States has pumped \$5.5 billion into Italy's economic and military build-up during the past 11 years, a 400-page report by the Foreign Operations administration discloses.

The total includes in addition to loans, all forms of aid given to Italy by the United States through its armed forces and such postwar agencies as the UN Rehabilitation and Reconstruction agency, the European Recovery program, Economic Cooperation administration Mutual Security agency and FOA.

Among "fruits of the economic co-operation between the United States and Italy," the FOA report said Italy's currency was strengthened, her international trade encouraged, employment increased and war-damaged production revived.

"Father Smith Instructs Jackson On Celibacy

H. McKERLIE

"Father Smith Instructs Jackson" is the title of a widely distributed book "Presented with the compliments of the Supreme Council Knights of Columbus Religious Information Bureau." The following is quoted from the dialogue on Page 2:

"Mr. Jackson, Father, . . . would you mind giving the Church's reason for requiring her priests to remain single? Understand me; if I asked you why you are not married, you might tell me it is

"none of your business," but I suppose it's legitimate for me to ask why the great body of Catholic priests do not marry. Non-Catholics do not understand this requirement of your Church."

"Father Smith, I shall gladly explain it. You will understand this demand of the Church after you become familiar with the real nature of God's Church and the office of the priest. He is more than a mere preacher of the gospel. He is dedicated to God by a special consecration; he may never be anything else; he regards himself as specially called by God from entanglements with the world and human ties. In the words of St. Paul: "Every high-priest taken from among men, is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins" (Heb. 5:1). He is ordained for men, and hence his time, his talents, his life should be at their disposal. To be free from all earthly ties is essential for wholehearted work in the cause of God. St. Paul was not married. St. Peter had been married, but he left his wife and "all things" to follow Christ. Their work would have been far less successful, had they been married. St. Paul himself positively states this: "He who is unmarried is concerned about the things of the Lord, how he may please God. Whereas he who is married is concerned about the things of the world, how he may please his wife" (1 Cor. VII, 32-33). There is no doubt that an unmarried clergyman who has no family ties, can imitate Christ more closely, can minister to people with contagious diseases better than a married one. He should be able to get along with less financial support."

* * *

Father Smith makes a rather unhappy choice of Scripture to help him in giving his "Church's reason for requiring her priests to remain single." In fact, he might have done better by making no pretence of having any Bible authority or support for his 'explanation'; for Paul's reference, which he cites, is to a priesthood in which all priests married, and the office was inherited by the sons from their fathers: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, Eleazar and Ithamar, Aaron's sons." Exodus 28:1.

"Father S" says: "St. Paul was not married," and seeks to enforce the supposed implication by going on to say: "St. Paul himself positively states: 'He who is unmarried is concerned about the things of the Lord, how he may please God. Whereas he who is married is concerned about the things of the world, how he may please his wife,'" (1 Cor. VII, 32-33).

The Apostle of Christ, in this 'positive' statement, does not at all refer to any particular class within the church, certainly not to a priesthood like that of the Roman Catholic Church, for the simple reason that when he wrote, there were no such priests. And he "positively states" much more that

cannot be reconciled with the compulsory celibacy of the Roman priesthood. Quite candidly, Paul declares: "About virgins, I have no commandment from the Lord; but I give you my opinion, as one who is, under the Lord's mercy, a true counsellor. This, then, I hold to be the best counsel in such times of stress, that this is the best condition for man to be in. Art thou yoked to a wife? Then, do not go about to free thyself. Art thou free of wedlock? Then do not go about to find a wife. Not that thou dost commit sin if thou marriest; nor, if she marries, has the virgin committed sin. It is only that those who do so will meet with outward distress. But I leave you your freedom." 1 Cor. 7:25-28.—R. C. Version, by Mgr. Knox.

Paul's teaching is quite clear. His, is still "the best counsel in such times of stress," as those prevailing at the time he gave it. And in similar times of privation, the unmarried state "is the best condition for man to be in." And, let it be noticed, the Apostle's prescription is for "man"—male and female—not merely for any particular class or clergy. There is not a trace of any indication that his own unmarried condition was in any way forced upon him. And he disclaims any idea that he desires to make his "counsel" binding on anyone—"But I leave you your freedom." No, it is very evident that the very Scripture referred to by "Father Smith" as supporting his contention for an unmarried priesthood is, in effect, a decided condemnation of compulsory celibacy, as practised by Roman Catholics. In their own Scriptures, they can read their own emancipation in the words of the Apostle cited as an authority on the question—"But I leave you your freedom."

"Father Smith" tells "Mr. J.," please notice: "St. Peter had been married, but he left his wife and 'all things' to follow Christ."

So, here, then, we have one apostle of Christ set against another; for Paul says: "Art thou yoked to a wife? Then, do not go about to free thyself." Moreover, the 'Apostle to the Gentiles' emphatically claimed the right to marry: "nay, have we not the right to travel about with a woman* who is a sister, as the other apostles do, as the Lord's brethren, and Cephas? Must I and Barnabas, alone among them, be forbidden to do as much?"

"v. 5. 'Woman' may also be translated 'wife'; and that may be the sense intended. We know that St. Peter was married, and his wife, if she was still alive, may have travelled with him on his missionary journeys. But it is not impossible that he, or other apostles, may have been cared for by pious women, as our Lord himself was. (Luke VIII, 3). 'Sister' does not imply any relationship, physical or spiritual; it only means that the woman was a Christian. St. Paul is not claiming credit for avoiding

the society of women; he only claims credit for living at his own expense, when other apostles supported not only themselves, but the women who waited on their needs, out of offerings made by the faithful."

It is quite true that Peter did ask the Lord: "What of us, who have forsaken all, and followed thee." Mark 10:28. But he is speaking for the group of chosen and called disciples. The all these disciples had 'forsaken' was their fishers' equipment and their shipmates, as may be learned from Matt. 4:18-22. Nowhere in the New Testament can we find any record of Peter, or any other of the Apostles, leaving a wife in order to follow their high calling. One can be excused for failing to see any recommending example in a messenger of the Gospel leaving his wife and being accompanied and waited upon by another woman, even if that woman were a Christian.

Mgr. Knox's note on the word 'woman' is important, and he is to be complimented on its insertion in his translation. In the Greek Testament, the word is 'gune' and appears some 222 times. In the English Authorized Version, it is translated 'wife' 92 times, and 'woman' 130 times.

Paul's use of it in the passage quote, is strong implication that, at that time, Peter had not left his wife; nor had any of the other apostles. And whatever suggestion as example may be in Paul's bachelorhood for those holding office in Christ's Church, it is set aside by the Apostle's teaching regarding the men who are to fill those offices.

Under the personally appointed Apostles of the Lord Jesus Christ, the highest officials in Christ's Church are named "elders," "bishops," "pastors." Under the oversight of the elders, are the "deacons." These are the only permanent male officials in the organization of the churches mentioned in the New Testament. Respecting the elder, bishop, pastor—for all three titles belong to the one individual ('elder' on account of age, 'bishop' and 'pastor' on account of the nature of their work and duties), Paul writes: "The man who is to be a bishop, then, must be one with whom no fault can be found; faithful to one wife, . . . He must be one who is a good head to his own family, and keeps his children in order by winning their full respect. . . ." 1 Tim. 3:2-4.

Respecting the 'deacons', the instruction is similar: "The deacon must be faithful to one wife, good at looking after his own family and household."

In "The Epistle of the Blessed Apostle Paul to Titus," chapter 1, verses 5 and 6, the Apostle says: "If I left thee behind me in Crete, it was to put all in order, where order is still needed. It is for thee to appoint presbyters (elders), as I enjoined, in each city, always looking for a man who is beyond reproach, faithful to one wife; one whose children hold the faith, not accused of reckless living, not wanting in obedience."

Finally, if Peter had the special authority

*Attention is drawn to the translator's note respecting this text:

Roman Catholics claim for him, his teaching not only forbids the imposition of celibacy on certain church officers; it destroys the entire fabric of the Roman Catholic specially designed system of priesthood. His letter is addressed "to the elect," "believers," to whom he says: "... you are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for himself; it is yours to proclaim the exploits of the God who has called you out of darkness into his marvelous light" 1 Pet. 2:9.

The common priesthood and 'royal' rank of all believers is further set forth in the Apocalypse, or 'revelation': "Thus John writes to the seven churches in Asia, Grace and peace be yours, from him who is, and ever was, and is still to come, and from the seven spirits that stand before his throne; and from Jesus Christ, the faithful witness, first-born of the risen dead, who rules over all earthly kings. He has proved his love for us, by washing us clean from our sins in his own blood, and made us a royal race of priests, to serve God, his Father; glory and power be his through endless ages, Amen." Rev. 1: 4-6.

Now, what is our duty in respect to this disputed teaching? "Father Smith" cites Scripture that in no wise supports his claim for a bachelor priesthood. Moreover, in doing so, he refers to the Book (New Testament) in which there is not even a suggestion of such a priesthood as that for which he speaks. It might have been more to his credit if he had stated that the real authority behind his contention is the Council of Trent (1545-1563) which "made celibacy absolutely binding on all taking major orders or the monastic vow." (Dictionary of Religion and Ethics, edited by Shailer Mathews and Gerald B. Smith.) On the other hand, we have quoted the Inspired Apostle's explicit injunction demanding that all elders, bishops, pastors and deacons be married, and also that they be fathers. Should the modern enlightened believer allow himself or herself to be bound by a decree of uninspired men, making laws to govern the Church of Christ fifteen centuries after it was established under the Holy Spirit's guidance and supervision? or ought we to accept, honor and obey the will of God as revealed in His Holy Scriptures? Whatever we do, the fact remains the same—There is no Divine authority for imposing celibacy on any particular class of Christians. The imposition of the unholy ordinance was foreseen by the Head of the Church and Christians were warned against it: "We are expressly told by inspiration that, in later days, there will be some who abandon the faith, listening to false inspirations, and doctrines taught by devils. They will be deceived by the pretensions of impostors, whose conscience is hardened as if by a searing iron. Such teachers bid them abstain from marriage, and from certain kinds of food, although God has made these for the grateful enjoyment of

those whom faith has enabled to recognize the truth" 1 Tim. 4: 1-3.

A Monstrous Sell-out?

As long ago as May 1, 1954 *Action* magazine warned its readers of impending trouble in Spain where Roman Catholicism forbids mixed marriages of American citizens stationed in Spain.

Today the USA government and its military leaders are face to face with the possibility that USA constitutional guarantees of religious freedom may be denied to our boys in uniform and to civilian employees in the several air and naval bases in Spain. (See p. 12)

Spain is almost 100 per cent Catholic and religious relations are regarded as an especially delicate subject in this country.

Although in the USA a Catholic may defy a Church ban on marriage with a non-Catholic and contract a civil or Protestant marriage that is legal, this is not true in Spain.

Catholicism is the State religion and the attitude of the government on mixed marriages is that of the Catholic Church. Mixed marriages are almost impossible. Non-Catholic foreigners usually go to Gibraltar or Tangier when they want to marry Spanish Catholics.

Even where two non-Catholic Spaniards wish to marry, they must satisfy a civil judge of their non-Catholic status.

Under a reported agreement reached between the USA and Spain two members of USA military personnel, one Catholic and the other non-Catholic, would have to get permission from the Catholic Church in Spain if they wished to be married by a USA military chaplain.

We join with Dr. Glenn L. Archer of POAU in insisting that "any United States military or civilian personnel stationed in Spain shall have the same right of free choice in marriage that they enjoy in the United States and that any 'premarital pacts' that are entered into by members of different faiths shall be entered of their own free will without any coercion either from USA military authorities or the government of Spain. To propose that an American's relations with his marriage partner be a matter of 'military regulations' is to propose a monstrous departure from the basic American heritage of freedom."—*Action*, Feb. 1

Creed of Pope Pius IV

1. "I most firmly admit and embrace the apostolical and ecclesiastical Traditions, and all other constitutions and observances of the church.
2. "I also admit the sacred Scriptures, according to the sense which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures; nor will I ever take or interpret them otherwise, than according to the unanimous consent of the Fathers.

3. "I profess, also, that there are truly and properly Seven Sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; viz.—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and of these baptism, confirmation, and orders, cannot be reiterated without sacrilege.

"I also receive and admit the Ceremonies of the Catholic Church, received and approved, in the solemn administration of all the above-said sacraments.

4. "I receive and embrace all and every one of the things, which have been defined and declared in the holy council of Trent, concerning Original Sin and Justification.
5. "I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead; and that in the most holy sacrifice of the Eucharist there is truly, really and substantially, the body and blood, together with the 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.
6. "I confess also, that under either kind alone, whole and entire Christ and a true sacrament is received.
7. "I constantly hold, that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.
8. "Likewise that the Saints, reigning together with Christ, are to be honoured and invoked, that they offer prayers to God for us, and that their Relics are to be venerated.
9. "I most firmly assert, that the Images of Christ, and the Mother of God ever virgin, and also of the other Saints, are to be had and retained; and that due honour and veneration are to be given them.
10. "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.
11. "I acknowledge the holy catholic and apostolical Roman Church, the Mother and Mistress of all churches, and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the apostles, and the Vicar of Jesus Christ.
12. "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent, and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned and anathematized by the Church.

"This true Catholic faith, out of

which none can be saved, which I now freely profess and truly hold, I promise, vow, and swear, most constantly to hold, and profess the same whole and entire, with God's assistance, to the end of my life."

The Grave-Cloth from Turin

Hamburger Abendblatt spoke with one of the photographers of the prized relic.

The dispute over the genuineness of the sacred grave-cloth in Turin with the impressions of the face and body of Jesus Christ has, through the centuries, borne no final results. The *Hamburger Abendblatt* spoke with the Italian photographer, Giuseppe Enrie, who was permitted to photograph the cloth in 1931. His report testifies to the endeavors of well-known scholars to establish the genuineness of the grave-cloth by means of circumstantial evidence.

Over the altar of a church in Turin is spread out under glass and frame the most prized relic of Christianity—the grave-cloth in which the broken body of Christ is supposed to have been wrapped after being taken down from the cross. Forty hours long, according to the tradition. The cloth is 14 feet, 5 inches long (i.e., more than twice the length of a normal body) and a width of 3 feet 8 inches.

Upon the painting "Taking from the Cross," the work of one of Rafael's pupils, the scene is pictured with the mourning women wrapping the corpse of the Lord in the pall so that it covers completely the front as well as the back part of the body. In addition to the burned holes and spots and the breaks caused by the 48 folds of the material during the time that it was preserved in a strong-box, this grave-cloth in Turin shows the weak, but recognizable impressions from the body of Christ with all the wounds which were inflicted on him during the crucifixion and the preceding scourging and crowning with thorns. It shows these impressions two-fold: from the front (with the face of the Crucified One), and from the back (with the wounds on the back of the head and the impression of the feet soles).

"Negative Photo"

The impressions of Christ's body on the linen appear to the human eye in blurred outlines like a kind of X-Ray picture, known in photography as a "negative photograph." The identity of the face with the thousand year old, traditional pictures of Christ is incontestably distinct.

But one has learned to mistrust the human eye, since it is inclined to see that which it wishes to see. Since there have always been skeptics who had doubts concerning the genuineness of the grave-cloth, toward the end of the last century, the camera, whose eye cannot be bribed, was called in to assist. In the year 1898 the Italian photographer, Secondo Pia, received permission to photograph the cloth for the first time.

Whether or not one considers the sacred cloth and its preservation through almost

two thousand years as a miracle, the photographer, Pia, revealed with his photographs a second wonder. As he developed his plates, he discovered in his dark room that the face and body of the One crowned with thorns appeared as positive pictures on the negatives. All of the brightness on the cloth appeared dark, all dark parts bright, and the face of Christ showed the plastic art of a portrait which an artist could have painted. A portrait of wonderful expression and impressive realism.

This wonderful discovery could not, of course, silence the critics. They said that undoubtedly a pious artist of the Middle Ages must have had a hand in this portrait of Christ. And for awhile, it rested there.

Finally in 1931 the photographer, Giuseppe Enrie, was granted permission to photograph the cloth for the second time. As a matter of precaution he photographed under the scrutiny of scientists from the French Academy, who not only checked him, but also inspected the grave-cloth with scientific methods and examined the impressions chemically, medically and physically. Enrie's photographs produced the same result—on his negatives appeared a positive picture. He made large, unretouched enlargements of the most important details of the whole picture, especially of the wounds, the crossed hands and, of course, the face of Christ.

"No Brush Marks"

These enlargements would have revealed brush marks if (assuming a counterfeit) there had been any. They would have also brought to light, if an artist (following tradition) had painted the wounds of Christ in the palms of the hands. The cloth, however, documents that the hands were bored through nearer the wrist (and anatomists confirm that the load of the crucified body could not have otherwise been borne by the nailed hands).

Also the course of the traces of blood on the wounds of the body and head and on the stripes of the back testify, according to medical knowledge, that these impressions are not the phantasy of a forging artist, but rather that the body of the crucified Son of Man has left its ineffaceable traces behind.

Textile experts have, in addition, determined that the handwoven cloth (it shows a herring bone pattern), which has also been found in Pompey and Egypt) is much too heavy to serve as a background for a portrait. Art historians confirm further that neither in ancient times nor in the Middle Ages was an art technique known which could have produced this kind of "negative painting."

In Turin Since 1578

In the face of the indubitable antiquity of the Turin grave-cloth, all of these exhibits of evidence are of great significance. It has been in Turin since 1578. From the fifth century it laid in Constantinople, and of course it was earlier in Jerusalem. In the year 1205 it appeared in France, doubt-

less as a "faith trophy" from the fifth crusade, and it was put in the cathedral of Besancon. After the destruction of the cathedral by fire, the relic changed ownership many times and came in 1452 to Duke Lewis I of Savoyen.

Although, in the course of its many wanderings through France and upper Italy, many forgeries made their appearance (one of these was burned publicly during the French Revolution), Turin makes full claim to possessing the true and only grave-cloth of Christ in her church.

The circumstantial evidence, which photography and science are capable of substantiating, has been substantiated. If this verdict certified the genuineness of the cloth, then it certifies at the same time to the miracle that a man-made web has preserved itself more than 1900 years in order to transmit authentically for all times the face of the dying Son of God. To accept or to reject this verdict is in the final issue a matter of faith.

Taken from The "Hamburger Abendblatt," Newspaper of Hamburg, Germany, October 17, 1954. Translated and sent to *Voice of Freedom* by Weldon Bennett—Editor.

Union Raps Priests' Action - In Illinois Vote

Action taken by Roman Catholic priests in a collective-bargaining election Sunday at Rock Island, Ill., has been called "religious interference" by a Louisville union.

Members of Local 236, Farm Equipment-United Electrical Workers, said in a statement adopted Thursday that they "deeply regretted" the priests' activities.

The priests at Rock Island urged their parishioners to vote for the C.I.O.'s United Automobile Workers against the F.E.-U.E. in an election at International Harvester Company's Farmall works. They described the F.E.-U.E. as Communist-dominated.

The employees voted 2 to 1 Thursday for the U.A.W.

Local 236, which represents production workers at the International Harvester plant here, said in its statement:

"We have learned through experience that such religious interference is harmful to all members of our union because:

"1. It develops religious differences and tensions that divide the people.

"2. It creates open hostility to the Catholic faith by members of other faiths, and

"3. It constitutes a material interference in the internal affairs of our union by threatening Catholic members with religious penalties for the way they vote."

The statement recalled that "here in Louisville we have experienced (similar) interference."

"The Louisville Courier-Journal of December 19, 1949, carried headlines, 'Priests Ask Defeat of Harvester F.E.' At that time several Catholic priests spoke from the pulpits urging Catholic workers to vote for the raiding U.A.W.-C.I.O. and against our union, F.E."

The Courier-Journal story referred to said that the gist of the priests' sermons was that "a vote against F.E. would, in effect, be a vote against communism." Four priests were identified as having made such statements.

F.E. won the 1949 election and has remained the bargaining agent for I.H.C.'s production employees here. — *Louisville Courier-Journal*, Jan. 8, 1955.

NOTE—The Catholics are opposing the "Right to Work Law" everywhere also. The VOICE OF FREEDOM takes no part in Union fights or Labor issues as long as both sides are good Americans and loyal to the Constitution of the United States.

By the very constitution of the Roman Church, by its doctrines, by its traditions and by its ambitions it will always oppose anything that represents the freedom of the individual. It will always favor dictation and control. It is authoritarian—Editor.

The Signs and Wonders of Romanism

"Except ye see the signs and wonders ye will not believe." John 4:48

The other day I received a copy of a circular sent out by "The Scapular Militia" of New York City. The sender in her letter said, "Do you think anyone is so simple as to believe such absolute nonsense?" If we must give a reply to that question we would say, with sadness, "We do." So that our readers may judge for themselves what Roman Catholics apparently believe, we will reprint verbatim this incredible circular, which will serve as a fitting introduction to our comments on some of these alleged miracles of Romanism. A scapular, I may say, consists of two small squares of cloth attached with cords and worn over the shoulder under the clothing as an act of devotion. Here, then, is the exact wording of the circular. It is entitled, "A Scapular and Medal for Every Catholic Service Man."

An Astounding Promise: "The Blessed Virgin, accompanied by a multitude of angels, appeared to Saint Simon Stock, holding in Her blessed hands the scapular of the Carmelite Order and saying: This will be to you and to all Carmelites a privilege, that WHOSOEVER DIES IN THIS SCAPULAR SHALL NOT SUFFER ETERNAL FIRE, that is, whosoever dies in this will be saved." (John Grossi, 1345-1437. The traditional date of the vision to Saint Simon is July 16, 1251).

Thrice Confirmed: This promise made by the Blessed Virgin, known as Her "Scapular Promise," is so wonderful that it seems unbelievable. Yet it is true. First, we have historical documents, such as the one quoted above, which protest the reality of Saint Simon's great revelation; second, the infallible Catholic Church has encouraged our belief in it for seven centuries; third, besides all this, miracles confirm it daily.

The Scapular Instrument of Many Miracles: "No devotion," says Blessed Claude

de la Colombiere, S.J., "has been confirmed by so many authentic miracles as has the Scapular Devotion."

In a book, currently appearing in this country, we read: "The Carmelite Fathers of Spain tell us that letters constantly poured in from the front during the Spanish war (1936-1939) describing Scapular miracles. Whole regiments wore the Scapular openly on their breasts. . . . A Carmelite Father showed the present writer a letter from a classmate who was directly fired upon by four machine guns, from a distance of 700 or 800 metres for a period of fifteen minutes, and who wrote in a token of gratitude to Our Lady of the Scapular, saying simply: 'And here I am'." (Haffert, 1940).

Overwhelmed with Privileges: Today, about one hundred plenary indulgences can be gained annually through the practice of the Scapular Devotion, not to speak of almost countless days of partial indulgences, all applicable to the souls in Purgatory.

Besides this, a Scapular Wearer (as will be explained in detail on the back of this folder) can assure his liberation from Purgatory on the first Saturday after death. This is the famous "Sabatine Privilege."

Moreover, all Confraternity members who wear their Scapular of Carmel share in the good works of the other some 200,000,000 members of the Confraternity of the Scapular, and, in particular, in the good works of the entire Carmelite Order. After death, when most of the world has forgotten him, a Scapular Wearer is remembered daily in the prayers of the Carmelite Order, nine times a year in a Requiem Office and Mass, and once a year in the Solemn Commemoration of All Souls of the Carmelite Order.

Acclaimed by the Popes: Pontiffs of the past seven centuries have been admirers of Our Lady's great promise. That is why they have heaped such extraordinary favours upon the Scapular Devotion. Particularly notice the following statements addressed to you by three Popes of our own times:

"This most extraordinary gift of the Scapular . . . from the Mother of God to Saint Simon Stock . . . brings its great usefulness not only to the Carmelite Family of Mary, but also to all the rest of the faithful who wish, affiliated to that Family, to follow Mary with a very special devotion." (Pius IX.)

"Its nobility of origin, its venerable antiquity, its extraordinary spread in the Church, the spiritualizing effects produced by it and the outstanding miracles worked in virtue of it, render the Scapular of Carmel commendable to a wondrous degree." (Leo XIII.)

"Let all of you have a common language and a common armor; the language, he says of the Gospel; the common armor, the Scapular of the Virgin of Carmel, which you all ought to wear and which enjoys the singular privilege of protection even after death." (Benedict XV.)

Made Especially Easy for Service Men: A Scapular is not a talisman. It is not a rabbit's foot. It is the sign of devotedness to the Blessed Virgin, just as the carrying of your mother's picture in a fold of your wallet would be a sign of your devotedness to her.

Our Lady chose as the sign of Her great "Scapular" devotion, and of Her great Promise, a tiny garment—the Brown Scapular. But that garment cannot always be fittingly worn. So Pope Pius X decreed, in 1910, that anyone regularly enrolled in the ordinary Scapulars "may, instead of the cloth Scapulars, one or several, WEAR ON THEIR PERSONS, either around the neck or otherwise, provided it be in a becoming manner, A SINGLE MEDAL OF METAL, through which, by the observance of the laws laid down for each Scapular, they shall be enabled to share in and gain all the spiritual favors (not excepting what is known as the Sabbatine Privilege of the Scapular of Our Lady of Mount Carmel), and all the privileges attached to each."

Because of the Promise attached by Our Lady to the Scapular of Carmel, the Popes urge us not to use the medal in place of this Scapular. Pope Benedict XV, the celebrated "World-War Pontiff," even granted 500 days' indulgence for each time one kisses the cloth Scapular of Carmel, excluding the same unusual indulgence from the medal. But, despite the reasons for not using the medal in place of the cloth Scapular of Carmel, SERVICE MEN HAVE A SPECIAL PRIVILEGE OF USING THE MEDAL, so that simply by taking a blessed medal and wearing it somewhere on their persons, THEY AUTOMATICALLY BECOME MEMBERS OF THE SCAPULAR CONFRATERNITY and enjoy all the Scapular privileges without the necessity of formal enrollment. For certain identification in the event of an accident, the cloth is to be preferred.

So, Service Men! Have Our Lady's assurance of Salvation! Never be without the Scapular which Our Lady now places in your hands! Do not risk dying without Mary's Promise: WHOSOEVER DIES CLOTHED IN THIS SCAPULAR SHALL NOT SUFFER ETERNAL FIRE!

The capitalized portions of this extraordinary document are as they appear in the original circular, indicating what parts of it the Church considers should be stressed. Please note the emphasis that is laid on the last paragraph.

Most of us are familiar with the assertion so often made by Roman Catholics that Protestants do not know what the beliefs of the former are. But here is a circular sent out with the authority of the Church which asks us to believe that miracles are wrought through the wearing of a piece of cloth, and that it has the power, apart altogether from the moral character of the wearer or his belief in the Lord Jesus Christ, to deliver his soul from hell! Don't quarrel with me for saying that. That is what this scapular document declares. Does any reader of these lines won-

der that we call Romanism a system of darkness, a masterpiece of Satanic deception, a ghastly travesty of the blessed Gospel of Saving Grace? What confidence can one have in a church that will accept such a story as appears in the third paragraph, attributing this "miracle" to the wearing of the scapular.

Imagine four machine guns shooting at a man for fifteen minutes, each one firing about five hundred rounds a minute, or more. At the end of the time the man is unhurt and ascribes his deliverance to "our Lady of the Scapular"! "Here I am," he says, and that is supposed to answer all objections. One finds the same sort of reasoning in connection with the three tabernacles, one is shown on Mount Tabor in Palestine, which Roman Catholics assert is the Mount of Transfiguration. If one ventures to point out that no tabernacles were erected there since Peter "wist not what to say" when he made the suggestion, the answer is "Well, there they are."

This reminds us of another fearful and wonderful miracle recorded in the Romanist breviary concerning a *savant* who had his head cut off in battle. He did not stick it on again, that would have been an ordinary exploit for a Roman Catholic. Instead he took his head under his arm, and marched home with a countenance as serene and composed as if nothing had happened.

With regard to the alleged miracles of Romanism we cannot do better than to let Cardinal Newman speak on the subject. He could not possibly be accused of misrepresenting the attitude of his Church. In his lectures on "The Present Position of Catholics in England" he says, "Certainly the Catholic Church, from east to west, from north to south, is according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at least a dormant, perhaps an energetic virtue of supernatural operation.

"At Rome there is the True Cross, the Crib of Bethlehem, and the chair of St. Peter; portions of the Crown of Thorns are kept in Paris, the Holy Coat is shown at Treves; the Winding-sheet at Turin. The Agnes Dei, blest medals, the Scapula, the Cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Janarius' blood liquefies periodically at Naples, and St. Wini-fred's well is the scene of wonders in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. . . . The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St.

Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Paul was fed by ravens; and St. Frances saw her guardian angel."

These are only a few of the miracles that Dr. Newman cites with which the Roman Catholic Church is "hung." In the same lecture he says: "If Protestants are surprised at my having no difficulty in believing ecclesiastical miracles, I have a right to ask them why they have no difficulty in believing the Incarnation." Quite right, doctor, and our reply would be that the miracle of the Incarnation rests upon the infallible authority of the Word of God, while your Romanish miracles rest upon the very fallible testimony of very fallible men. The one is asserted by God and worthy of God; Dr. Newman's are unworthy of man.

Let me say here that the miracles of Romanism and the miracles of the Bible cannot both be true. If the former are authentic, then the Scriptures are false, since Rome's miracles in many instances contradict the plain, explicit teaching of the Bible. That is what puts Romanism and Protestantism as far apart as the poles, makes a divergence as wide as darkness and light, a gulf as vast as heaven and hell. Take the last paragraph of the circular quoted above. Think of the spiritual darkness of men supposed to be the leaders of a Church who can, with barefaced effrontery, tell soldiers going out to die, perhaps, in battle, that the wearing of this scapular is their passport to heaven! Are we unjust in claiming that Rome's miracles contradict the Bible in its most fundamental doctrine of salvation through the blood of Christ! We repeat that if the miracles of Scripture be by God and the doctrines they substantiate from Him, then the alleged miracles of Rome must be impostures, deceptions or mistakes, and the doctrines they are adduced to authenticate must be false and spurious.

Miracles must be facts or falsehoods, the clear unmistakable works of God or else delusions or deceptions of the worst kind. We do not rule out the possibility of Satanic miracles or delusions, nor are we forgetful of the fact that the arch enemy of the souls of men can appear as an angel of light. The miracles of the Bible are a witness to the truth, a breaking in of the Divine into human life to accredit a messenger of God or His message to mankind. They are always consistent with the character of God, and never descend to the puerilities and trivialities with which the Apocrypha and the history of Romanism are replete.

Let it be remembered that the miracles of the Bible are exceptional demonstrations of Divine power, though in reading the Word as a consecutive narrative we sometimes get the impression they were of constant occurrence. We forget the lapse of time, and that the Scriptures comprise the entire history of the human race, from the

beginning of Creation to the Christian era. In the Old Testament miracles occur in clusters. Some great epoch or crisis necessitating a display of Divine power to accredit a messenger or his message calling them forth. They cover the history of the race from the time of Adam to the establishing of the Christian Church, but considering the millenniums of time they pass over they are few indeed and far between. They are rare and ultimate appeals to the supreme authority of God.

Take for illustration the miracles of Moses in Egypt. They were a necessary part in the training of Israel, who, while perhaps remembering the God of Abraham, Isaac and Jacob, had no doubt come to believe, after four hundred years, in a plurality of gods as their taskmasters did. The miracles of Moses were wrought against "all the gods of Egypt" to demonstrate the supreme authority and power of Jehovah. When we come to the New Testament we find God again breaking a long silence of more than five hundred years with miracles. An angel appears to a Virgin and a heavenly choir proclaims the advent of the King of Glory. The miracles that formed such a part of our Lord's life and ministry are admitted by all—friend and foe alike. They were signs given to demonstrate His authority in every realm affecting our life here on earth, and His power to forgive sins affecting our destiny hereafter. But across the story of God's dealing with man, miracles, as we have pointed out, are dealt in sparingly and are of rare occurrence. When the Christian Church was established we believe they ceased to be. They are no longer needed as instruments to accredit the Divine message. Saying this I am not for a moment limiting God or His power to intervene in the realm of human affairs, or to answer the prayers of His children. Far from it.

What I am saying is that the Christian message has been established by "many infallible proofs," and requires no more credentials. Unbelief is no longer of the heart, and no miracle could cure it. "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." Our Lord authenticated His Deity and His ministry with irresistible supernatural proofs, as was to be expected.

When we turn to the history of the Roman Catholic Church we are flabbergasted with the "miraculous" story. Miracles meet us at every turn. Every saint of the Roman Catholic Church has his or her quota, some of them ludicrous and childish in the extreme. It is said of John the Baptist, the greatest of men according to our Lord, that he did no miracle (John 10:41). In that he was far below the least of the Romanist candidates for canonization, for *no one can be canonized by Rome unless he has at least four miracles to his credit*. In passing we would note that the Church of Rome has two heads of John the Baptist, one in Rome, the other in Amiens, but this interesting phenomena is explained by the

Church—one was the head of John when he was a boy, and the other when he was of middle age. Every order of the Church of Rome reeks with saints who reek with miracles. They fairly radiate miracles, their down-sitting and their uprising are miracles; when they speak miracles happen; they live and move and have their being in an atmosphere of the miraculous. But they have never led one soul to Christ as far as we know, nor caused one skeptic to believe. The Bible needs no further evidence to prove its truth or the authority of its message.

Further miracles, were such to be given, would only tend to obscure the message and divert attention from the Book itself. Who wishes further evidence as proof of what is already abundantly proved? The power of the Book could never rest in its miracles, but in the Spirit that breathes through its sacred pages bringing conviction to the heart of the reader of its sacred truths, and showing Him the Saviour, the altogether Lovely, the Chiefest among ten thousands, the Lamb of God that taketh away the sin of the world. Its blessed promises and its great prophecies shine amidst the darkness of these days and glow with increasing lustre as they pass into experience and history, proving to every humble follower in their transit the inner quality of their inspiration.

It seems, to the writer at least, impossible to compare the miracles of Scripture with those of Rome without an intuitive perception of the gross absurdity and imposture of the latter. The Bible miracles are few, solemn and majestic. The Romish miracles are a multitude, or as Dr. Newman says, the Church is "hung" with them, and they are so often silly, ludicrous and grotesque. Take the stories sent out for the consumption of the faithful in the circular we have printed. Could credulity go further in accepting this utter nonsense? Or take the pillar of Jesuitism—Ignatius Loyola. Loyola was canonized after two hundred miracles were believed to have been done by him; and so stupendous were the miracles credited to him that he seems to have aspired to eclipse the miracles of the Lord. Tholuck, the great German Protestant theologian, states that while Jesus raised three persons from the dead Ignatius raised hundreds. Christ walked on the water, Loyola frequently in the atmosphere. On the Mount of Transfiguration the countenance of our Lord shone with supernatural radiance, but Ignatius had only to enter a room and it was lit up instantly. But go to the proof, says Tholuck, and what is the result? Ribadeneira, the companion of Ignatius and a scholar, published a life of his friend in 1572, that is five years after the death of the founder of the Jesuits, and a new edition, enriched with every available testimony, in 1587, which is fifteen years after his death. Now neither in the first nor second edition, according to Tholuck, is there any record of any miracle performed by Loyola! On the contrary, his biographer

enters into an explanation of the reasons why it pleased God that so eminent a saint should have done no miracle! Surely this is the strongest of presumptive evidence that the miracles ascribed to him later were invented for a purpose? They were, in short, pious frauds, "lying signs and wonders." As soon as it became necessary for the glory of the Jesuits to canonize Ignatius his biographer sent forth a subsequent life, in which he turns a Jesuitical somersault and gives an account of the innumerable miracles Loyola has to his credit today.

Regarding these alleged miracles of the Church of Rome the late Bishop Ryle has this to say.

"As to the gross and ridiculous impostures which the priests practised on our ignorant forefathers before the Reformation, the catalogue would fill a volume.

"At the Abbey of Hales, in Gloucestershire, a vial was shown by the priest on great occasions to those who offered alms, which was said to contain the blood of Christ. This notable vial was examined by the Royal Commissioners in Henry VIII's time, and was found to contain neither more nor less than the blood of a duck, which was renewed every week.

"At Bexley, in Kent, a great crucifix was exhibited, which received large offerings because of a continual miracle which was said to attend its exhibition. When the worshippers before it offered copper coin, the face of the figure looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. In Henry VIII's time this famous crucifix was examined, and wires were found within it by which the attendant priest could move the face of the image, and make it assume any expression they pleased.

"All over Europe things were shown as holy relics so manifestly false and fictitious, that the priests who showed them can only be regarded as cheats and rogues. Wood of the true cross, enough to load a ship, though we know one person alone could carry it—at least fourteen nails, said to have been used at the crucifixion, though we know four must have been sufficient—four spearheads, said to be points of the spear which pierced our Lord's side, though, of course, it had only one—at least three seamless coats of Christ for which the soldiers cast lots, though there could only have been one. The Romanish priests must have known that they were telling lies, and yet they persisted in telling them, and required the ignorant laity to believe them. Once more I remind you that for deliverance from this miserable system of priestly tyranny and priestly imposition we are indebted to the Reformation."

One does not wish to leave the impression that all the supposed miracles of Romanism are to be attributed to deliberate fraud. Many of them may have been facts that, to the minds of ignorant monks and ascetics appeared supernatural, but which, with better education and the light of the pure truth of the Gospel, are capable of

natural explanation. One has only to visit some of the monasteries of the Middle East, like Mar Saba in Palestine, to realize how men living an unnatural life in that awful place in a far-off day could have strange psychic experience and come to believe any fantastic story. In Hinduism and other religions one finds the same phenomena of visions and apparitions. While one is disposed to pity the blind credulity of mediaeval monks, what is one to think today of men who, under the guise of Christian truth, perpetuate pious frauds and issue such a document as we publish here, which can only lead those who believe it to darkness and eternal death.

From: The Great Deception
by

J. H. Hunter
Evangelical Publishers
366 Bay Street
Toronto 1, Canada
(Used by Permission)

Battle of the Virgins

LUTHER W. MARTIN
St. James, Mo.

To the Israelites, God said; "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: . . ." (Exodus 20: 4.)

To Christians, John was inspired to write; "Little children, keep yourselves from idols." (1 John 5: 21.)

To Christians, Paul wrote; "Neither be ye idolaters, as were some of them; (referring to the wayward children of Israel, L. W. M.), as it is written, The people sat down to eat and drink, and rose up to play." (1 Cor. 10: 7.)

In spite of many inspired warnings given in the Bible to refrain from, and avoid, the veneration of images, idols and relics, several of the world's different religious sects practice idolatry in varying forms and degrees. Foremost among these groups is the Roman Catholic Church. In order to illustrate this charge, we will relate some history which involves occurrences in our neighboring nation to the South, Old Mexico.

The Virgin of Guadalupe

Prior to the Spanish conquest of Mexico in the year 1521 A.D., the many native inhabitants, generally termed 'Indians' today, were normally and naturally a worshipful race of people. Included in this classification would be the Aztecs, Mayans, Totonacs, Lacandons, Chamulas, and others. Almost immediately after the Spanish invaders arrived, a Roman Catholic 'Archbishop' by the name of Zumarraga ordered the destruction of all the 'heathen' gods, temples, and idols. This rule by the 'iron hand' did not, however, erase the desire to worship, from the minds or hearts of the natives. Consequently, about ten years after the Conquest, an humble Aztec by the name of Juan Diego, reportedly received a vision or visit from what came to be known as the 'Virgin of Guadalupe'.

She first allegedly appeared to Juan, on December 9th, 1531, and made subsequent appearances on the 11th and 12th of December that year also. In the hearts of the natives, this 'Virgin' supplanted the Aztec goddess of earth and corn, called "Tonantzin", little mother or Indian virgin.

The Virgin of Guadalupe became such a firm and widespread obsession with the people of the region that she is now part and parcel of Roman Catholic tradition in that area.

In the year 1754, the Pope of Rome declared the 'Virgin' to be "Patroness and Protectress of New Spain." As recently as the year 1945, she was crowned with the title "The Queen of Wisdom and of the Americas."

In the Mexican Revolution for Independence in 1810, a "patriot-priest" by the name of Miguel Hidalgo, decided that his fortunes of war would be enhanced if he were to secure the 'aid' of the Virgin of Guadalupe. Therefore, Priest Hidalgo, emblazoned her image or likeness upon his banners in order to facilitate the defeat of his enemies.

The Virgin of Los Remedios

The Virgin of Los Remedios first appeared to an Indian chieftain, known as a "Cacique", in the year 1540 A.D. This was some nineteen years after the 'Archbishop' had decreed that the natives should give up their various 'gods' and 'idols'. It seems that by this time, the natives were venerating a fifteen inch high image of the Madonna. Only, in some manner, it had disappeared. Therefore, according to Catholic tradition, its recovery was of such great importance, that a heavenly apparition made itself known at least three times to the Chieftain, in order to tell him where to locate the image.

When the Cacique located the lost idol, he took it to his abode and therein constructed an altar for it. This happy state of being did not long remain, for the elusive statue continued to vanish from its altar. This occurred three times . . . the last instance, so one writer relates, was under very peculiar circumstances. The cautious Chieftain had 'locked' the image in a large chest, and then he slept on the lid of the chest. It was in the face of all these precautions that the idol disappeared. (Possibly her disciples stole her away while the Chieftain slept.) Anyway, as soon as the Cacique reported the disappearance of the image to the priests at Tacuba, they concluded that it was a miraculous happening, designed to inform them that what the 'Virgin' wanted was a more fitting abode, rather than the humble dwelling of a native Chieftain. As a result, they gathered together some wealth, from the natives, of course, and constructed a sanctuary.

Thereafter, this idol was frequently taken to Mexico City in order to participate in great parades and festivals in an effort to 'help' in combatting plagues, famines, and drouths.

The Virgins Wage War

Some seventy years had elapsed since

the initial 'appearance' of the Virgin of Los Remedios, but she was still considered to be a 'remedy or refuge' in the Mexican Revolution for Independence in 1810. Thus, her image or likeness was carried upon the banners of the Royalists who fought in opposition to Patriot Priest Miguel Hidalgo, who utilized the 'help' of the Virgin of Guadalupe. Consequently, the opposing warriors were each supposedly aided by their respective 'Protectresses'. (I'm surprised that Earle Stanley Gardner has not used the title . . . "Case of the Vanquished Virgins" for one of his detective yarns. L. W. M.)

More About the Virgins

The festival of the Virgin of Guadalupe begins annually upon December 11th, with crowds flocking to her shrine. Of course, they bring many offerings with them, and in addition, food stands are established, religious relics are sold and venerated, carnival type tent shows are set up and merry-go-rounds are operated. It's just like an American carnival and County Fair.

Early on the morning of December 12th, fireworks are detonated to announce the first 'Mass' of the day. Also, dancers perform and erect newly painted crosses on hill tops, and such like.

As for the Virgin of Los Remedios, to this day, the natives adore her and lavish her with a great amount of wealth. Such as her crown, her gown, and an elaborate camarin, (shrine behind the altar), in which she is housed. The festival to this 'Virgin' begins on September 1st, and continues through the 8th. It is attended by natives from far and near. The popular carnival attractions are featured to entertain the disciples; including religious dancers, popular art, food stands, merry-go-rounds and other amusements.

Conclusion

Personally, and from a Bible viewpoint, I cannot see where the Mexican natives are in any better spiritual condition now, than when they first had their gods and goddesses prior to 1521 A.D. At least, before 1521, their offerings to their 'heathen' gods remained within their own country. The 'Overhead' was far less than it now is, what with having to help support all the Catholic Hierarchy. In fact, I'd conclude that Roman Catholicism is the worse of the two evils.

Letters

Jan. 29, 1955

Freedom Press
Nashville, Tenn.
Dear Sirs:

For some time I have been annoyed at receiving your slanderous publication, Voice of Freedom, and would appreciate your discontinuing its distribution here. It is unusual to find a publication containing only destructive and not constructive material. Your statements are often so blatantly false as to be ridiculous, as, for instance, your comment: "We could remind

Catholics that Mary was not taken bodily into Heaven until the first day of November 1950." Any history of Catholicism will tell you that this was a doctrine of the church even before the 5th century.

Sincerely,

/s/ Dorothy Leduc

5325 N. E. 23rd

Portland 12, Ore.

February 10, 1955

Dorothy Leduc

5325 N. E. 23rd

Portland 12, Oregon

Dear Sister Leduc:

Your letter asking us to stop sending the Voice of Freedom to your address has been received. We shall comply with your request. Evidently someone paid for your subscription and gave us your name. Otherwise we would know nothing of you and we did not know that you were a member of the Roman Catholic Church. We are glad you have read some of the paper at least but we have no desire to force anyone to read or believe anything. We simply want to give people an opportunity to believe what we think is the truth.

This letter is written to you because you state that we make false accusations against your church. On this point we are very conscientious. We do not wish to make false accusations against anyone and if we ever publish anything that is not the truth, we shall be glad to have this pointed out to us and we will make proper correction.

You attempted to point out wherein we had misstated something and that is why we are writing this letter. You state that we showed that Mary's Assumption was not made canon law until November 1, 1950. You certainly can't deny that this is the truth. If you do, all the Catholic publications have stated something untrue, for that was Holy Year and that proclamation was made by Pope Pius XII on November 1, 1950. You say, however, that the Catholics have been believing this from the fifth century. This we do not deny and we know that some Catholics, if not all of them, had been convinced of Mary's Assumption for a number of centuries and we have seen where they claim that it runs back to the fifth century. Before we could accept this, however, it would have to run back to the first century.

Our attitude toward this doctrine, however, is not what we were arguing and it has nothing to do with this point. We simply used the very facts that you call attention to as an illustration. The illustration is this: If Mary was taken bodily into Heaven, it had to happen at her death which took place in the first century. But it was not generally known, at least we have no record of it, until the fifth century and it was not made canon law until here in the twentieth century. The Roman church says that the Bible was not in existence as the Bible for four hundred years and they refer to the fact that it was made authoritative by the Council of Carthage

in 397 A.D. We know, however, and the Catholics know, the New Testament was written in the first century. But the Catholics will not accept it as the Word of God until it was official action by the church. Our illustration is that if the Bible, although in existence, was not the Word of God until the Council of Carthage pronounced it such, then even if Mary was assumed or taken into Heaven at her death, if we use the same logic that the Catholics use, we would see that it is not true until official action made it true in 1950. Our point is an answer to your argument against the Bible.

This is not stated in the hope or the expectation of convincing you on the doctrine involved, but we know that if you will give attention to what is here said, you will have to be convinced we did not state a falsehood.

With all good wishes, I am
Sincerely yours,
G. C. Brewer

GCB/ahs

Carl H. Schmidt
Batavia, O. R. 3

Mr. G. C. Brewer
Memphis, Tenn.

Dear Sir:

I have received your letter of the 25th. I wish to call to your attention that I did not give Mr. Martin permission to give my correspondence to you to be published. I have received an answer from him that was really no answer since the main question I asked was not answered. In the last letter of mine that you published you did not answer my questions which were, to sum it up briefly: "Why do you hate the Catholic Church since it has never done you any personal harm, and why do you hate its teachings since it never has and never can do you any personal harm?" I asked you four times for an answer. Not once did you give a direct reasonable answer. Mr. Martin has done the same. In view of this method you have of answering I cannot see how I or anyone who reads us in your paper can garner facts. Therefore, in regard to Mr. Martin's presentation of my letter to you, I can only say that unless he forwards my answer to his answer which he now has and all three letters are published by you, I do not feel that I and my views will be given fair play and are to be published by you. But if he sends to me an answer to my last letter, which I have not yet received, all four may be printed. This we can make to be a closed controversy. After that I may take up your offer of asking questions which you may answer, even though it is a great disadvantage to me not to be able to comment on them.

I have requested Mr. Martin not to mail any more of my answers to you. Let me know what you desire as of above and I'll mail my replies to you personally as I have copies of them. I'll let Mr. Martin know.

In regard to your letter:—You state that you quit correspondence with me because

your answer to Dean was also answer to me. Why did you not write and say so? I know and you know that my letter to you in answer to the one you published had no resemblance whatsoever to anything Mr. Dean sent you. If you remember it depicted the sameness of the Catholic Church in the things that it does with what Christ did when he was here on earth. Are you sure you were not afraid to publish it for fear many of your readers would believe it? If you are honest with God and man you should, as you claim, want the whole truth known. If you are honest put that letter into your paper. If you have misplaced it I'll be glad to send you another copy.

One good thing about publications like yours which try to turn people away from the Catholic Church is that it boomerangs and makes converts to the Church for God will reveal His Truth to any receptive soul. Your P.S. It was the reading of the Bible before I became a catholic that started towards the Catholic Church. "Let a man deny himself, take up his cross and follow me," set me to thinking. Catholics, with their fasting and penance and religious devotion denied themselves and carried the cross of Christ better than anyone else on the earth. And they were continually being calumniated like Christ was. So I became, by God's grace, a true Christian.

Carl H. Schmidt
February 11, 1955

Mr. Carl H. Schmidt
R. 3
Batavia, Ohio
Dear Carl:

Your letter in reply to what I had written you on January 25th has been received. The only way I can date this letter is by the fact that it was written since you got my letter of the date given. You failed to date your letter and you write so many it would be hard to know which one was written at what time. But the circumstance given here shows that this letter is of recent origin.

I have tried to be fair with you and brotherly, too, in our correspondence but your letters always consist of a tirade against all non-Catholics and in some, very bold and emphatic statements about the Catholics. Also, you seem unable to know when your questions are answered and you think if we do not publish all that you say that we can't reply to you. Our whole paper is a reply to you in its every issue. We are constantly refuting Catholic doctrine, exposing Catholic propaganda and making known many of the fables, wonders and miracles with which the Catholic church is "hung."

Now you say that there is no similarity between your letter and the arguments that were presented by Mr. Dean: There was not much similarity in style and wording, etc. Mr. Dean's letters were well written, they were courteous and his arguments were as logical as one could expect considering what it was that he was endeavoring to prove. Mr. Dean occupies a

position in a Catholic organization that indicates that he has both ability and education. It was not our fault that Mr. Dean quit the controversy. He has never given us any explanation.

Now as to your objection to our publishing your correspondence with Luther Martin, why do you insist that your letters to me be published and object to our publishing the letters that you have written to Mr. Martin? This would seem to indicate that you are dissatisfied with yourself and you are hard to deal with.

You think if the Voice of Freedom is honest, we will publish your long epistle which you wrote last year and reply to it and you want our reply to some questions that you submitted. To try to prove to you that we are honest, we are publishing your recent letter and we are answering the question which you say was formerly submitted but which we ignored. We doubt if you will consider us honest if we make this effort to please you. We also suspect that you will deny that we have answered your question, even if we take this time and give you this space in an effort to convince you that we want to deal fairly with you.

Before we answer the question, let's suggest that when you write anything for publication, please double space your manuscript. This makes it easier for the editor and the typesetter and we feel much more inclined to read and publish letters that come in this form.

Now your question. "Why do you hate the Catholic church since it has never done you any personal harm? And why do you hate its teachings since it never has and never can do you any personal harm?" The reason we did not answer your question before is that it implies a charge which is untrue and which we have endeavored to disprove both by our manner of writing, as well as in the material that we have written. *We do not hate the Catholic people.* We do not hate Catholic doctrine, excepting in that hate the effect that it has in leading men into error and therefore into harm. We hate all falsehood in the same sense in which God is said to hate evil and error. (Psalm 119: Verses 104, 113, 163; Prov. 8: 13; Isa. 61: 8; Amos 5: 21; Rev. 2: 6, 15)

You assume that we have a motive or personal interest in this whole matter. Even if the Catholic church had done us personal harm, we would not hate the people. Christians do not hate anything in that sense. We suffer wrong and pray for those who mistreat us and despitely use us. With the record of the vindictive treatment that the Catholic church has shown toward "heretics" in all its history, we suppose it would be too much to expect a Catholic to understand that those who oppose Catholic error do not have hatred in their hearts and do not have any desire to inflict punishment upon Catholics or to abuse and mistreat them in any sense, either by torturing them physically or tormenting them mentally. We only wish to

bring benefits and blessings to the Catholic people by opening their eyes and turning them from darkness to light. You might be in error in affirming that the Catholic church had never done any harm to the editor of the Voice of Freedom. You do not know all the experiences that this editor has had with the Catholics. He, however, is not going to relate any such experiences in the paper, because to do that would justify you in the conclusion that our motive is one of personal revenge or of hate. We have no such motive and we hold no personal animosity whatever toward any individual on earth.

Did the Communists ever do you any personal harm? On what ground do you oppose Communism? Did the Moslems ever do you any personal harm? On what ground do you oppose Mohammedanism? Did the Jews ever do you any personal harm? On what ground do you oppose Judaism? Why would you try to refute Communist doctrine and convert Communists to Catholicism? Is it because you hate the Communists? Would you not say that it is because you love them, you want to win them for Christ and save their souls? If you claim this motive for yourself and the Catholic church in reference to Communism and other Isms, why can you not allow us a like motive in trying to enlighten Catholics and lead them not into a totalitarian religious organization, but to the Lord Jesus Christ as a personal Saviour of every individual who will come to Him?

It would be of no value to us to argue that the Catholics do not deny themselves and make sacrifices in order to be true to their religion any more than it is of any value to you to argue that because they do make such sacrifices that their religion is right. Certainly the Bible teaches us to deny ourselves and to take up the Cross and follow Christ. But one does not have to be a Catholic in order to do what the Lord here teaches. If you say that one does have to be a Catholic to meet this requirement, then you would be saying that no one else except Catholics practices self-denial and makes sacrifices for what he believes to be right. Do you not know that Communists will deny themselves of everything on earth and give up all their property, even desert their homes and families in order to be true to the ideology of Communism? Do you not know that they will fight and die to advance Communism? Do you not know that fanatics in anything put many true Christians to shame by their zeal and their self-denial?

Now the editor is not so naive as to think that this letter will satisfy you and that you will not come back with a half dozen letters twice as long as this in reply, but he does believe that the publishing of this letter from you and this reply to you will prove to our readers that we are dealing fairly and honestly with you as we endeavor to do with every one else.

With this we would like to bid you "Goodbye", but feeling sure this will not

be effective, we simply say "God be with you 'til we meet again."

Faithfully yours,
G. C. Brewer

GCB/ahs

Religious Freedom Is Still Unknown in Franco Spain

BY WELDON JAMES

(Who recently returned from a visit to Spain.)

The fusion of church and state, so abhorrent to our Founding Fathers, is an old story in Catholic Spain. It was solidified in 1953 by a Concordat with the Vatican reaffirming Dictator Franco's earlier assurance that the Roman Catholic religion "continues being the only one of the Spanish nation" and guaranteeing the teaching of the official religion in all Spanish schools.

One dividend of such an arrangement is supposed to be a remarkable degree of national unity. There is considerable evidence in Spain, however, that this dividend is lacking—though not on the basic point of suppressing "the Protestant danger." Some factions in the Church, to put it mildly, do not get on with the Franco Government. And some officials of the State, including Franco himself, have their troubles with the more outspoken leaders of the Church.

There is also some evidence that the Vatican in recent weeks moved to make things smoother for Franco, who is himself an honorary canon of the Basilica of St. Mary Major in Rome.

For years Franco's most outspoken critic has been Cardinal Segura, Archbishop of Seville, the only cleric in modern times who publicly thinks that a revival of the Inquisition would be a good thing, and whose 1952 appeal for a "grand crusade" against Protestants led to a wave of chapel-burnings and attacks on Protestant ministers.

The Cardinal contends that Protestants, "once the dikes of tolerance have been broken, do not hesitate to advance freely toward religious liberty in our country." He and his supporters do not take kindly to a provision of the Spanish Constitution, reaffirmed by the Concordat, that "no one will be molested on account of his religious creed or the private practice of his cult."

For these and other reasons, the fiery Cardinal for years has refused to attend any official reception at which Franco was present. And in 1953, when Franco was on a visit to Seville, the Cardinal declined to name a priest to say Mass for El Caudillo, an embarrassment necessitating a quick flight from Madrid to Seville by Franco's own chaplain.

A Welcome from Rome

But a few weeks ago a new Auxiliary Archbishop of Seville came in from Rome, his appointment unannounced in Spain until the day he arrived—and when Franco showed up on one of his frequent hunting trips in the South, Monsignor

Bueno Monreal made front-page news throughout Spain, these matters being what they are in that country, by welcoming El Caudillo in person!

One obvious cause of church-state friction in Spain is the fact that papers of a religious nature supposedly are not subject to censorship, and hence, in a land with no other kind of freedom of the press, sometimes jar officialdom with critical blasts.

This happened—and a sort of retroactive censorship went to work—in the case of "Ecclesia," a Catholic Action weekly, organ of some 500,000 very influential Spanish Catholics. Its editor, Father Jesus Iribarren, published two articles after a visit to France highly critical of conditions in Spain. He objected to Spain's lack of press freedom, for one thing, and, even more boldly, expressed a wish that "the cordial relations existing in France between civil and religious authorities might be duplicated in Spain."

Wheels didn't move fast, but they moved. A few weeks ago "Ecclesia" got a new editor, and Father Iribarren's resignation and assignment to "other duties" was announced.

Cold Comfort for Protestants

Such clashes offer cold comfort to Spain's Protestants, a handful of 30,000 (including 5,000 foreigners) in a nation of 29 million. They have "freedom of religion" only in private, except for official chapels in some of the foreign embassies—and not always then. Occasional routine protests from the British or American ambassadors routinely achieve nothing, as when Madrid's Jews last year temporarily increased in number by delegates to an international convention, were denied a permit to hold New Year services in a Madrid hotel instead of in their customary 35-person capacity meeting place.

Some Franco officials recognize, however, that the well-known restrictions and occasional attacks on Protestants and Jews in Spain increase their diplomatic difficulties abroad. And there is little doubt that the government has applied effective pressure to halt open attacks. No fresh ones have been reported since the spring of 1952, when two prominent youths in Seville were arrested and finally, last October, were sentenced to six months imprisonment and to pay damages of \$200. The fact that the sentences were suspended under an earlier amnesty proclamation marking the Marian Year consoled the defendants, but the prosecution's vain demand for six-year sentences is believed by some to have been healthy notice that the government really intends to tolerate no more religious vandalism.

As one Madrid Catholic expressed it to me, there are a good many Spanish Catholics who believe that giving full freedom to all religions, even including freedom to seek converts, would be a good thing for Spain, and that the Protestants would gain so few converts that their activities should worry no one.

Not at All Typical

But, he said, such Catholics are relatively few, "and not at all typical of a Spanish outlook rooted in the distant past and fearful of opening the gate to the outside world even an inch."

It was such thinking, clearly, that led to the recent negotiation of a Spanish-American "military" agreement that would give the Roman Catholic church the right to sanction or forbid mixed marriages between U. S. Citizens in Spain. The Pentagon, hearing the immediate uproar this produced in the U.S. last week, promptly announced that the agreement would not be approved "until it has been revised in Washington."

And it is still true that the churchly description of the "offense" of taking a Catholic child to a Protestant meeting is a deeply revealing thing: it is, in any translation, "the perversion of minors."

Meantime, however, as my Catholic friend pointed out, there is an increasing amount of healthy self-criticism going on in Spain—and more of it being allowed by the authorities of the state. The chief example he cited is the current success of a morality-problem play, "The Wall," by Joaquin Calvo Sotelo—a play, he said, that would have been banned by the Franco authorities a few short years ago.

The play, naturally, is a very Spanish thing, a follow-up to the Madrid success enjoyed by Graham Greene's "The Living Room." It concerns a wealthy man who, after a heart attack, repents of having falsified a will years before in order to gain a great estate, calls in his relatives to announce that he intends to restore the fortune he stole—and is confronted with a welter of arguments on why he should not do so.

The one line that brings the greatest applause from a packed house every night, my friend said with a smile, is this: "I am in favor of converting Spain to Catholicism!" And that, he said, is the New Madrid.

—*Louisville Courier Journal* Jan. 7, 1955

"Communists in Government"

DAN SMOOT: Do you think Attorney General Brownell was serving the national interest in reviving the issue of communists in government during Democratic administrations?

In the tradition of Facts Forum, let's examine both sides of the question, taking the affirmative first:

* * *

During the past eight years, the United States has suffered a series of the most disastrous diplomatic defeats in history.

Over every defeat hovers the shadow of treachery, manipulating important and respected men who distinguished themselves by monumental stupidity or abysmal ignorance.¹

Fundamental decisions in American policy have been made by traitors or by men under the influence of traitors whose

allegiance lay in Moscow.²

Look at the Far East.

Almost before the guns of World War II had cooled, China—a U. S. friend and ally—had fallen to an alien power more brutal and more deadly dangerous to American security than Japan.

This catastrophe led to the futile war in Korea which cost over 25,000 American lives.³

Alger Hiss and John Carter Vincent managed to get the State Department's post-war policy planning into the hands of communists or fellow travelers in or from the Institute of Pacific Relations.⁴

John Carter Vincent and Owen Lattimore—who a Senate sub-committee calls a conscious, articulate instrument of the Soviet conspiracy⁵—originated the idea of the Marshall mission to China in 1945 and wrote the memorandum on which General Marshall's directive was based.

Marshall went to China to stop the fighting between Chiang Kai-Shek and the communists and to force Chiang Kai-Shek to recognize the communists as a legitimate domestic political party and take them into his government.⁶

Chiang agreed to hold truce talks with the communists, who, severely beaten and in bad shape at the time, also agreed; but the communists, instead of coming to terms, would always use the truce talks as a cover period for regrouping and catching their breath to launch new surprise offensives.⁷

After several months of this, Chiang Kai-Shek was grievously weakened. The communists, who had gained greatly in relative strength, would no longer agree to truce talks. Marshall, in the summer of 1946, finally realized that a coalition government could not be formed; and all United States aid to China was stopped.⁸ We even forbade the shipment to Chiang Kai-Shek from Okinawa and other Pacific islands of surplus American supplies which Chiang's government had already ordered. These surplus supplies, withheld from Chiang, were dumped into the Pacific Ocean.⁹

We imposed a complete embargo on war material to China from June, 1946, to May, 1947.⁷ Some of Chiang's fighting divisions were armed with old surplus American weapons obtained before Marshall's mission. When our embargo cut off the flow of American ammunition for these guns, Chiang's troops were defeated and destroyed by the communists.

The arms embargo in 1946 was not the first denial of arms to the anti-communist forces in China.⁹

A supply of German light arms and ammunition to China was urgently recommended by General Wedemeyer following V-E Day, and shipment was approved by the Joint Chiefs of Staff. A first consignment of 20,000 rifles actually left a German port for China, but was stopped en route by an order signed by Lauchlin Currie on White House stationery.⁹

Lauchlin Currie—an assistant to the

President—has been identified under oath as a Soviet espionage agent.⁴

Look at what has happened in Europe. Virginius Frank Coe, alleged Soviet espionage agent, who was in the government service from 1934 to 1952, was responsible for the plan which isolated the American Zone in Berlin and surrendered to the Russians vast territories which the American armies had liberated from the Nazi.¹⁰

Who was responsible for Nordhausen? Nordhausen was a city in Germany that our armies occupied in 1945. Our soldiers discovered there one of the most fabulous industrial plants in the world—a tremendous underground, bomb-proof, air-conditioned, V-2 rocket plant, manned by 40,000 Russian civilians who begged us not to repatriate them. But we repatriated them. We gave every last one of them back to the Russians; and—we gave the Russians the town and the rocket plant!¹¹

Who besides Harry Dexter White was responsible for giving the Soviets United States Treasury plates to print German occupation money—a bit of treason which cost the U. S. taxpayers a minimum of \$250 millions?¹²

Who and where are all the people placed in government service and in the United Nations by the communist agents who wielded great power and influence inside our government for years after they were known as communist agents:

Harold Glasser; Nathan Gregory Silvermaster; George Shaw Wheeler; William Remington; William Ludwig Ullman—to name only a tiny percentage of those already exposed?

Today, the Harry Truman crowd is trying, by implication, to put the onus of all this on the FBI—implying that FBI information on communists in government was not good enough to justify action.

This is an evil attempt to smear the FBI and deceive the American people. FBI information on literally hundreds of subversives and communists on the federal payrolls—from 1939 to 1952—was accumulated as intelligence information, not intended to be used in courts of law.¹³

The FBI reports were not briefs for prosecution. They were intelligence reports, and they were excellent—quite good enough to convince any reasonable man that communist spies were occupying high positions in the federal government.¹³

Truman handled the situation by keeping the communists on, promoting them, and writing them letters of recommendation and praise when they voluntarily resigned.¹⁴

The American people whose sons have died in battle as a result of this network of treachery are entitled to the facts.

We must insist that Congress and the administration keep probing and exposing until the entire story is told, because we cannot build a sound structure of domestic and foreign policy on a foundation that is rotten.

* * *

That was the affirmative side of the question.

The negative comes next.

Here are views of some who do not think that Attorney General Brownell was serving the national interest in reviving the issue of communists in government during Democratic administrations:

* * *

Brownell's charge against Harry Truman is a disgusting demonstration of political muckraking. In stigmatizing Harry Truman with disloyalty to the America he served so well, the "do nothing" Republicans have plumbed new depths of partisan squalor.

The Republicans are staging a retro-active Red scare to divert attention from the large failures of the Eisenhower Administration.¹⁵

McCarthyism is being offered to the people as a grand diversion from domestic reality¹⁶—a case of a shadow being offered in lieu of substance.

An Attorney General sworn to uphold the law and its processes, Brownell presented his case at a luncheon in Chicago, using the old smear-technique of trial by accusation.¹⁶

Brownell originally said: "Harry Dexter White was known to be a communist spy by the very people who appointed him to the most sensitive and important position he ever held in government service."¹⁷

Brownell now insists that he was not questioning Truman's patriotism. He suggests that he just wanted to say that Truman's handling of an alleged security risk was wrong. Complete candor would compel Mr. Brownell to admit that all he really wanted to accomplish with his Chicago speech was the capture of much-needed headlines for the faltering Republican Party.¹⁷

When Brownell charged that the Truman Administration had ignored FBI reports on Harry Dexter White, he knew that all of the available evidence against White had been presented to a grand jury in 1947—and that the grand jury found the evidence insufficient for indictment.¹⁷

America's one-party press has almost universally heralded the testimony of J. Edgar Hoover as total support for Brownell's position, but there is a fatal flaw in this analysis. Mr. Hoover admitted he was aware that the FBI reports on White were weighed on the highest government levels and that Truman, under advisement, decided to keep White at his post under strict surveillance. This is hardly equivalent to Brownell's charges that the FBI reports were treated lightly or pigeonholed.¹⁷

The present Republican attack is based on luxurious hindsight. What has happened in the White case is that the "know nothing" wing of the Republican Party is asking us to use a 1953 framework of reference to judge an action which took place in 1946. There is no question but that times have changed during these seven years.¹⁸

If Harry Truman's action in 1946 is

"unbelievable," then it must be admitted that a lot of other unbelievable things were occurring during the same period and should also be given wide publicity.¹⁸

For example, perhaps Mr. Dulles, the present Republican Secretary of State, can explain why he endorsed the nomination of Alger Hiss to be president of the Carnegie Foundation in 1946?¹⁸

Perhaps Dr. James B. Conant, Eisenhower's High Commissioner in Germany, should be called to explain his former complacency about alleged communists on the Harvard faculty.

Shouldn't President Eisenhower himself be asked to explain why in writing his book, *Crusade in Europe*, he enlisted the help of one Joseph Barnes, whom some of the professional anti-communist informers have called a communist?¹⁹

Obviously, an inquiry into such things—which happened before the true nature and extent of the communist conspiracy became evident—is fruitless and ridiculous.¹⁹

The basic fact of this whole matter is that the 1946 FBI reports are impressive in retrospect in 1953. In 1946, these same reports were inconclusive and insufficient.²⁰

Much of the FBI's evidence on Harry Dexter White was from illegal wire tapping, and could not be used in a court of law.

Much of it came from a former communist spy, Elizabeth Bentley. In December, 1945, Bentley was still a confidential informant of the FBI, whose identity the FBI could not disclose.²⁰

Suppose President Truman had decided to fire White? White undoubtedly would have demanded a public explanation. But Mr. Hoover had made it clear that the FBI's sources of information could not be identified. The President would have been in the ridiculous position of admitting that he had fired an important government official on the basis of secret accusations made by unnamed informants.²⁰

What should be clear in the minds of the American people is that this incident is only the most publicized and the most recent example of the decay of the basic principles of freedom now taking place in this country.²¹

This sordid, deliberate, and unprecedented attack on the loyalty of a former President of the United States should serve to alert the people to the terrible danger that our nation and each citizen faces from McCarthyism.²¹

This spreading political cancer is eating at the vitals of America, and it can destroy the great edifice of freedom which our forefathers struggled so hard to build.²¹

There, in quick review, are the pros and cons of a deliberate question:

"Was Brownell serving the national interest in reviving the issue of communists in government during Democratic administrations?"

It is a question for all Americans.

This is Dan Smoot, with Facts Forum.

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Papal Infallibility

The State of Affairs At Rome—Parties In The Church—Prospects of The New Dogma—Who Are Its Adversaries—The Probable Result.

(Note—The following article is copied in its entirety from a New York City newspaper, dated May 10, 1870 . . . said date being some two months previous to the passage of the Dogma of Papal Infallibility, by the Vatican Council. Luther W. Martin)

The question of Papal Infallibility, which is at present under discussion in the Vatican Council, has secured the attention of the civilized world to an almost unparalleled degree. Not only do many million copies of daily newspapers carry intelligence concerning it to every town and village of the civilized nations, but hundreds of thousands of leading articles and many thousands of pamphlets and books have discussed the question in all its aspects. It was to be expected that a vast number of false rumors and misrepresentations concerning such a question would find their way into the press. It could not otherwise be with any question that is the subject of so violent a controversy, and the discussion of which is partly to be shrouded in an official secrecy. Whoever has any acquaintance with the history and present condition of the Catholic Church will easily recognize thousands of reports—including quite a number of our daily dispatches—which are circulated concerning the Infallibility question as absurd and impossible. Many other reports, not so palpably false, and purporting to come from the most trusted authorities, have been declared by members of the Council to be base inventions. Many others, again, asserted by some and denied by others, test the ingenuity of those who are anxious to discern the false from the true. In the face of so much that is obviously false or very doubtful, it is not an easy task to evolve the real and incontestible facts of the case.

Parties in the Church

The difficulty is considerably less with regard to the state of public opinion in the Roman Catholic world at large than with regard to the position and prospects of the question within the Council. One of the best literary papers of Catholic Germany which defends the truth of Papal Infallibility, but doubts the opportuneness of defining it as a dogma, and which is distinguished no less for the moderation of its language than for its learning, says that at the present time there are within the Church seven parties as concerns the question of Infallibility. *First:* Those who regard the belief in Papal Infallibility as a necessity, treat the contrary view as heretical, demand a dogmatical promulgation, and seek to promote the latter by all just and many unjust means. Many writers of the Jesuit order, especially those who write for the chief organ of the Ultramontane party, the *Civiltà Cattolica* of Rome,

are counted in this class. *Second:* Those who desire the promulgation of the doctrine, but who respect all who oppose it up to the time of the dogmatical definition as good Catholics. The Bishops who have signed the postulatam for the doctrine, belong partly to this party, partly to the preceding class.

Third: Those who personally accept the truth of the doctrine, but deny or doubt the opportuneness of declaring it as an article of faith. It is claimed that the majority of the bishops who belong to the Opposition of the Council, especially the German, Austrian and French Bishops, share this view. The *fourth* class, which comprises the immense majority of the Catholic people, have formed no personal opinion either for or against the doctrine, but confidently leave everything to the infallible guidance of the Holy Spirit, who they believe will guard the Council from falling into any doctrinal error. The *fifth* class have thus far been unable to convince themselves of the truth of the Infallibility doctrine, but they are ready to accept submissively and cheerfully any decision of the Council whatever it may be. The *sixth* comprises those opponents of Infallibility who regard their view as so irrefutable that they would be tempted to doubt the ecumenical character of a council which should promulgate such a doctrine and to repudiate its decisions. Dollinger, it is thought, must be put in this class, and with him many of the prominent scholars who have signed congratulatory and sympathetic addresses to him. Lastly, a *seventh class* goes so far in opposing the infallibility of the Pope, that indirectly it throws overboard with it the infallibility of the Church itself. The famous work of "Janus" on *The Pope and the Council* is considered a representative work of this shade of opinion.

This classification, made by a careful and thoughtful observer, well portrays the condition of the Catholic Church, so far as its scholars, priests, and a small number of eminent laymen are concerned. To complete the picture it should, however, be added that both in the New and in the Old Worlds many millions are only nominally connected with the Church, and are altogether indifferent to the proceedings of the Council. A look at the Parliaments of countries like Italy, Spain, Austria, France, Belgium, and many others, which by name are wholly Catholic, while they choose deliberately representatives of the people who are sworn enemies of the Church, can leave no doubt as to this point. It should also be added that a very large number of these prominent laymen who have been in the European Parliaments or the highest positions of State or of society, the leading champions of the interests of the Church, have publicly come out as earnest opponents of Infallibility. As regards theological scholars and prominent members of the priesthood it suffice to mention such names as Gratry and Father Hyacinthe in France, John H. Newman in England, Dollinger and those more

than one-half of all the theological professors of Catholic Germany, to furnish a conclusive proof that the opposition to the proposed doctrine has developed a much greater force than was commonly anticipated. The great phalanx in defense and promotion of the doctrine has been the order of the Jesuits. Though comparatively small in the number of its members, this order has from the beginning taken the front rank in the defense of the doctrine, and has published more works in its favor than all the other religious orders taken together. It is natural enough, therefore, that the Jesuits should be charged by the opponents of Infallibility with being prime movers of this whole scheme and responsible for all the calamity which many Liberal Catholics expect will befall the Church in case the scheme is carried. But though less active the immense majority of the religious orders sympathize in this question with the Jesuits. Men like Father Hyacinthe are rare exceptions, and the Generals of several orders, or, for instance, recently the General of the Lazarists, have been able to assure the Pope that the members of the order are a unit in favor of Infallibility.

The Party of Infallibilists in the Council

Long before the Council met it was the general opinion that a majority of the Bishops were not only personally favorable to the new doctrine, but would favor its promulgation. A large portion of the Roman Catholic Bishops of the present day were, before the elevation to the episcopal dignity, prominent men of distinctly pronounced theological views; and their views on questions like Infallibility, especially when they favored the doctrine, were generally known. A large number of them, moreover, hastened to put themselves publicly on record, as soon as the Pope had convoked the Council. Thus, when the Bishops met in Rome, the leaders of the party of Infallibilists were known by all; and, as the Infallibility question was the one prominent subject on which it was known that a division of opinion would conspicuously manifest itself, the election of the twenty-four Bishops, composing the important Commission on dogmatical questions, naturally became a test of the strength of the two parties. The result of this election was significant. It contains the name of every Bishop who, by writings, influence, or otherwise, had gained a prominent position in the party of Infallibilists; in particular, Archbishop Manning of Westminster, Archbishop Dechamps of Malines, Archbishop Spalding of Baltimore, Bishop Martin (No Relation. LWM.) of Paderborn, Bishop Pie of Poitiers, the Armenian Patriarch, Hassoun of Constantinople. On the other hand, the minority was not represented in it by a single member, and the Commission was an entire unit in favor of the new doctrine.

It was consequently one of the first acts of the Infallibilists to draw up a *postulatam*

to ask the Council to declare Papal Infallibility as a doctrine of the Church. The first reports from Rome stated that about two hundred members of the Council had signed the *postulatum*. This number was soon increased to over 500, or a large majority of the Council, which at the close of the year (1869 LWM.) consisted of 744 members.

The Pope's View of the Subject

The party had been greatly strengthened by the open and very emphatic sympathy of the Pope, who missed no opportunity to censure the opponents and thank and encourage the defenders of the doctrine. The Catholic papers have mentioned many facts of this kind. He has thanked the author of every literary work in favor of the doctrine; and, at the audience given to bishops, priests, and laymen, frequently declared it as his opinion that the present state of the Church required the promulgation of the doctrine.

The Opponents of Infallibility

But, overwhelming as was the majority of the bishops who favored the Infallibility doctrine, and emphatic as was the support given to them by the Pope, many were surprised at the large number of bishops who openly declared their dissent. Of these, only a few had made known their opinion before the meeting of the Council—foremost among them the veteran champion of Church interests in France, Bishop Dupanloup of Orleans. Most declared themselves for the first time after their arrival in Rome. The most compact opposition came from the Germans, Austrians, and Hungarians, who united for a petition against bringing the Infallibility of the Pope before the Council. It created particular surprise that the three German Cardinals, Archbishop Rauscher of Vienna, Archbishop Prince Schwarzenberg of Prague, and Prince Hohenlohe of Rome, did not hesitate to join the opposition as well as all the Archbishops. The bishops of Hungary were said to be a unit against Infallibility, the only one doubtful being the Primate. England, Ireland, the United States, and France, also furnished a considerable contingent to the remonstrances against the doctrine. On the other hand, Italy, Spain, South America, and the Missions, appeared almost as a unit in favor of Infallibility.

Among the opponents two parties were clearly discernible—those who personally are believers in the doctrine and merely doubt the opportuneness, and those who are opposed to the doctrine itself. Of the latter class, Bishop Dupanloup was best known before the meeting of the Council; but after the opening, his fame was eclipsed by that of Bishop Strossmayer, representative of the Slavic population in Hungary, and, if the almost unanimous reports from Rome may be believed, one of the greatest orators of the Council. Bishop Hefele, the learned Bishop of Rottenburg and famous historian of the former Councils, also proved influential though a very cautious member of this party. Nearly

all the Bishops of this party have, however, brought forth only such arguments as impugn the opportuneness of establishing the new doctrine. Only one Bishop, Maret of France, had before the meeting of the Council issued an elaborate work, specially intended to show the proposed doctrines as a deviation from the true constitution of the Church, and to warn the Church against its adoption.

The Middle Party and the Proposed Compromise

The unexpected strength developed by the opposition induced a number of prelates sympathizing with the majority to attempt a compromise, and to seek to establish the doctrine in the way least offensive to the minority. The chief spokesman of this party has been Archbishop Spalding of Baltimore, who proposed to introduce the new doctrine less by its clear and emphatic declarations as a doctrine of the Catholic Church than by an enforcement of what has been for centuries the universal practice in the Church—the duty of every Catholic to accept the decisions of the Supreme pontiff, not only with unconditional obedience, but with unreserved mental assent.

The Secular Governments

We do not enter into a detailed account of the movements of the three parties. The newspaper reports on this subject are generally untrustworthy, and lack confirmation. But it cannot be doubted that the large majority of the bishops are now as fully determined as ever to promulgate the doctrine. We do not believe that the efforts of secular Governments will induce any considerable number of them to change their minds. But the bishops, in view of the continuing opposition, will naturally be anxious to find for the wording of the new doctrine the least objectionable expression.

As regards, finally, the consequences which the promulgation of Papal Infallibility as a doctrine of the Church will have, we think it almost certain that all the bishops of the Church, with at most one of two exceptions, will declare their unequivocal submission to the decision of the Council. The infallibility of an Ecumenical Council has always been so fundamental a doctrine of the Catholic church, that no bishop will be easily induced to protest against it.

(NOTE: At a secret session of the Vatican Council on July 13, 1870, the doctrine of Papal Infallibility was voted upon. Although there had been as many as 744 Council Members, only 601 were present when the matter was brought to a vote. 451 voted YES. 88 voted NO. 62 voted YES, with amendments (*placet juxta modum*). 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 ("non autem ex consensu ecclesiae"). On July 17, 1870, 56 bishops sent a written protest to the Pope. The evening of that day, a total of 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 were then present. 533 voted YES. 2 voted NO. And, as it had occurred at the opening session of the Council, there was a violent storm, it became so dark that the Pontiff had to have a candle held near his shoulder in order that he could see to read the decree of his own supposed infallibility. L.W.M.)

—Luther W. Martin, St. James, Mo.

The First "Catholic" Church Was Greek

LUTHER W. MARTIN
St. James, Mo.

In the mid-western part of the United States, about the only branch of Catholicism with which we are familiar is the 'Roman'. If we accept the claims and assumptions of the Roman or 'Papal' branch of Catholicism, we will suppose that it was the first result of digression from the New Testament church. However, upon a bit of investigation as regards early church history, it can be readily ascertained that the first departure from the New Testament pattern was Greek, rather than Roman; and, further, that the Roman sect sprang from the Greek schism.

One of the more modern sources for statistics relative to this historical fact, can be designated the Campbell-Purcell Debate, which was conducted in Cincinnati, Ohio, in January, 1837 A. D. John B. Purcell was bishop of Cincinnati, at the time of the discussion, and Alexander Campbell was a preacher of the gospel.

In Mr. Campbell's opening speech, the second day of the debate, he submitted the following statistical information as to the number of Greek and Roman bishops in attendance at the first seven "world-wide councils" of the apostate movement. We copy them below:

325 A. D. Council of Nice	315 Greeks
	3 Romans
381 A. D. Council of Constantinople	
	149 Greeks 1 Roman
431 A. D. Council of Ephesus	67
	Greeks 1 Roman
451 A. D. Council of Chalcedon	350
	Greeks 3 Romans
553 A. D. 2nd Council of Constantinople	158
	Greeks 6 Romans
680 A. D. 3rd Council of Constantinople	51
	Greeks 5 Romans
787 A. D. 2nd Council of Nice	370
	Greeks 7 Romans

Thus, of the first seven 'general councils' the bishops in attendance were preponderantly Greek. Only 26 Romans were in attendance while the Greek attendance was 1,460. If these figures were to be changed to percentages, we would state that the Roman representation in the first seven councils was only 1.7 per cent, while the Greek element represented over 98 per cent.

There is no question about the matter . . . the first 'Catholic' movement was Greek.

JAN 55 56-54
JAS E COOPER Z-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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Vol. III, No. 4

NASHVILLE, TENNESSEE, APRIL, 1955

\$2.00 A YEAR IN ADVANCE

"Yes, Christ Gave Us The CATHOLIC MASS"

Perhaps you don't think so, or perhaps you never gave it a thought. And possibly you regard this age-old Catholic worship as mere pomp and ceremony.

But if Our Lord *did* institute the Mass, is it not vitally important to you to find out? If He *did* intend it to be a continuing sacrifice... expressing Christian adoration, praise, contrition and petition... is it not too great a truth to be ignored?

"Bosh!" some will say. "Christ offered Himself on the cross once and for all. Nothing more is necessary." But wait! Jesus clearly indicated at the Last Supper that more *is* necessary. For after separately changing bread and wine into His Own body and blood... signifying the coming surrender of His life on the cross... Christ commanded the Apostles: "Do this in remembrance of me."

He was, obviously, instituting a continuing sacrifice in which Christians of every generation might join with Him in the most pleasing act of worship that can be offered to God. In this, as in other ways, the Apostles were to act as Christ's earthly ministers... as priests in the external offering of the sacrifice. And when they followed Christ's instructions, Our Lord would offer Himself in sacrifice—the victim would be present as He promised.

This is the heart and core of the Mass, which has been the central act of worship in every Catholic Church on the face of the earth since the time of the Apostles. As



successors to the Apostles, the bishops and priests at the Mass recite the very words Christ used at the Last Supper. And when this is done, Christ is present on the altar—offering Himself as He had promised, "for the remission of sins." If this were not true, "Do this in remembrance of me" would be empty and meaningless words, which is inconceivable.

If you would like to know more about the Mass... why it attracts thousands upon thousands of people into Catholic churches everywhere on earth, every day... write today for an interesting, easy-to-understand pamphlet. We will gladly send it free and without obligation... in a plain wrapper. And nobody will call on you. Write today, ask for Pamphlet No. KC-6.

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"The Holy Sacrifice—The Catholic Mass."
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SPONSORED BY

Council No. 2737, Daphne, Alabama

Christ "Needeth Not Daily to Offer Up Sacrifices . . . This He Did Once for All." (Heb. 9-27)

On this page appears a photostatic copy of one of the Knights of Columbus ads. A reader in Alabama sent this in with the request that it be answered in the VOICE OF FREEDOM, and he promises to distribute many copies of the paper. This is an excellent way for our readers to help us to help them.

1. Roman Catholic terminology is foreign to the Scriptures and their ideas are contradictory of the Scriptures. The word *Mass*, *Eucharist*, *Sacrament*, etc. are not used in the New Testament. The word *Mass* is from the Latin *Mittere*, *Missum* which means to send away or dismiss. *Eucharist* is derived from Greek words which mean to *give thanks*. *Sacrament* simply means holy or sacred, but the Romanists have seven special services called Sacraments.

2. The *memorial* which our Lord set up for us to keep is by Paul called the Lord's Supper. (1 Cor. 11-23 to 34). The disciples were to eat this bread and drink the cup in *remembrance* of the Lord: To *show* or *proclaim* his death till He come. (Matt. 26-26; Mark 14-22; 1 Cor. 11-24). According to Matthew and Mark *after* the Lord had "blessed" or given thanks for the cup and had pronounced it *his blood* He still called it "*this fruit of the vine*", saying, *I will not or no more* drink of "this fruit of the vine, until that day when I drink it new with you in the Father's kingdom." They would continue to drink this in memory of Christ but he would be absent—not there in the physical sense. This Lord's Supper is a *memorial*. It commemorates the death of Christ. *It is not the death of Christ repeated over and over!*

3. The advertisement contradicts God's word as rudely as a criminal disputes the testimony of a witness against him. Notice these words quoted from a non-Catholic, which are virtually the words of Paul, "*Christ offered Himself on the cross once for all. No more is necessary.*" Now observe the Catholic reply—"More *IS* necessary."

How emphatically this denies the teaching of the word of God may be seen from the following quotations, (Christ ministers in heaven not on earth—Heb. 8: 1-5—by virtue of the sacrifice once offered).

Read: Hebrews 7: 26-27. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself."

Hebrews 9: 11-12. "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

Hebrews 9: 23-28. "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often

(Continued on page 50)

Voice of Freedom

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G. C. BREWER, Editor

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Among Ourselves

In this April issue of the VOICE OF FREEDOM, we are quoting some articles that have appeared in various publications or in other forms before. The issue between Catholicism and Americanism is the basic issue upon which our effort rests. The VOICE OF FREEDOM definitely attempts to preach the truth on religious matters, but it more specifically intends to point out the threat to American freedom that comes from Communism and Catholicism. The matter of preaching the Gospel is, of course, the most important matter that men can engage in. All our pulpits and religious papers are devoted to this point and are constantly active in behalf of souls. However, if America should lose its freedom, all religious papers would be suppressed and the preaching of the Gospel of Christ in its sweet, sublime simplicity would be forbidden. This is why the VOICE OF FREEDOM has been founded and is published. It wants to alert the people to the danger that threatens us. The VOICE OF FREEDOM does not want to deprive the Catholics of the right to be Catholics, to build their church buildings, operate their institutions, publish papers and spread their propaganda in this country. The same constitution that guarantees us religious freedom must allow them freedom also. We are not interested at all in using any type of force on the Catholics. We would not deprive them of any of the rights that they now enjoy, for any consideration. We are not, therefore, trying to destroy the Catholics, nor to limit their operations; we are only endeavoring to keep them from destroying our freedom. In the exercise of their religious practices we do not wish to interfere except to correct them on points wherein we believe they are wrong, with the simple power of truth, not by any method of force or of "brain washing". We know, however, that the Catholic church considers us heretics and that their authoritative announcements and laws condemn heresies and heretics and even claim that heretics should be put to death.

We have shown and shall continue to show in these pages that the Catholics believe that all religion should be excluded except Roman Catholicism. They believe that civil power is inferior to church power and that civil power should be used by the church authori-

ties for the exclusion of heresies and heretics from the realm. It is because the Roman Catholic church in its history, in its pronouncements and in its practices is in conflict with the American ideal of life and religion that we try to inform the people that when Catholicism dominates the United States, religious freedom will be a thing of the past.

* * *

The readers of the VOICE OF FREEDOM have been extremely helpful in writing for this paper and in sending in clippings and other material which we can use in our fight. We do not publish things simply for their news value because we are a monthly magazine and all news items have already been read in the newspapers and heard over the radio and perhaps scenes connected with them have been shown on television before they ever get into our pages. When such items as are carried by Associated Press, United Press, etc. appear in our paper they appear there simply as an illustration of the principles that we are either preaching for or preaching against. They confirm what we contend for and show that our contention is proper and timely.

* * *

We thank all those who bring things to our attention that have appeared in the news and we are deeply grateful for all the material that our readers send to our desk. We cannot use all the material because we do not have the space and we do not publish a big news magazine to carry everything that may be sent to us for publication. Often, too, these matters are sent in by more than one person and we have sometimes a dozen duplicates. This is especially true concerning the treatment that the Catholics are giving to missionaries in Italy. Since these instances of Catholic persecution are given wide publicity through the news media, we need only to refer to the treatment that our missionaries are receiving in Italy to confirm our teaching that the Catholics do not allow religious freedom. We can assume that our readers already know of the persecution of our missionaries and we do not have to tell again the story each time.

* * *

We do not want to overlook anyone who sends us clippings and articles and other material for publication and therefore we express our sincere gratitude to every such individual. There are some few men, however, who have sent in so very much more than others that it will not be amiss, we hope, to mention these men by name. Three men have been of constant help from the beginning of this paper. They are Mr. John J. Pierce of Washington, D. C. and Mr. William Russ of Louisville, Kentucky and Mr. Luther Martin of Rolla, Mo. Mr. Russ sends clippings from such a variety of papers and mag-

azines that it is difficult for us to understand how he could read such a great number of publications. Mr. John J. Pierce writes for the papers in Washington, D. C., answers Catholic questions, refutes Catholic arguments and challenges Catholics right and left. He sends so many Washington newspapers that contain his correspondence with Catholics and his controversies with various writers that we scarcely have time to read all that he mails to us. We have published articles from his pen and we have received many letters commending him and his work. Luther Martin is certainly an assiduous student of Catholicism and he writes on many phases of their teaching and history. We publish something from his pen in just about every issue of our paper.

Our venerable Brother John Hayes of Athens, Alabama takes many Catholic papers and corresponds with many Catholics. He has recently had a long paper mailed to him from a Catholic official in which this Catholic official tells Brother Hayes that they are not afraid of controversy and that they are willing to discuss the issue between Catholics and non-Catholics any time. Brother Hayes has put the challenge directly to them to make good on this claim. *He wants them to enter into a controversy with the editor of the VOICE OF FREEDOM and he calls upon them to select a speaker to engage us in such a debate that might be arranged between the Catholics and the VOICE OF FREEDOM.* Also, he wants them to enter into written discussions, if this suits them best, with the VOICE OF FREEDOM. The editor of the VOICE OF FREEDOM appreciates Brother Hayes' effort and especially his confidence in us. We are ready to discuss the issues with the Roman Catholics any time such a discussion can be agreeably arranged and conducted in a worthy spirit. In fact both Catholics and anti-Catholics are actively engaged in discussing their respective sides of the issues between us all the time. Why not have representative men from each side face each other before the public and affirm and deny and thrust and counter in a real honest and sincere battle? We are willing.

Have you renewed your subscription?

Christ "Needeth Not Daily to Offer Up Sacrifices . . .

(Continued from page 49)

have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

The Louisville Times, "Names in the News" Column, March 3, 1955

... In the same area is **Vice-President Richard Nixon**, who is nearing the end of his Caribbean good-will tour. Nixon visited the 16th Century Santo Domingo Roman Catholic Cathedral in the Dominican Republic and **heard blind Archbishop Ricardo Pittini predict he would become U.S. President someday**. Later Nixon told reporters: "That's one time I'm glad I didn't have to make a speech" ...

Harmless "prediction" or newspaper "plant", by those who **never, never** interfere in a nation's politics or government?

You should send the VOICE OF FREEDOM to a friend.

Shall We Have a Catholic President in 1956 . . . ?

Burton Coffman
48 E. 80th St.
New York City

The big build-up for a Catholic President of the United States is already in full swing here in the Empire State. Take a look at these recent developments:

(1) Governor Averell Harriman, newly elected Democratic Governor of New York State, has publicly endorsed "bingo," long a Roman Catholic pet, and has sent to the New York legislature proposals looking to the legislation of this form of gambling.

(2) John O'Donnell, columnist in a Washington D. C. article (January 10) states that the "leading Democrats" for their 1956 standard bearer "pay more and more attention to the political sagacity of Tammany's top boss, Carmine DeSapio. Coupled with this is the widespread report that DeSapio has been sounding out the big boys on the White House availability of the conservative Democratic Governor of Ohio, Frank J. Lausche." Lausche is a Roman Catholic.

O'Donnell admits in his write-up that Lausche is a Catholic and that his religion constitutes a political headache; but his comment on this is very enlightening.

O'Donnell stated: "The big political headache is that Ohio's Lausche is a Catholic. The new generation of politicians insists, however, that religious antagonism, as was stirred up when Al Smith ran a quarter of a century ago, is now a thing of the past."

So there you have it. Rome will be back for a big try for the White House again in 1956. After a quarter of a century, she hopes the people have been further softened up on the question of Catholicism till they will be able to swallow a Roman Catholic president, whose first allegiance is to a foreign

state. At least, they tell us that the Vatican is a foreign state when they pressure the Government to send an ambassador to Rome for the Vatican.

Americans should not forget. If the Democratic Party, or the Republican Party, or any other party shall seek to place a Roman Catholic in the nation's highest office, such a party would be asking for the kind of rebuke the Democrats got when Al Smith tried it in the late 20's.

But here is the danger. The build-up for Lausche is nothing to be taken lightly. Harriman of New York will without a doubt be in full charge of the biggest delegation to the convention that will pick the Democratic nominee. His appointee here in New York City is DeSapio, an avowed Lausche man; and the New York newspapers are constantly full of propaganda pointing to another big Catholic try for the White House in '56.

(3) Of course, Protestants and others who see the danger are not taking it passively. Governor Harriman's drive for legal bingo has met with tremendous statewide opposition.

The front page of the New York Times, January 9th carried this headline, "Protestants Open Anti-Bingo Drive." Milton Bracker, writing in The Times stated that "The New York State Council of Churches" had mapped out a long-range, twelve months program of campaigning against this brazen effort to legalize gambling in New York State. The Protestant Council of the City of New York also announced a campaign of some 1,700 affiliated New York City churches who will supply hundreds of minutemen to make speeches all over New York State before church groups, business, and professional groups and others for the sake of defeating this move to legalize bingo.

Eternal vigilance is the price of religious liberty. Christians should not lie down in the indolent delusion that we are safe from Roman Catholic ambition. We are not. Our country is not. Sound the warning. The Pope's machinery is already in high gear for another assault on Pennsylvania Avenue.

(Governor Lausche would probably make a good President, but his Catholic allegiance would probably embarrass him, if it does not defeat him.)

—Editor

How the Roman Catholic Church Encourages Idolatry

The following quotations, which need no explanation at all, are submitted to show how the Roman Catholic Church continues to encourage idolatry and superstition.

1. From a letter bearing the date of June 5, 1954 and issued by the "Society of the Little Flower", with the imprimatur of Cardinal Stritch, we quote:—

"Joyously surrounded by hosts of angels, Mary appeared to St. Simon Stock and handing him your Scapular Garb, she announced for all generations her stirring Promise of unparalleled generosity: *'Receive this Brown Scapular. It is a sign of my Brotherhood. It is a pledge of salvation, a safeguard in danger. Whosoever dies while wearing the Scapular will never see the Eternal Flames of Hell.'* Nor is Mary's Promise of Salvation all! So desirous is Our Lady that you clothe yourself with her Scapular, that she extends her mercy to you *even after death!* If you fulfill the three simple Conditions of the Saturday of Sabbatine Privilege pledged to Pope John XII in 1322, Mary promises to free you from Purgatory on the First Saturday after your death: *'I, THE MOTHER OF GRACE, SHALL DESCEND ON THE FIRST SATURDAY AFTER THEIR DEATH, AND AS MANY AS I FIND IN PURGATORY, I SHALL FREE . . .'*

Today the Scapular is most widely used in all Marian Sacramentals."

2. The October, 1954 issue of the Roman Catholic magazine "Victorian" carries a full page two color picture of two hands folded in the attitude of prayer with the Holy Rosary in the very center of the picture. Across the top of the page and above the picture are these idolatrous words—"THE HOPE OF THE WORLD!"

At the bottom of the page is this quotation from Pope Pius XII:—

"It is above all in the bosom of the family that we desire the custom of the Holy Rosary to be everywhere adopted, religiously preserved and ever more intensely practiced . . .

"While running your fingers over the beads of the Rosary, do not forget those who languish miserably in prison camps, jails, and concentration camps . . .

"We do not hesitate to affirm again publicly that *we put great confidence in the Holy Rosary* for the healing of evils which afflict our times."

3. From a form letter from St. Michael's League, of Conesus, New York, we quote the following:—

"St. Michael defeated Lucifer in Heaven and he and his angels can also, with our help, defeat the evil spirit of Satan on Earth. We, too, must rely on St. Michael and his angels. There is no alliance more powerful than that of the League of St. Michael. *Evil cannot come near you as long as you are under the protection of the Blessed Mother Mary and St. Michael and his angels,* for,

1. THEY CAN HELP YOU . . .!

2. THEY WILL HELP YOU . . .!

3. THEY ARE ORDERED BY GOD TO HELP YOU ! ! ! "

4. Our last piece of evidence for this month on how the Roman Catholic Church continues to encourage idolatry comes from The Shrine of St. Jude lo-

cated in Pleasantville, New York. Their letter of October 20th 1954 reads in part:

"You have heard of St. Jude no doubt, but have you ever prayed to him? To all who join us during this Novena to St. Jude we will forward an Oxidized silver medal of the Saint, together with a silver chain with which to wear it. The medal will be blessed and touched with a First Class Relic of St. Jude before mailing."

(Note:—Italics are ours.)

It is interesting to note that the name of the Lord Jesus Christ is not mentioned once in the above quotations. One searches in vain to find any reference made to the meritorious work of the Lord Jesus Christ on Calvary's Cross. The Roman Catholic Church seems to be substituting a host of "saints", the Virgin Mary, the Holy Rosary, relics, etc. in the place of the Saviour of the world, the Lord of Lords and the King of Kings, . . . the Lord Jesus Christ. Rome not only offers these substitutes for the Lord Jesus Christ, but encourages her adherents to practice idolatry!!

Let us continue to pray and to work for the salvation of the precious Roman Catholic people. Pray that the Lord Jesus Christ will use the ministry of The Prayer League, Inc. in bringing the message of salvation to countless numbers of Roman Catholics!!

POWER LINE

High Court Blocks Jewish Adoption of Catholic Twins

WASHINGTON, Feb. 14 (UP)—A Jewish couple lost their Supreme Court fight to invalidate a Massachusetts adoption law which prevented them from adopting 3-year-old twins of a Roman Catholic mother.

The high court in a brief order dismissed the challenge to the statute, which bars adoptions across religious lines. Many other states have parallel laws.

Rouben and Sylvia Goldman of Marblehead, Mass., took the case to the Supreme Court after Massachusetts courts refused to let them adopt the children.

After a brief session the court recessed until Feb. 28. In other actions today the justices:

1. Rejected an appeal by film writer Ring Lardner Jr., who sued Twentieth Century Fox Film Corp. for damages after he was fired for refusing to tell the House Un-American Activities Committee in 1947 whether he was a Communist.

2. Left standing a U. S. Court of Claims ruling that manufacturers may deduct from their federal excise tax the expense of making guaranteed repairs on items like radios and refrigerators. This cost is included in the sell-

ing price of the product.

The Justice Department, which appealed the case, said the lower court's decision would cost the government some 100 million dollars in tax refunds.

3. Cleared the way for a federal trial of Thomas C. Maxwell, police chief of Leadville, Colo., accused of shooting and killing a soldier attempting to escape custody. The state had wanted to try Maxwell in a state court. He sought a federal trial on grounds he was acting under orders of an Air Force captain, Stanley J. Morud, who asked him to detain Cpl. Leon Elmore Jr., the soldier who was killed.

4. Reinstated a Federal Trade Commission order directing the Rhodes Pharmacal Co., of Chicago to use the word "temporary" when advertising that the drug imdren affords relief from rheumatism and arthritis. The U. S. Court of Appeals in Chicago had ruled that Rhodes merely should be prohibited from claiming that imdren gave permanent relief.

In the adoption case, the Massachusetts Supreme Court said last spring that "the principle that children should, in general, be adopted within the faith of their natural parents has received widespread approval." This trend is supported by laws in most states, the state court said.

The formal application by the Goldmans originally was turned down by Probate Judge John V. Phelan, who said the couple's testimony on how they came into possession of the twins "was conflicting and wholly unreliable." The mother, Pearl L. Dome, gave the Goldmans the twins, a boy and a girl, about two weeks after they were born.

The American Jewish Congress joined the Goldmans in their challenge of the state law. They said the statute runs counter to the First Amendment to the Constitution, which bans state laws prohibiting the free exercise of religion.

5206 Alpha Avenue
Jacksonville 5, Fla.
17 February, 1955

Voice of Freedom

P.O. Box 5153

Memphis 12, Tenn.

Dear Brother Brewer,

Just why the enclosed article puts me into a brown study, I am unable to determine. Perhaps if I ask a few questions you can quickly direct me to a more mature evaluation. Though some questions are poorly phrased, it is not my purpose nor desire to imply a lack of respect for, nor yet to question the honesty or the motives of our highest court officials.

(1) Are the lines drawn between 'faiths' as rigid between Methodist, Baptist and Presbyterian as they are between Jew, Catholic and Protestant? If not, does this suggest a strong Catholic action in opposition to our first amend-

ment? I could understand this religious consideration in the case of a private institution, or in one operated by a religious group, but I find it difficult to understand how it applies to state institutions (or between individuals, as this case) when, under our system of government, the state and religion are supposed to be separate.

(2) Is the trend "that children should, in general, be adopted within the faith of their natural parents" as widespread as the reporter and the court suggest, or is this more noticeable in strong pro-Catholic areas?

(3) Are these laws of recent development, or are they of long standing? If the former, do they suggest an increasing boldness and power of the Catholics in America?

(4) Religiously speaking, what is the composition of the Supreme Court? Does this decision reflect strong Catholic sentiment even there?

Respectfully yours,
Leon E. Tester

March 12, 1955

Mr. Leon E. Tester
5206 Alpha Avenue
Jacksonville 5, Florida
Dear Brother Tester:

Your letter bringing the clipping from the newspaper, telling about the decision of the Supreme Court with reference to parents adopting children that are of a different religious background from these children has been received. We are publishing the clipping in the April issue of the VOICE OF FREEDOM and we shall publish your letter and this reply because the matters included are of general interest and the questions with their answers will probably be of interest to many people also.

Answering your questions, let us say (1) the lines between different faiths are not as rigidly drawn between Methodists, Baptists, Presbyterians and other Protestant groups as they are between Jews, Catholics and Protestants. The various Protestant groups are, as a rule, considered of the same religion. They differ widely on some doctrinal points. But these non-Catholic groups generally consider that these differences are not on vital matters and that upon the ground of salvation they stand together. Right or wrong, this seems to be the view that prevails among non-Catholics.

The Jews, of course, do not consider themselves Christians and would deny that they are Christians. Therefore, Protestants are not judging them when they allow them their own evaluation of their religion with reference to faith in Christ. People who believe in the Son of God would hardly want their children to fall into the hands of those who would teach them that Jesus Christ was an impostor. Catholics do believe in the Lord Jesus Christ and we can

readily understand why they would not want children who were born to Catholic parents adopted by Jews. Certainly the Jews would not want their children adopted by either Catholics or Protestants. They would not want them adopted by any Gentiles. In fact, the Jews try to see to it that not many Jewish children are ever up for adoption and this seems to be the right way to prevent their children from falling into the hands of those who do not have the same religious background.

In answer to your question No. 2, we think that this sentiment is found only in strongly pro-Catholic areas. This may be, however, not entirely traceable to the Catholic influence alone. Areas that are strongly Catholic are usually areas where we have the largest population centers. Where the people are denser, there are more orphans to be adopted and since a large percentage of the population is Catholic, then we can see why Catholic children would be up for adoption. In these large population centers, we find a larger percentage of Jews in places where the population is not so dense. So it is natural that the question would receive emphasis in these population centers. The sentiment that exists there between Jew and Catholic and between Catholic and Protestant probably exists everywhere else, but there is not the same occasion for emphasis and for publicity that we find in these great cities. I think this is the answer to question No. 2.

In answering No. 3, we believe that these laws are of recent development, but, as indicated already, we think this sentiment has prevailed all the time. It is only of recent time that such matters have appeared in the papers and have been brought to the attention of the courts. This explanation is in the increase of population with the consequent increase of homeless children.

In answer to question No. 4, our information is that the nine members of the Supreme Court are the following with religious denomination put opposite their names:

Earl Warren	Baptist
Hugo L. Black	Baptist
Stanley F. Reed	Methodist or Presbyterian
Harold H. Burton	Unitarian
Sherman Minton	Not Given
Felix Frankfurter	Jewish
William O. Douglas	Presbyterian
John Marshall Harlan	Not Given
Tom C. Clark	Presbyterian

Trusting that this answer will be of some satisfaction to you and that the publication of these matters in the *VOICE OF FREEDOM* will be of benefit to all our people, we are

Faithfully yours,
G. C. Brewer

P.S. There is apparently no Roman Catholic sentiment in the Supreme Court as now constituted. What is, perhaps,

apparent there is the modern spirit of liberalism that amounts to latitudinarianism. The Court is so prone to be liberal that it would grant any religious group anything it wants! G.C.B.

Our Weekly Chat With You

OUR SUNDAY VISITOR 15

February 20, 1955

Dear Readers . . .

CATHOLIC members of the American Legion and hundreds of other members who are opposed to bigotry and interested in fairplay for everyone were quick to respond to an anti-Catholic letter published in the Legion magazine's "Sound Off" column. Here's the letter:

"I think it's time that all Catholics resign from The American Legion, or drop out of the Roman Catholic Church. The two don't go together. One is totalitarian and authoritarian and the other supposedly is democratic. Catholicism doesn't care if democracy is safeguarded. It doesn't make any difference to the Pope what kind of government we have, as long as Catholicism is allowed to thrive and grow. Examples of this are the deals the Pope made with Hitler, Mussolini, Franco, and Peron. Many Catholics don't realize that the structure or hierarchy of their institution is the same as the dictatorships of Stalin, Hitler, etc. Let's face it, the Pope is a dictator, who rules by divine right just like the Kings did, years ago. The members of the Church have no say-so or very little, they are just supposed to obey and contribute. It's time Catholicism goes democratic or else just—goes—"

Kenneth F. Klinkert,
Menomonee Falls, Wis.

Among those who wrote to the editor of the Legion's magazine was William F. McDonnell of Washington, D.C. He sent us a copy of his letter and because it contains an excellent and important lesson in history we are glad to share it with all of our readers—and we hope the editor of *The American Legion Magazine* will also publish it. Mr. McDonnell wrote in part:

" . . . Our friend in Wisconsin sees the Church thru the eyes of ignorance. I am afraid his reading has been very much neglected. Throughout the ages the Church has opposed and been persecuted by dictators. The divine right of kings, *Rex non potest peccare*: the king can do no wrong, is Protestant and not Catholic. The Reformation both in England and on the continent based the authority of the Tudor Kings and the German Princes upon divine right, the better to combat the divine authority of the Pope. Gierke states positively: "Political authority and absolute power by divine right was wholly foreign to the Middle Ages."

"Blessed Cardinal Ballarmine (1542-1621), the great Jesuit theologian and apologist of the sixteenth century, defended POPULAR SOVEREIGNTY against the divine right theory of the absolutist James I of England. The natural or divine law, he maintained, which created political power in general, vests it directly, not in any individual or king, but in the multitude or people, considered as a political unit. The right to rule is not bound up with any special mode of government (Leo XIII, *Immortale Dei*), but is determined by the consent of the people, or by the law of nations. 'It depends upon the consent of the multitude to place over themselves a king, consul or other magistrate; and if there be a legitimate reason, the multitude can change the government into an aristocracy or a democracy.' He ends by quoting St. Thomas: 'Human dominions and principedoms are by human, not by divine right.'

"Another eminent Jesuit theologian of the period, Suarez (1548-1617), taught likewise that authority comes to the ruler only thru the people, and denounced the divine right theory of James I as a teaching 'new and singular, invested to exaggerate the temporal and to minimize the spiritual power.'

"Mr. Gaillard Hunt of the Congressional Library (October, 1917) declares that probably the immediate source of that part of the Virginia Declaration of Rights and the Declaration of Independence, which proclaims the equality of man and sovereignty by consent of the people, is to be found in the political theories of Cardinal Bellarmine.

"The same view is voiced by O'Rahilly, an Irish writer on political science, who says: 'The Declaration of Independence is an accurate transcript of the Catholic mind . . . There is strong historical evidence, that it is to the great Jesuit antagonists of James I, Bellarmine and Suarez, that England and America primarily owe the conception of democratic government.'

"There is not a single English democratic writer between the Reformation and Suarez. The seventeenth century witnessed a reaction against the Protestant theory and practice of despotism by divine right, and a return, partial at least, to the medieval idea of natural rights, popular sovereignty, and the liberties of municipal and corporate bodies. The twentieth century is manifesting a further readoption of those political ideas.'

"The French Revolution was inspired by the political idea of Rousseau, and more directly by the tyranny, extravagance, and absolutism of Louis XIV and Louis XV. There is a fundamental difference between the doctrine of Bellarmine and Rousseau. Bellarmine held that political power is a natural and a divine institution, necessary for the

good of society, while Rousseau held it was a mere human convenience, existing solely by the agreement of men.

"Bellarmine derived political power immediately from the people as a whole, but ultimately from God, while Rousseau rested it solely on the contract between ruler and subject. Bellarmine held that men were bound in conscience to obey all lawful authority, while Rousseau declared 'each one is united to all, but obeys only himself, and remains as free as before.' While, therefore, Rousseau made the French Revolution possible, Bellarmine made the democracy of the United States a reality.

"Catholic moralists, unlike the divine right theorists, declare that rebellion is lawful, when the people are oppressed by a lasting and intolerable tyranny; when legal and pacific means of reform have proved useless; when the revolt has a reasonable chance of success, and when it is approved by the larger and better portion of the people."

Joseph C. Keeley is editor of *The American Legion Magazine*. He sent Mr. McDonnell this reply:

"I believe I was just as annoyed by Klinkert's letter as you were, since I happen to be one of those he called on to resign. However, I believe the attached sheet will explain why the letter was published. (We have had so much mail about this matter that we had the statement mimeographed.)

"Granted, there is an understandable difference of opinion as to whether or not it is wise to air such views. But, as we indicate in the statement, our feeling is that the best cure for this sort of thinking is free and open discussion. Indeed, this sort of thing cannot survive in the open, so why not expose it?"

The mimeographed statement sent from the Legion's offices follows:

"The Sound Off department of *The American Legion Magazine* is a letters-to-the-editor feature which serves as a forum for Legionnaires to express their views.

"Letters published in Sound Off do not have to conform to the policies of The American Legion. Indeed, many of the letters published are in direct and sometimes violent opposition to Legion policy. For instance, on such things as subversion we have published letters which obviously follow the Communist Party line. This can hardly be interpreted as an indorsement of communism by The American Legion.

"Incidentally, our procedure in conducting Sound Off is the same as that of hundreds of newspapers and magazines.

"The letter from one Kenneth F. Klinkert, in our February issue, was published for one reason only. It is an expression of opinion which we feel could not and should not be ignored.

Certainly The American Legion opposes such thinking and since its inception has fought the kind of bigotry and intolerance exemplified in this letter. At the same time, our feeling is that the best way of countering this sort of thing is to get it out in the open so that it can be seen in all its ignorance and crudity—and answered.

"That is precisely what has been happening. The letter from Klinkert is bringing us a lot of mail, naturally. Of this volume, only a couple have expressed any sympathy for the Klinkert viewpoint. The others show a gratifying understanding of the true issues involved, and it is a fine tribute to American tolerance that the letters opposing the Klinkert view are coming from Protestants and Jews as well as Catholics.

"It might be added that the staff of *The American Legion Magazine* represents all faiths and this in itself would preclude the publication of material detrimental to any religion."

Publication of the letter was a mistake, but it may serve a good purpose in two ways:

1. It will emphasize for Catholics the constant need to be informed concerning their religion and alert to answer attacks upon it.

2. It may—and we hope it will—emphasize for other editors the need to be certain of the truth or falsity of statements concerning the Church which are sent to them for publication. As Pope Leo XIII so well said, the Church has no need to fear the truth. But her members do resent false and vicious statements concerning her on her teachings.

As Archbishop Cushing points out in the leading article in today's issue, the Church considers true patriotism a virtue and encourages it in every way. No reasonable and informed person can question the patriotism of Catholic Americans. (Read the Right or Wrong column, page two.—Editor.)

COMMENT CONCERNING THE KLINKERT LETTER WHICH APPEARED IN THE AMERICAN LEGION MAGAZINE

On another page will be found a long article which has been clipped from "Our Sunday Visitor." This appeared in that paper under the regular setup heading "Our Weekly Chat with You." Those who will read this article which we reproduce will find here a report concerning a letter written to the American Legion Journal by Mr. Klinkert. Then the Journal's reply or the Journal's explanation for the publishing of the Klinkert letter. Following that is the comment of the Sunday Visitor concerning Klinkert and his suggestion. The chief argument in the whole thing, however, is a letter that was written by Mr. William F. McDonnell of Washington,

D. C. This whole matter is of interest to us because here we have a discussion of the Catholic attitude toward the church-state issue. It is seen that the Catholics resent the charge made by Mr. Klinkert that the Catholic church is totalitarian and that the United States is Democratic. And since Mr. Klinkert charges that the Catholics believe in "divine right" and that the American people believe that the people themselves have the authority to govern, we see an opportunity for the Catholics to "sound off" on their idea of democratic government and people rule.

In the McDonnell letter, we are treated to some references to history and to some of the scholarly writers of the Catholic church. He particularly quotes Cardinal Bellarmine. The full name of this man is Roberto Francesco Romolo Bellarmine. He lived, as Mr. McDonnell indicates, from 1542 to 1621. He wrote against the idea of *divine right of kings* because for a king to claim that he had divine right to rule would make him independent of the Pope and the Roman hierarchy! Of course, the Catholics have always opposed this since their doctrine is that all civil rulers are inferior to and should be submissive to the Pope. But the Catholics now try to turn this into an argument that they do not believe that a king has divine right because they believe that the right to rule people must be by the consent of the people themselves, which is true democracy and which is the philosophy of the United States Government. But the Catholics do not believe this and to quote what Cardinal Bellarmine said against a king and his divine right to prove that the government derives its authority from the consent of the governed is a manifest deception. Even in Mr. McDonnell's discussion of the subject, he contrasts Bellarmine's philosophy with the philosophy of Rousseau. He shows that the French infidel believed that government was wholly human, with no divine recognition at all. Bellarmine believed that government depended upon God and drew its right from the Divine Being. Now all informed people know that this simply means that a human government that does not recognize the Pope is denying any authority to a divine source. All the divine authority that is known on earth must come through the Pope and his hierarchy, according to Roman Catholic view. To think that we can recognize God as controlling government, without recognizing those whom they say represent God is heresy. Therefore, all of Mr. McDonnell's argument fails to prove that the American idea of government is correct at all.

Concerning what Bellarmine taught, we have this statement from the *Encyclopedia Britannica*:

"He supported the church in its conflicts with the civil powers in Venice.

France and England and sharply criticised James I for the severe legislation against the Roman Catholics that followed the discovery of the Gunpowder Plot. When health failed him, he retired to Monte Pulciano, where from 1607 to 1611 he acted as bishop. In 1610 he published his *DE POTESSTATE SUMMI PONTIFICIS IN REBUS TEMPORALIBUS* directed against the posthumous work of William Barclay of Aberdeen, which denied the temporal power of the Pope. Bellarmine trod here on difficult ground, for, although maintaining that the Pope had the indirect right to depose unworthy rulers, he gave offense to Paul V in not asserting more strongly the direct papal claim, whilst many French theologians, especially Bossuet, condemned him for his defense of ultramontaniam."

Yet our Sunday Visitor in publishing Mr. McDonnell's quotations from Bellarmine wants to refute the Klinkert charge that the Catholics are not in harmony with the American ideas of government. They want to make our readers believe that the Pope claims no authority over civil powers and that the government derives its authority from the governed, which is democracy. The Catholics believe no such thing.

In a recent issue of the *VOICE OF FREEDOM*, we published statements from the "*Syllabus of Errors*" proclaimed by Pius IX in 1864 in which he plainly declared that *all civil power is under the Pope*, that the government *does not* derive its power from the people and that no religion should be recognized *except the Catholic religion!*

When will some Catholic people wake up and answer the statements made by Pius IX in his famous *Syllabus*?

Letters

Box 6262
Parkway Station
Jackson, Miss.
February 14, 1954

Freedom Press, Inc.
P. O. Box 128
Nashville, Tenn.
Gentlemen:

I have been a reader of your "*VOICE OF FREEDOM*" for some months. I take this opportunity to thank you for your good work in the interest of saving our heritage of American freedom. Protestants are slow to recognize danger and still slower to help do anything about it.

I find that the subject of mixed marriages in the Roman Church sparks interest more readily apparently than any other subject on the Catholics. If you see fit to do so, may I offer suggestion that you publish in the pages of your paper the full text of the "Prenuptial contract" protestants are required to sign when marrying a Catholic with the service of a priest? I am of the firm opinion this subject would arouse more lasting interest on the Roman problem

in U. S. A. than the same number of inches of any other lines of your fine paper.

I think also a full, exact copy, of the excommunication paper issued by the Cat. powers against any one they cut off from the sacraments of their church. This document very probably will jolt interest into many who read it and have any care whatever that the "beast power" of the Dark Ages is taking over what we have left of free America. It is astonishing to me that any normally intelligent person can have any faith in such balderdash as is the wording of this document.

Perhaps you have already given space to these documents. Even so, the first above mentioned is worth reissue after a lapse of several months.

Thanks for the courtesy of your attention and with best wishes,

Yours very truly,
Clarence D. Campbell

March 12, 1955

Mr. Clarence D. Campbell
Box 6262, Parkway Station
Jackson, Miss.

Dear Brother Campbell:

The letter which you sent to our Nashville office about one year ago has just come to my attention. This letter was forwarded from Nashville but, as is usually the case, it was enclosed in a large envelope containing material that was sent to the *VOICE OF FREEDOM* for publication and review. For that reason it escaped attention at the time and has been mislaid. Our paper is a monthly and sometimes material that comes in just after the manuscript for a certain month has been mailed to the Nashville office is put aside to be used in a paper that will be made up a month later. Sometimes it gets lost in the accumulation of such mail. This was the case with your letter.

In addition to this accident in the handling of our mail, the editor was undergoing examination in various medical clinics about one year ago. This resulted in serious surgery in the month of May last year. We did not miss a single issue of our paper, but we did have to neglect a good deal of correspondence and the reading of material that was sent in to our office.

We are publishing your letter in this issue of the paper because this answer to you will serve as an explanation to many other correspondents whose letters may have been lost and have not yet even been turned up again.

Secondly, your request for the publishing of the contract that non-Catholics must sign before they can be married by the priest to a member of the Catholic church is regarded as a good suggestion. Also the words used in excommunicating a Catholic should be very impressive and no doubt these two things would make a deep impression

upon non-Catholics if they should read them with attention. We shall be glad to publish them in the *VOICE OF FREEDOM*. We do not have them, however, in convenient form and shall have to search through some of our books and pamphlets before we can find an approved statement of these things. This we can do when time will allow. However, if you have the copies of these proceedings we shall thank you to send them in to the office and it will save us considerable trouble.

Thank you again for your letter and for your interest in the *VOICE OF FREEDOM*.

Faithfully yours,
G. C. Brewer

L. V. Pfeifer
Presso Chiesa di Cristo
Via San Felice 5
Bologna, Italia
February 21, 1955

VOICE OF FREEDOM
Freedom Press
Box 128
Nashville, Tenn.

Dear Brother Brewer:

Although you do not know me I have known you for several years. I have followed your work with great interest. Now that I am in the "Black Nation" of Europe, called Italy, I am even more interested in your work of the *VOICE OF FREEDOM*. I have been sent by the Lord's church which meets at Preston Roads and McFarlin, Dallas, Texas, to preach the gospel of Christ to this lost and damned country. This is no easy task! We need all the help we can get. I would like to have a copy of every issue of the *VOICE OF FREEDOM*. Besides this, if you have published any tracts or works on the threat of the world, Catholicism of Rome, I would like a copy of it. However, first I want to ask a favor. Would you please send me a letter telling me the cost of such material so that I may see if I can afford it all at once. I would appreciate this so much. We are interested in translating these things into the Italian language.

I have been in Italy almost 18 months. I have worked at Florence with Brother Carl Mitchell where there is now a fine little congregation of 23 members. For the past six months I have been working in the city of Bologna. We now have 17 Christians worshipping here. I have had the privilege of baptizing two priests into Christ recently along with several others who have loved the truth. At the present we are working with a Bible Correspondence Course that is having much success in Italy. We have (at my present knowledge which is likely to be faulty because of lack of contact with our other brethren here) over 400 students enrolled in this course at the present and we expect to have many more soon as this work is continually

having more success. We are happy with the church and its work in Italy.

May we ask an interest in your prayers. We need them more than any other earthly thing. May God continue to bless you in your fight for the truth in our beloved America. Roman Catholicism is losing in Europe. But it seems it is gaining in America. May God help us to keep her pure from this devilish defilement.

An immediate reply would be greatly appreciated.

Your brother in Christ,
L. V. Pfeifer

March 12, 1955

Mr. L. V. Pfeifer

Presso Chiesa di Cristo

Via San Felice 5

Bologna, Italy

Dear Brother Pfeifer:

Your letter of the 21st ult. has been received. We thank you very kindly for the letter and we are glad you are interested in the *VOICE OF FREEDOM*. We are publishing your letter in the April issue of our paper in order that our readers may see your report and know of your need of literature. We shall be very happy to send the *VOICE OF FREEDOM* in great numbers to you if our friends will enable us to bear the expense. Also we shall send you copies of all the tracts that are put out by the *VOICE OF FREEDOM, Inc.*, and send them in great numbers if you can use them. Probably these would be of help only to you and the English speaking missionaries. If you can translate our messages to the people of Italy, of course you have our permission to do so. Our purpose is to spread the truth as far and as wide as possible. It is because we distribute free literature and because we publish at least three or four times as many papers each month as it would take to supply our subscribers that we ask for donations. Freedom Press, Inc., is a non-profit organization and no one in the corporation receives one penny of remuneration for his work. Therefore, contributions to this corporation are deductible and we need more donors in order to supply the demands that come for our literature. Your letter and your request for this literature will, within itself, be an appeal to our readers for support in our effort.

It is a great pleasure to know that your work is succeeding so wonderfully in Italy. We thank God for you and for all those who are making the sacrifice that you are making to take the truth to people who do not have it and who without your efforts would have no opportunity of finding it. You certainly shall have a large place in our prayers and we, by the publication of your letter, hope that we shall increase the prayer circle by many thousands. All our readers are requested to read your letter and to comply

with your request for help in every way that we can give it.

Faithfully yours,
G. C. Brewer

February 21, 1955

Mr. G. C. Brewer, Editor

VOICE OF FREEDOM

Box 5153

Memphis 12, Tenn.

Dear Bro. Brewer:

First let me say that I have appreciated receiving various issues of the *VOICE OF FREEDOM*. With regard to your concern about Catholicism, I feel that if we are to be true to the teaching and spirit of our Lord we must remember that they do call upon His name, they are baptized unto Him, and they are not forbidden to read the Holy Bible, therefore there is always the possibility that the living Christ will come into their lives through some of these avenues. As any pastor knows, more can be achieved within the Christian fellowship by persuasion than by denunciation. On the other hand, it is important that all Americans who have not given their allegiance to Rome be informed of the religious heresies and the political machinations under the cloak of religion which have come out of Rome. Your task is therefore difficult but necessary, to speak the truth, but always in the spirit of Christian charity and love.

In this regard I was disappointed to read in the January issue some remarks which would seem to indicate that someone slipped a little on both of these principles. I refer to the discussion between your correspondent, Mr. Dressler, and yourself, over a certain action of the World Council of Churches. Mr. Dressler states that the World Council dropped the charge that Christians are persecuted in Catholic countries as unsubstantiated, and in your answer you say that you do not know what was done at the Council and you seem to imply a Communist influence in its actions. It is not difficult to find abundant reports on what did happen at the Council. For Mr. Dressler's benefit, the charges of persecution definitely were not dropped. The Council did refuse to name specific churches or countries in the resolutions of condemnation which it adopted, for the wise reason that to name some would probably mean omitting others who have been equally as guilty. One resolution on religious freedom adopted by the Council Assembly reads as follows:

Having received representations regarding a number of specific and serious cases of religious persecution and repression, this assembly of the W.C.C. reaffirms previous declarations regarding religious liberty and expresses grave concern regarding the situation in a number of lands and continents. It also calls attention to the statement on

religious freedom in the United Nations Declaration of Human Rights. The assembly instructs its officers and the C.C.I.A. to continue to use every effort in representations to the governments concerned, and, where they are involved, the religious authorities; and appeals to its member churches to make direct representations in certain cases and to continue in prayer for all Christians suffering from persecution and repression.

I think there was no doubt in anyone's mind that this condemned all forms of religious persecution, whether by communist or other governments, or by the Roman or any other church. One of the embarrassing aspects of the persecution problem is that some of the state churches in the World Council, notably the Greek Orthodox Church, have been charged with persecution of other churches which are also members of the Council. This is a problem which inevitably arises when church and state are tied together. But I imagine every pastor has had to deal with situations where he knew one member of his congregation was grievously wronging another member. He might then try to speak from his pulpit as directly as possible to the problem, but of course without naming any names. This was part of the problem the World Council had to face.

Then in the same paragraph you make another statement which seems very surprising. You say, "Since there were some Communists at that conference, at least there were religionists from Iron Curtain countries. . . ." Indeed, Brother Brewer, are we to presume that when the communist clique succeeds in capturing a country's government, that every Christian in that country automatically becomes a communist? I believe that is a great injustice to millions of faithful Christians behind the Iron Curtain, even in Russia itself. We should be praying that these Christian brethren might receive constantly grace and strength from God to withstand the evil around them, temptations which we cannot begin to comprehend. Or do you know that some of these delegates were Communists? I have seen no evidence to that effect, even by those parties who are most critical of the World Council. We should not presume that their permission to attend the Assembly is evidence of their political convictions. Delegates from the Iron Curtain countries attended the first Assembly of the World Council at Amsterdam in 1948. On their return many of these delegates were imprisoned and more than a few "liquidated." We should remember the very difficult position which these delegates were in, and be thankful that the Christian Church is still able to transcend the barriers which world politics has erected.

One more suggestion, which I hope you will also feel is constructive. Your masthead states you are equally concerned with Catholicism and Communism. I think it would be good if you were to give more space and thought to the problem of Communism. All of us need to think more about Communism's attack on Christianity; why is it so bitterly atheistic; and why are such multitudes willing to follow the communist attack on religion? Have not we (meaning all Christians) failed in presenting the Gospel?

Yours, in His service,
David A. Shaw

March 12, 1955

Mr. David A. Shaw, Pastor
Methodist Church
Box 314

East Vaughn, New Mexico

Dear Brother Shaw:

Your letter of February 21st concerning the correspondence between Mr. Dressler and the editor of the *VOICE OF FREEDOM* has been received. We thank you for the letter and we are glad that you read the *VOICE OF FREEDOM*. Your letter will be published in the April issue of our paper and this reply will likewise appear in our pages.

The first paragraph of your letter has to do with the Roman Catholic people and you think that we should use persuasion instead of denunciation in dealing with them. Upon this point we are in thorough agreement with you. We do not judge any individual and we have repeatedly declared that the Roman Catholic people are, as a rule, good people, sincere in their religion and loyal in their lives to what they believe to be true. It is the system that we condemn and we endeavor to do this in as fair a manner as we know how to use. If there is a better way of reaching them, then we have learned, we should be very happy to be told of this better way.

You refer to the World Council of Churches and to the decision that was made with reference to religious freedom and the persecution that is visited upon Christians in various countries. We are glad to have your report on this matter and we publish your letter primarily for the purpose of allowing our readers to see the resolution that was adopted by the Council Assembly.

We knew that Mr. Dressler was not right when he said that the Council voted that the reports concerning the persecution in Catholic countries were untrue. These reports are not untrue and we knew the Council could not make any decision to the contrary.

We know that many people behind the Iron Curtain are not in sympathy with Communism or with any type of totalitarianism. No country in the world has ever voted Communism on itself. In some instances, a small minority has put Communism over the

people without the consent of these people. Our sympathies go out to all people who are restricted in their freedom of thinking, deciding and acting in all matters of religion at least.

The editor of the *VOICE OF FREEDOM* had read some reports concerning the World Council, but he did not and does not now profess to know all that took place there or even all the resolutions and decisions that were there made. Reports that he saw indicated that some of the delegates from Iron Curtain countries were inclined to spread the propaganda in behalf of their countries. How true such reports were or to what extent this was done, the editor does not profess to know.

At any rate, we thank you for your letter and we trust that it will, when printed in our paper, remove any wrong impression that was made by what was said in a former issue.

With all good wishes, I am

Faithfully yours,
G. C. Brewer

Toronto, Ohio
Feb. 28, 1955

VOICE OF FREEDOM

110 Seventh Ave., North

P. O. Box 128

Nashville, Tenn.

Dear Brother Brewer:

May I commend you and your staff for the clear-cut way in which you present the facts of material which is printed on the pages of *VOICE OF FREEDOM*. I am thankful indeed that such a magazine as *VOICE OF FREEDOM* exists to expose the errors of Catholicism. I was a Catholic along with my family, but after reading and studying the truths of God's Holy scriptures I found the way of truth and obeyed the gospel about a year ago.

I am writing this letter in hopes it may be of some value to Bert Brown whose letter appeared in the Feb. issue and dated January 3, 1954. His question concerned Catholics versus Abraham Lincoln. I, too, have heard and also read of possible connections of some Catholics in the Lincoln question. Be that as it may, the following words of Abraham Lincoln could have caused some bitterness to the budding politico-religious system of the Catholic hierarchy.

"I see in the horizon of our nation a dark cloud which threatens to envelope our civilization, and that cloud comes from Rome."

(A. Lincoln)

That was nearly a century ago, and today that cloud hovers over our nation, ready to burst at any moment with a shower of authoritarian rule over the souls of men in this nation.

Yours in Christ,
N. T. Harvillak

P.S.

Abraham Lincoln was shot by Booth

at 10 P.M. After the assassination Booth leaped onto the stage and cried: "Sic semper tyrannis! The South is avenged!" Note his use of Latin!!!

NTH

The quotation from Lincoln is not *authentic*—at least no one has yet told us where to find it. The *VOICE OF FREEDOM* would not quote it as genuine.

The Latin proverb is common. It proves nothing.

It is the motto of Virginia.

—Editor

Vatican Issues First Charge Against Peron

VATICAN CITY, Dec. 23 (AP)—L'Osservatore Romano, which usually reflects Vatican views, blasted Argentine authorities on two counts today. The paper charged President Peron's regime has muzzled religious freedom by jailing priests and subverted morals by legalizing divorce.

In its first detailed accusation since Peron's government began campaigning against members of the Roman Catholic clergy, the Vatican organ charged Argentine officials with "oppressing catholicism, liberty of religion and morals of the (Catholic) faithful and the rights of the church."

Peron has accused certain Catholic Church leaders of trying to undermine his regime and of attempting to worm their way into the Peronista—controlled Labor Confederation.

The paper branded introduction of divorce in Argentina as "the latest and gravest episode of a series of attempts against the (Catholic) clergy, Catholics and the church."

Peron signed the law legalizing divorce in his country yesterday—after it was adopted by both houses of his Peronista-dominated Congress—despite appeals from church dignitaries.

The above item—Associated Press—is here reproduced not as news and not specifically because of the two points upon which Peron falls under censure by Rome, but because of its bearing upon the *Church and State* issue. If Peron and his government deserves and receives the condemnation of the church for legalizing divorce why do not the States of the U. S. A. receive the same condemnation for the same crime? How say the Catholics that they approve, endorse and support the government of the United States when this government flouts the law of "The Church" and subverts morals?

Do we not here see the opportunist attitude of the Roman Church? It does *not yet* dominate the government of the United States and in reference to our laws it is the *lamb*. It is losing the control of the government of Argentina and it is the *wounded lion*.

—Editor

"The Church and the Bible"

The heading of this article is the heading of chapter eight in "Faith of Our Fathers," by the late Cardinal Gibbons, Bishop of Baltimore.

Gibbons states the purpose of this chapter as follows, "That God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the Church, will be the subject of this chapter." After devoting nine pages of his book in an effort to establish his proposition he concludes: "We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary to salvation."

These quotations from this Catholic authority give the general attitude of the Catholic clergy toward the Bible. Let us compare this attitude with that of Jesus and the apostles. Only a few examples are sufficient to refute the Catholic claims.

A certain ruler asked Jesus, "What shall I do to inherit eternal life?" Jesus replied by asking, "What is written in the law; how readest thou?" (Luke 10: 25, 26.) That is to say, your question is answered in the written word. Certainly, what to do to inherit eternal life is a matter of the greatest importance, and by referring the young ruler to "what is written" Jesus showed that he regarded the word of God as "clear and intelligible," and containing "the truths necessary to salvation."

They brought the child Jesus to Jerusalem to "present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, a pair or turtledoves, or two young pigeons" (Luke 2: 22-24). What was written in the law about this was "clear and intelligible" to Joseph and Mary.

The Sadducees who did not believe in the resurrection came to Jesus with the problem of a woman who had been married to seven different men, one after another. They wanted to know whose wife should she be in the resurrection. Jesus replied, "Ye do err, not knowing the scriptures." Jesus recognized the scriptures as giving a sufficient answer to their problem. If they had known their scriptures they would have escaped this error. (Matt. 22: 23-25.)

The disciples asked Jesus concerning divorce and remarriage. (Matt. 19: 3-6.) Jesus replied, "Have ye not read that in the beginning God made them male and female, and said the man should forsake father and mother and be joined to his wife . . . and that what God hath joined together let not man put asunder?" The scriptures regulate this matter, and all other matters that

"pertain to life and godliness" (see 2 Peter 1: 3).

Jesus met the tempter with a quotation from the word of God. "It is written." The word of God was used successfully to ward off the temptations of the evil one.

The apostles of our Lord showed this same attitude toward the scriptures. To Timothy Paul wrote, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. . . . All scripture is given by the inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 15-17.)

Again Paul wrote: "I write these things unto thee . . . 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 ground of the truth" (1 Tim. 3: 15). Is this not a matter of the greatest importance? And did not Paul consider that what he wrote by inspiration was clear and intelligible enough to guide young Timothy in this important matter?

The divine record says concerning the Bereans: "These were more noble than they of Thessalonica in that they searched the scriptures daily, whether these things were so" (the things Paul was preaching) (Acts 17: 11). The writer commends them for searching the scriptures, a thing which Catholic priests do not do.

To say that God could not express himself in his word so that man could understand, and that a priest is required to explain what God means, is nothing short of making God inferior to man.

True, the Bible does not furnish the dogmas of the pope and the traditions which the church has established. Of course, the "living voice of the Church" is needed to furnish all those doctrines and practices which have been added since the days of the apostles. But these things are not necessary to salvation, and do not pertain to the truth. The Holy Spirit led the apostles into all the truth, long before the Catholic Church had its beginning.

—C. A. Buchanan
Glen Rose, Texas

World-Wide Tensions in the Area of Church and State

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The year 1954 should go down as another year of world-wide tensions in the area of church-state relations. A brief review of the categories of conflict will help us understand something

of the size and the nature of this problem in our day.

In Roman Catholic Countries

In a number of predominantly Roman Catholic countries "the Church" (i.e., the ecclesiastical organization as distinguished from personal religion) has sought to stand guard over the culture and the people under its dominance. The closing of Baptist churches in Spain, the removal of church signs and the controversy over legal recognition in Italy, the persecutions in Colombia, and censorship in Quebec come immediately to mind.

During the year the Bureau of Information of the National Catholic Welfare Conference has done us all the favor of explaining how these developments look to Roman Catholic hierarchy here in the United States. The gist of the 15-page carefully worded explanation is carried in this quotation:

"If you are to understand the religious problems in these countries, you must first understand that Catholicism is in the fibre of their existence.

"You must understand, too, they are proud people. This pride cannot be called just nationalistic; this is too limited. It is more of a pride in their whole culture. Italians, Spaniards, and Colombians have no delusions about their comparative material progress. They know the United States has made far greater material progress but while they admire and even envy this, they feel their own culture is superior.

"Whether this is true or not, I am not attempting to argue. They believe it is true and this is the important thing to understand.

"*This culture and Catholicism are not two different aspects of their lives, but are inter-twined parts of one.* It is in the Catholic church of the village, for instance, that the people have their art treasures. It is the symbol of their culture, their tradition, and their unity. If you can understand these things then you can gain some concept of the feelings of these people when non-Catholic foreign missionaries arrive." (Italics mine.)

A major clarification regarding the Vatican's views on cultural control came on November 3, 1954, when the Pope addressed twenty-five cardinals and 150 archbishops and bishops. At that time Pope Pius XII denounced as erroneous the belief that "the church's authority is limited to purely religious matters." Social problems whether purely social or socio-political in their nature were declared to be not "outside the authority and care of the church."

"Indeed, there are problems outside the social field, not strictly 'religious,' political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience and can, and very often do, hinder the attainment of man's

last end. Such are: *the purpose and limits of temporal authority; the relations between the individual and society, the so-called 'totalitarian state,' whatever be the principle it is based on; the 'complete laicization of the state' and of public life; the complete laicization of the schools; war, its morality, liceity or non-liceity when waged as it is today, and whether a conscientious person may give or withhold his co-operation in it; the moral relationships which bind and rule the various nations.* Common sense and truth as well are contradicted by whoever asserts that this and like problems are outside the field of morals and hence are, or at least can be, beyond the influence of *that authority established by God* [in other words, the Catholic hierarchy] *to see to a just order and to direct the conscience and actions of men along the path of their true and final destiny.*" (Italics mine.)

The Pope took specific note of an independence movement within the Roman Catholic Church. He condemned in strong terms the tendency among present-day Catholics, both men and women, to "think that the leadership and vigilance of the church are not to be suffered by one who is grown up."

As reported, the address showed no awareness that individual human beings can be so related personally to God and to their fellow Christians that they discern for themselves the rights and wrongs of moral living. Apparently all that pertains to morality must, according to the Pope, be under the authority of "the Church." We surmise that tensions in this category will not soon subside.

In Other Parts of the World

In other parts of the world the church-state tensions of 1954 were indicative of efforts on the part of governments to gain some measure of freedom from ecclesiastical control of the national culture. Usually this involves a conflict over public education.

From this viewpoint Argentina has been much in the news recently. It is not our purpose to attempt an evaluation of the Peron regime, or to discuss in detail its relationships with the Roman Catholic Church. Current publicity about the arrests of priests and the legalization of divorce in a predominantly Roman Catholic country has somewhat overshadowed developments affecting the public schools.

A recent government decree tightened control over religious education in the schools by abolishing the National Department of Religious Teaching, the Inspectorate General of Religious Education, and the National Committee of Culture. Transfer of their services to the Ministry of Education ended Church jurisdiction over appointment of teachers of religion and over religious programs in the schools.

The Ministry of Education in Argen-

tina has also announced that beginning with the 1955 school year a lay "spiritual adviser" will be provided for each primary and secondary school. The developments affecting religious instruction are not being accepted without opposition. In a recent editorial *El Pueblo*, Roman Catholic daily published in Buenos Aires, stated that since religious instruction in Argentina involves the teaching of the Catholic faith, "the church must therefore intervene."

Similarly, there has been strong opposition from Catholic authorities, from the level of the local priests up through the Pope, over efforts in some West German states to abolish state-subsidized confessional (denominational) schools. Despite protests from both Catholic and Protestant church leaders, the state legislatures of Lower Saxony passed a law providing for the conversion of more than 2,000 Catholic and Protestant schools into so-called Community schools.

Developments in Belgium have taken a different form. In December the Belgian parliament voted to reduce subsidies for the payment of salaries to teachers in religious schools, most of which are operated by the Roman Catholic Church. The new law, which the government claims is necessary for economic reasons, will affect 20,000 teachers, by cutting government subsidies twenty per cent for lay teachers and ten per cent for religious instructors.

Of special interest are the plans which have been announced to reduce government subsidies to mission schools in the Belgian Congo, as well, and to establish 900 new state schools in the colony. The teaching of religion would be banned in the state schools.

Another close church-state association in educational matters has resulted in a difficult situation in South Africa. For many years native education has been largely in the hands of the churches, with the church-operated schools being subsidized fully by the government. Under the new Bantu Education Act, supervision of all ordinary schooling of natives is placed under the federal Native Affairs ministry. Plans have been announced to cut the subsidies of mission schools unwilling to submit to this supervision. A number of mission schools have already closed and more have announced closing dates, particularly because of the cut in government subsidies.

A variety of political and social forces are involved in each of the above situations. However, taken together there seems to be a clear trend toward freeing national cultures from the ecclesiastical control to which they have been subject in a number of places across the waters. Space does not permit us to review the American scene at this time, but there is considerable evidence

that we are moving in the opposite direction.—*Report from the Capital.*

The Necessity of Private Judgment

James D. Bales

(The following observations, from Richard Whately, *Rise, Progress, and Corruptions of Christianity*, 1860, pp. 273-277, apply with special force to the Roman Catholic position that we do not have the *right* or private judgment and that we ought to accept the decisions of a so-called infallible interpreter of the Word of God.)

Some persons are so distrustful of what they call "private judgment,"—that is, the judgment of the generality of men, and of themselves,—that they resolve to renounce altogether the exercise of private judgment on all religious questions, and to submit themselves in every thing to the judgment of their Church. They dwell much on the incompetency of most men to decide rightly on difficult points; and consider that there is a pious humility in determining not to exercise their own judgment at all.

But they quite forget that, in the course they adopt, they do decide on one most important and difficult point. A man who resolves to place himself under a certain guide to be implicitly followed, and decides that such and such a Church is the appointed infallible guide, does decide on his own private judgment, *that one* most important point, which includes in it all other decisions relative to Religion. And if, by his own shewing, he is *unfit to judge* at all, he can have no ground for confidence that he has decided it rightly. And if, accordingly, he will not trust himself to judge even on this point, but resolves to consult his priest, or some other friends, and be led entirely by *their* judgment thereupon, still he does, in thus resolving, exercise his own judgment as to the counsellors he so relies on.

There is no need, therefore, to dispute about the *right*, or about the *duty*, of private judgment. For there is plainly an unavoidable *necessity* of private judgment, on any subject wherein we *take any serious interest*. The responsibility is one which, however unfit we may deem ourselves to bear it, *we cannot* possibly get rid of, in any matter about which we really feel an anxious care. It is in vain to discuss the questions whether we *may*, or whether we *ought*, to exercise private judgment, since we *must* do so, whether we will or no.

That which often misleads men in this matter, is, that we *can* refrain from exercising private judgment *on this or that particular point*, by transferring our judgment to some other point. For example—A sick man who is conscious

of his own want of knowledge of medicine, may refrain from exercising any judgment as to the remedies he should use, and may put himself wholly in the hands of a physician; that is, he *judges* that a physician is needful, and that such and such a practitioner is worthy of confidence. Or, supposing he distrusts his own judgment on this point also, then he consults some friend whom he *judges* to be trustworthy, as to *what* physician he shall employ. In one way, or else in another, he cannot but exercise private judgment. So, also, if a man inherit a great fortune, and have a strong sense of the great responsibility attending it, and of his own unfitness to dispose of his wealth, he may resolve to make it all over to trustees, to distribute in charity at their discretion. He may have judged rightly in so doing; but it is evident he *does* judge, and does exercise an act of ownership once for all, in thus divesting himself of his property. And if he deem himself incompetent even to the task of selecting trustees, and relies on the judgment of some friends as to what persons he shall appoint trustees, still he is exercising his judgment in the selection of that friend. The responsibility is one which he cannot shake off, do what he will.

The man who in the course of God's providence comes into the possession of wealth, is by that providence, entrusted with the stewardship of that wealth, however ill-qualified he may seem, to us, or to himself, for such a charge. And instead of murmuring or wondering at God's dispensations, or trying in vain to shake off the responsibility thus laid on him, he should set himself to do the best he can towards the fulfilment of the duty imposed on him.

And it is the same in all cases. We do and must exercise our judgment, on one point or on another, in all matters except those in which we *take no interest*, and which do not occupy our thoughts. In most of the causes, for instance, which are tried in a court of justice, we do not trouble ourselves to exercise any judgment, if we know or care nothing about either plaintiff or defendant, and feel no interest in the decision.

Accordingly, if any one resolves that he will not exercise any judgment on religious matters, and really does consistently keep to that rule, not deceiving himself (as many do) in the way just above noticed, by judging on one point instead of another, he will find that there is only one possible way of complying with that rule—namely, by *withdrawing his attention* as much as possible from the whole subject, except as far as regards outward forms and observances, and refraining altogether from considering the questions, what the christian Religion is, and whether there is any truth in it. (This is a tremendous decision, J.D.B.)

And there are not a few who really do, in this way, abstain from exercising any judgment at all in religious matters, and are content to do and say just what they have been accustomed to, without any serious reflection on the subject. But even so, they do not escape responsibility. For we are responsible, not only for doing, but also for leaving undone; else, the servant who hid his Lord's talent in the earth would have escaped condemnation.

Of course it is not meant that on any important point a man ought to make up his mind, unassisted, and without consulting those whom he may consider to be intelligent, and well-informed, and upright advisers. Only, let him not deceive himself by imagining that he *can* forego *all* exercise of his own judgment in any matter about which he has a real and anxious care.

And, on the other hand, we should guard against the opposite mistake of supposing that whatever is left to our own *discretion* is, therefore, left to our *caprice*, and may be decided on at random. We may *have a right* to do many things which we should not be *right* in doing. For instance, when any bill is brought into Parliament, each member has an undoubted right to vote for it or against it; but it would be absurd to say that he would be *equally right* in doing either. It is in such cases, and in such alone, that there is room for the exercise of any such quality as good sense, wisdom, discretion, &c. For, in matters quite *indifferent*, there is clearly no exercise of judgment in deciding. (But do we not *decide* that the matter is an indifferent one, J.D.B.) Nor, again, is there any room for it in matters that are already decided for us, and in which we have *no choice*: as, for instance, when a Judge has to declare what the law *actually* is on such and such a point. But when a Legislator is called on to decide what the law *ought* to be, and, in short, in every case where we have to decide, and where there may be a better or a worse decision, it is then, and then only, that there is room for the exercise of good sense. (We do, however, decide as to what we shall do about the law, J.D.B.)

We should keep in mind, then, that as the exercise of our own judgment (in matters in which we feel a deep interest) is, on the one hand, *unavoidable*, so it is, on the other hand, *responsible*. We are bound to use to the best of our power, such faculties and opportunities as God's providence may have bestowed on us, in judging of any question pertaining to Religion; and among others, in any question as to separation.

“From Priest to Citizen”

The following is the text of “From Priest to Citizen,” the address by Emmett McLoughlin delivered last night

(January 21) at Constitution Hall on the occasion of POAU's Sixth National Conference on Church and State:

“Be strong in the Lord, and in the power of his might, put on the whole armour of God . . . For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness in this world, against spiritual wickedness in high places.” Eph. 6: 10, 12.

It is not unusual for people to change their religious affiliations. It is not unusual for ministers of Protestant denominations to give up the ministry and become farmers, or bricklayers, or salesmen. But it is considered very unusual for Roman Catholic priests to leave the priesthood. One-third of the class with which I was ordained have deserted the hierarchy. I know ten priests who have quit from St. Mary's Church in Phoenix where I lived for fourteen years. I personally know approximately one hundred ex-Roman Catholic priests. The number of priests quitting the priesthood is kept as secret as possible.

According to the best estimates I have been able to find, at least 30 per cent of all Roman priests leave Rome. There are 45,000 priests in the United States. Probably more than 10,000 of them will leave the Catholic priesthood.

Most ex-priests, because of fear of persecution, fear of their own families and fear of starvation, slip into large cities and deliberately become lost and anonymous in an attempt to start their lives anew.

You hear only vague rumors of them or if they appear in a Protestant pulpit they are denounced by local Catholic clergy and laity as being either fake priests or liars.

No one can accuse me of being a fake Roman priest. I was a priest in Phoenix, Arizona, from 1934 to 1948. I heard the confessions of thousands of Phoenix Catholics. I baptized hundreds of them and I buried a great many of them. I cannot be accused of being a liar because the experiences that led to my break with Rome took place openly in Phoenix. The story was in the newspapers and on the radio and the correspondence and the documents involved are in a safety deposit box in the Valley National Bank.

I do not wish to rantingly denounce Roman Catholicism. I wish only very briefly to tell how I was indoctrinated in a Catholic seminary, how I broke with the Catholic church and its priesthood; what I found when I got out of it; what the Catholic Church did to me in the process and what warning that might give you as a danger to your freedom and that of the America we all love.

2.

Free Americans such as you are have no conception of the indoctrination, the

walling in, the mental inbreeding that takes place in the training of a Catholic priest.

The courses last twelve years. I began in St. Anthony Seminary in Santa Barbara, California, in 1922, and finished when I was sent to Phoenix in 1934.

Upon a boy's entrance to a seminary there begins twelve years of the most thorough and effective intellectual indoctrination that the world has ever known.

It begins gently, with a blending of the legitimate pleasures of boyhood, the stimulus of competition in studies and the pageantry of the forms of an ancient religion unseen in an ordinary parish church. It ends twelve years later with a rigidity of mental barriers, of intellectual processes, of medieval superstitions and religious concepts as archaic as those of the Buddhist monks upon the isolated, frozen mountains of Tibet.

Subtly we were indoctrinated in Catholicism to the exclusion of all other thinking. Attendance at mass was daily and compulsory. So were community morning and evening prayers. All textbooks, even in high school courses, were written by Catholic authors. No daily papers were permitted nor were non-Catholic magazines.

Radios for the use of Junior Seminarists were forbidden. The priests, and all the teachers were priests, were permitted a radio in their supervised recreation hall. We were not permitted to enter that hall. We were allowed to hear Notre Dame play U.S.C. by means of a speaker placed in the window and beamed to us outside. Of course, on the morning of such games we all prayed at mass that God would vindicate the Faith through the victory of Notre Dame.

During these years of seclusion from American life the indoctrination in the "spirit" of the Catholic Church becomes so intense that I felt that I alone was a normal Christian, privileged to commune with God, that the American way of life was a pagan, sinful thing, a rebirth of the Roman Empire and destined to the same disgraceful doom in the ashes of future history. I came to believe that the American government is to be tolerated though wrong; tolerated because it gives unlimited freedom to the Catholic Church; wrong because it gives freedom to other churches. I came to believe that the ideal form of government is the one in which I was living in my seclusion of spirit, the day when the Papacy made kings and the power to govern came from God to the king through his "representative" the Pope. My boyhood concept of civics, of the rights of man to the processes of law and of government through the consent of the governed faded away under the constant repetition of the teachings of Thomas Aquinas and the moral theologians. The Constitution of

America and the laws of its states dimmed into trivialities in comparison with the all powerful Code of Canon Law of the Roman Catholic Church. I became in all truth a citizen of the Church living, by accident, in the United States.

The most important aspect of this prolonged indoctrination is the identification of the Roman Church with God and the identification of all church superiors with the Roman Church and therefore with God. Every command of a Superior of a religious community or a church pastor, no matter how petulant, how ill advised, or how unjust is a command from God himself and must be obeyed as such under the penalty of sin.

When the command to obey is given with the words "Under Holy Obedience" refusal means a mortal sin. Every Franciscan monk's robe is girded with a rope. One strand hangs from his side. It has three knots on it symbolizing the three vows—poverty, chastity and the bottom knot—obedience. The young Franciscan is trained that when the Provincial Superior greets him he must kneel on one knee and kiss the lowest knot on the Superior's cord, and then his hand. It is the token of complete, abject, unreasoning obedience.

I had to learn to crush the lusts of the flesh by fasting, self-denial and even physical torture. Many Americans have read stories of the ascetics and hermits of the early middle ages of Christianity torturing themselves by wearing hair shirts, fastening chains about their wrists and sleeping on boards or in bare coffins. But it might surprise them to know that in the senior seminaries for Franciscan priests in the United States there hangs inside the door of each cell, or bedroom, a scourge. It is made of several strands of heavy cord, each knotted at the ends. Each Monday, Wednesday and Friday evening at 5:45 o'clock we closed the doors of our cells and to the chant of the "Miserere" removed our underwear and "scourged our flesh to bring it into submission."

But we were not unhappy. After years of seclusion and indoctrination, we knew no other world. We were unaware of our indoctrination of fear. We thought it was love. We were constantly told so. We had come to accept celibacy as supernatural—not unnatural. The simple pleasures granted us, permission to talk to each other at times, an occasional picnic, a glass of wine on special feasts, satisfied souls that had become not merely childlike, but even childish. We belonged to what we firmly believed to be the only enduring organization in the world—the Roman Catholic Church, and through it we belonged to God.

It is my firm belief that every young man of the thirteen of us, kneeling before the Archbishop Cantwell on ordination day in June, 1933, was so thor-

oughly indoctrinated in his belief in the Roman Catholic Church that he sincerely believed that his was the greatest privilege given to mortal man, that nothing else mattered, nor friends, nor relatives, nor country—only the culmination of his dreams of many years to hear the Archbishop pronounce the awesome words, "Thou art a priest forever, according to the Order of Melchisedech." To himself and to all the Roman Catholic world he was "Alter Christus"—"another Christ."

3.

I was a Catholic priest in Phoenix for fourteen years. During that time I had a part not only in the strictly churchly duties of saying mass, hearing confessions, performing baptisms, marriages and the other church functions but also I had some part in the civic and social life of Phoenix. I helped in the development of the public housing program, the Arizona State Board of Health, and the building and operation of Memorial Hospital.

It began not with the realization that Roman doctrines were false but with the feeling that Roman morals were wrong.

It would take hours to go into details, but briefly I became thoroughly disillusioned with—(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 inter-racialism, (3) the unnaturalness and harmfulness of the Catholic teachings on the celibacy of the clergy and birth control among the laity and (4) the church's greed for money.

The natural question that would occur to an independent American is: If you had lost faith or confidence in your church why wait ten years to leave it? The answer is—*fear*. The hold of the Roman Catholic hierarchy upon its clergy is not the bond of love nor of loyalty nor of religion. It is the almost unbreakable chain of fear. Fear of Hell; fear of family; fear of the public, and fear of destitution, deprivation and insecurity. I firmly believe that in place of the thirty per cent of the clergy who actually leave the priesthood, seventy-five per cent would do so if it were not for the fear that is constantly instilled into them.

Most priests, torn between the intellectual realization that they have been betrayed by the hierarchy and the fear of family reaction, hesitate and live on through barren years in the priesthood.

I, like every priest, was taught through the years that anyone who takes his hand from the plow and looks back will not only be cursed by God but will be rejected by the public. Catholics would despise me as a traitor. Non-Catholics would sneer at me as one who has violated his solemn promises

and therefore as one who cannot be trusted with responsibility or even the most menial job. Examples are pointed out of priests who have strayed, who have starved, and who have groveled back to the hierarchy, sick, drunken, broken in spirit, begging to do penance for the sake of clothes on their backs and food in their bellies. The ex-priests who are successful are never mentioned.

If it had not been for our hospital I might still be in the Roman Catholic Church leading a life of misery and frustration.

Memorial Hospital, or St. Monica's, was founded on two principles, both contrary to the Catholic Sisters' Hospitals. The first was that it is possible to train together as nurses, girls of all races. The Catholic Church teaches that there should be no distinction of race. Her doctrine of the "Mystical Body of Christ" welds all people into a physical unity. The Catholic Church does not have the "nerve" to practice this teaching. Most Catholic nursing schools will not accept girls of all races.

The second principle is that it is possible to give emergency care to everybody and still survive. Sisters' hospitals as a rule will not do this.

The Arizona Board of Nurse Examiners with a nun as its president refused to approve our school until we sued them and forced approval. Our students have come from all races and all sections of the country. They live together, study together and work together. There never has been an interracial argument in the nine years of the school's existence. Our nursing graduates, of all races, have been accepted in hospitals everywhere. The interracial pattern is not confined to the nursing school. Our oldest employee, in length of service, is a Negro girl—the senior posting machine operator of our business office. Negroes function in all capacities—secretaries, laboratory technicians, clerks, cooks, nurses and ward clerks. One of our Negro janitors became an X-ray technician and organized the Arizona section of American Registry of X-ray Technicians. He is now its state president. Three graduates of Howard University are among the three hundred doctors on our medical staff and one of them trained with us as a medical resident.

The interracial aspects of our hospital were so successful that they accentuated the shameful hypocrisy of the Catholic St. Joseph's hospital in Phoenix that under the Sisters of Mercy would hire a Negro only as a flunky.

Our policy of rendering emergency care to every accident case before asking financial questions became so well known that ambulance drivers and law enforcement officers brought the injured to us from the very doorsteps of the city's other hospitals . . . and they still do. We have cared for 150,000 emer-

gency cases—75,000 of them free of charge. And our doors are still open.

It was inevitable that the nuns and the hierarchy should squirm under the double thorns of racial equality and free medical care. They began accusing me of many things. They said I did not pray enough, I was not on time for meals, I did not have enough respect for nuns. They contended that running a hospital was a material thing, unbecoming a priest. They demanded that I give it up and be prepared to obey an order to leave Phoenix.

The Franciscan provincial superior demanded particularly that I stop our care of the injured, the maimed and the sick. "Let them die on the streets," he told me, "they are the responsibility of the city of Phoenix, not of the Roman Catholic church."

The night that conversation took place I finally made up my mind. I would not leave Phoenix or our hospital. Instead I would leave the priesthood and the Catholic church. I did so on December 1, 1948.

4.

Roman Catholics accused me, as they do every ex-priest, of having deserted God. Actually reaching that decision and carrying it out brought me closer that I had ever been before. In rejecting Roman Catholicism I had not rejected God or religion. I had merely shed the idolatrous and money-making trappings of statues, medals, relics, indulgences, shrines, novenas and masses that the hierarchy had built around the concept of God and of religion.

I read the Bible more than I ever had before. Roman Catholicism pushes God so far into heaven with his infiniteness, his omnipresence, his omniscience that Catholics can't reach him. They are content with the saints and Mary and the sacred heart of Jesus.

But Jesus himself was not distant and God was not distant. "The Kingdom of God is within you." God could be reached only through man. "For all the law is fulfilled in one word. Even in this, 'Thou shalt love thy neighbor as thyself.'" "And what you have done to one of these my least brethren, ye have done it to me."

And with this closer contact with God came a sudden appreciation of Protestantism. I had been taught that Protestants were not only largely to be consigned to Hell in the next world, but that on earth they were constantly disagreeing, divining, disintegrating and were united only on one point—opposition to Roman Catholicism.

I came to the realization that the differences of Protestants though doctrinal, are superficial and non-essential. Their unity is greater than their divergence.

Whether Baptists, Methodists, Presbyterians, Congregationalists, or Unitari-

ans, they agree on two common principles.

The first is the personal, private independent interpretation of the Bible.

The second flows from their intimacy with Jesus which the Bible provides—that thing called "fellowship," an intelligent, helpful love of all men—a love of neighbor which is not maudlin, but a concern for him and understanding a respect and a desire and effort for his physical, moral, religious and intellectual development. That "fellowship" among Protestants is something that Roman Catholics simply do not understand.

To me American democracy with its material, intellectual and cultural accomplishments and its human and humanitarian pre-eminence are the ultimate blossoming of these two principles.

It is impossible for me to portray in a few words the America that I discovered when I broke out of the physical and mental prison of Roman Catholicism.

It is difficult for me to express my personal appraisal of American democracy without perhaps appearing to the critical intellectual mind to be maudlin and sentimental. I am sentimental about it. Before leaving Romanism I scorned the displaced Pole or German or Yugoslav who, when granted American citizenship, passionately clutched the American flag, kissed it, and openly wept. But I do not scorn him now. I feel just as passionate. Now I know what he left and what he has received. For the tyranny of totalitarianism is not confined to political states, and the emotional appreciation of America is not reserved only to those who reject a nationality to become its citizens.

Now I was an adult, examining for the first time, the nation that was my own and marveling, not only at its physical make-up and resources, but at its moral, intellectual, and spiritual resources. I was consumed with an insatiable curiosity that wanted to know everything about everything. I read almanacs. I analyzed articles and books on every aspect of America. I studied road maps. And on vacations and weekends I drove to small towns and asked questions in cotton camps, country churches, and crossroad bars.

Literally millions of American citizens give their time as well as their substance in our vast national crusades against tuberculosis, cancer, heart disease, cerebral palsy, asthma and infantile paralysis.

Her love has never been equaled in human history. She turns her cheek seventy times seven times. She fights only to defend her family. But when she has defeated her enemies she binds their wounds, feeds their children, pays their bills and hands forth more millions of dollars to restore them to an honor-

able place among the nations of the world.

5.

But my friends that heritage will surely be destroyed and that great love will die unless the principles of freedom of the Bible, freedom of thought, freedom of worship, freedom of speech, are preserved.

These freedoms are in real danger of being destroyed and that danger comes from within this country, not from without.

Let me tell you just a few of the attacks in the cold war that the Catholic Church has waged against me in the five years since I exercised my American privilege of freedom of thought and freedom of worship and dared to leave the priesthood.

I received more than ten thousand letters and I still receive them. A few were friendly and congratulatory but the bulk of them, even from bishops and priests, condemned me so severely and in many instances in such vile language that if they were opened by the postal authorities their writers could have been arrested for sending obscene matter through the mails. Some invoked the wrath of God, some wished me dead, and some prayed that I would be stricken with an incurable disease.

Malicious rumors were deliberately spread by the Catholic clergy. I was said to be spending all my time in taverns; I was accused of breaking up the marriage of Anna Roosevelt Boettiger; I was being "kept" by four women of the Phoenix Country Club. God, they said, had punished me with heart trouble and paralysis. Outside of Arizona rumors were circulated that I had deserted my wife, lost my job, was doing penance and begging for re-admission to the Roman Catholic Church.

The hierarchy, through Catholic members of the Board of Directors, tried to throw me out of the hospital I had built. While a priest I had been a leader to Catholics. Now I was untrustworthy, dishonest, and inefficient. I had foreseen this move and had been replacing Catholics with Protestants as Board members.

When the Catholics could not run me out of the hospital they tried to wreck the hospital and are still trying to do it. The clergy told the people to boycott it, which to a great extent they have unless they are so poor that the sisters will not take them in. Nuns in Phoenix schools told children of our nurses that I was a sinful man and that they should tell their mothers not to work for me. Catholic doctors tried to coax even non-Catholics away from our institution.

The Catholic-controlled American College of Hospital Administrators has barred me from membership. The requirement is three years of administration of an approved hospital. Our hospital has always been approved and I

am now in my tenth year of its administration.

The seminary I attended is authorized to grant college degrees. In spite of the efforts of two firms of lawyers it has refused to grant mine even though in twelve years of study I received "A" and "A-plus" in practically every subject.

Roman Catholicism will stoop to the lowest depths to crush its opposition. The hierarchy can no longer burn at the stake. But one of its devout subjects did try to choke me to death as a traitor to Rome. Another tried to kill my wife.

A Catholic woman swore before a Catholic judge in San Mateo, California that I was the father of her child. It was the charge of bastardy. The Catholic district attorney had the Catholic chief of police (O'Brien) call me and demand that I surrender for trial or be extradited. My wife and Phoenix friends had to sign affidavits that I was at home in Phoenix when the Catholic conspirators said I was near San Francisco. The record of this frame-up is in the Phoenix police department.

I could enumerate such cases by the hour.

6.

The Roman Catholic Church wants to make America Catholic. If it does, the things that it has done to me will be the pattern of our land. To the extent that it is succeeding in spreading Catholic power our freedom is now being attacked and in some places destroyed. The Catholic Church believes that it alone has the truth, that all of its teachings are true, that all men have an obligation of accepting the truth and therefore must accept its doctrines and practice its morals. It believes that all other religions are false and have no right to freedom or even existence.

It teaches that canon law should be respected and observed in all countries including the United States.

The Catholic bishops of America in the third council of Baltimore issued this statement: "It is obvious in countries like our own where from rudimentary beginnings our organization is only gradually advancing towards perfection the full application of these (Roman Catholic) laws is impracticable; but in proportion as they become practicable, it is our desire not less than that of the Holy See, that they should go into effect."

We would not object if the Catholic hierarchy tried to force its laws and its beliefs only on American Catholics. But if we are to survive we must come up screaming when the hierarchy tries to force its laws and its beliefs on non-Catholic Americans. That is what it is trying to do. That is what in many respects it is succeeding in doing.

Roman Catholic lobbies, sometimes actually composed of priests, try to pre-

vent the passage of laws in Congress and in the state legislatures that they do not like, and they actively promote laws they do want. This meddling includes not only laws that conceivably might hurt them, such as some tax laws or laws possibly affecting their freedom, but also laws affecting the freedom of belief and action of non-Catholics, such as laws on birth control, divorce, and sterilization. The Catholic papers have bragged recently that for the thirteenth time Catholics have prevented the passage of a law in Connecticut that would have permitted doctors only to give birth control advice to their patients.

We are all familiar with the Catholic legal battle to secure the public tax funds for Catholic schools and the distinct service being rendered by P. O. A. U.

In many parts of the country the Catholic Church has secured control of school boards. The public schools have in those areas virtually Catholic schools financed with tax funds. In many of them in New Mexico, Colorado, the Dakotas, Kentucky and Illinois, Catholic nuns in their robes teach in the public schools. We are supposed to be so stupid as to think that they do not bring the Catholic religion into these classrooms and do not try to influence Protestant children.

Catholic bishops and priests have learned all too well how to use the boycott and actually ruin newspapers, theaters, radio stations and magazines that dare print or say anything against the Catholic Church.

The shadow of the Roman Catholic Index of Forbidden Books has fallen over many schools and libraries in America.

The censorship office of the moving picture industry is controlled by the Catholic Church. Have you ever noticed that Catholic priests and Catholic customs are never ridiculed in motion pictures? This is not true of their treatment of Protestant ministers and churches.

There is a field that is vital to all of us and that has to a great extent come under the domination of the Roman Catholic hierarchy. It is the hospital system of America—a system of institutions upon which our very lives can depend. Catholic hospitals treat almost half the nation's private patients. Their nursing schools train almost one-third of the nation's nurses. Yet Catholic hospitals operate, not according to the laws of our states or according to the laws of the United States, but according to the canon law of the Roman Catholic Church. Their doctors, whatever their personal religion, are governed, not by the Code of Ethics of the American Medical Association, but by the Code of Ethics of Catholic Moral Theology. And you, if you are a patient in a Catholic

hospital, must abide by that foreign code even if it means your death.

Women don't go to hospitals to have babies because it is necessary. Billions of babies have been born successfully at home. Women go to hospitals to have babies because they want to be in a spot that has the trained people and the special equipment to save their lives if some possible, remote, unexpected complication might develop. You don't have that protection in a Catholic hospital. In fact, in some complications you will be deliberately allowed to die and your doctor will be forbidden to perform a very simple operation that might save your life.

The Catholic Hospital Code forbids the following: direct abortion regardless of the reason; embryotomy or craniotomy of a living fetus; direct removal of a non-viable fetus from the fallopian tube in ectopic gestation; sterilization for the purpose of producing sterility, regardless of the reason; and contraceptive advice. The following is a quotation from a Catholic-approved moral theology textbook (*Moral Theology*, by the Rev. Heribert Jone, published by the Newman Press in 1952 under the Imprimatur of the Archbishop of Baltimore, Page 137):

"Even though it be done to save the life of the mother it is not permissible to destroy the living child, e.g., by craniotomy, embryotomy, etc. So, too, it is always mortally sinful to procure an abortion, even though both mother and child will otherwise die. This holds also for ectopic gestation."

If you women are willing to take a chance on those regulations you shouldn't waste your time or money going to a hospital at all. And if you, the husbands, have no greater regard for the life of your wife than to send her to a Catholic hospital, then you don't deserve to have her live.

The laws of Arizona permit abortion to save the life of the mother. I am proud to say that abortions are performed when necessary in Memorial Hospital.

It is hard to understand why a self-respecting American doctor can swallow his intelligence, his integrity and his Americanism and submit to the arbitrary, unscientific, medieval dictatorship of the nuns in a Catholic hospital. He should know that slavish submission to the Catholic code of medical ethics is a violation of the oath of his profession.

I have heard doctors, in the safety of our hospital's dressing rooms, denounce the tyranny of the Catholic hospital code and practice. When they are asked why they put up with it they say the patients insist on going there. Such patients have no appreciation of their American liberties.

Not only are the country's laws ignored in a Catholic hospital such as St.

Joseph's in Phoenix, but your rights as a non-Catholic or even as belonging to a recognized church will be ignored if you are dying. The nuns are forbidden to call your minister or preacher to console you. "Sisters in a hospital may not summon a non-Catholic minister for a dying person to assist him in death." (*Moral Theology*, p. 88) Now you know why I said that a Catholic sisters' hospital is all right for a Catholic but it is certainly no place for an American. That is why I carry a signed statement in my billfold which reads:

"In the event of injury or illness which renders me unconscious or unable to give directions DO NOT TAKE ME TO A CATHOLIC HOSPITAL."

About a month ago I had lunch with a judge of one of our local Arizona superior courts. We were discussing the Catholic code of hospital ethics and Catholic restrictions of marriage. He had been interested in a young man whose marriage was ruined by the war. The boy was in love with a Catholic girl. Her church forbade the marriage.

The judge touched the heart of the Catholic problem: "When an old man sitting in Rome can tell my friend's son in Arizona that he can't marry the girl he loves, or can condemn another friend to death by stopping an operation that would save her life, then why should we worry about the tyranny of Communism—America has already surrendered to the tyranny of Rome."

7.

Yes, the threat of Roman Catholic power is seriously great—fortunately the power of American freedom is still greater. This has been the most encouraging fact that stands out as a result of my open break from the priesthood.

I would like to summarize those experiences in the words of the epilogue of the story of that break as it will be released next month in book form.

Five years have passed since the eventful evening when the presses rolled and I stood in the rectory of St. Mary's church in Phoenix and offered farewell to my fellow Franciscan priests. They have been the happiest years of my life, years of struggle, of work, of relaxation and of love in an unbelievably happy marriage.

Many sincere Roman Catholics are perturbed about their church. It is their birthright and they want to be proud of it. But (secretly or among their close friends) they deplore its financial rapacity, its political alliances, its archaic moral doctrines which they either ignore or permit to ruin their lives and their marriages. They continue to hope that it will change, that it may become more charitable, less aggressive and more realistic in faith and morals.

I have shown that thousands of priests and millions of the laity, realizing the futility of a change for the better, have done the only thing they could do.

They have regretfully taken their hands from the plow and have looked back.

I have pictured the tyranny of fear that chains Catholic priests to their religious posts long after they have become disillusioned and yearn for the freedom and normal life of America. I have tried also to show the miasmic, medieval, mental blanket which the hierarchy has spread over Roman Catholics who blindly follow them, stifling their freedom of thought, of worship, and in medico-moral aspects, freedom of action and of life itself. I contend that this foreign thing is far more subtle, far less forthright but just as inimical to the American concept of life as Communism itself. It is the indirect cause of Communism by keeping whole nations in ignorance and poverty and by developing the techniques of fear, indoctrination, and mental tyranny which the Kremlin has used so successfully. Its hierarchical and Spanish inquisitions with but a change of centuries, of weapons and of inquisitors, are being continued today in Czechoslovakia, Poland and Russia.

For my own personal self, putting the thoughts of recent years on paper has proven a mental catharsis. Looking back, my years in the priesthood and in the seminary seem like time spent in a dungeon, a prison whose floor was the burning, seething fire of hell, whose walls and roof were made of the stones of mental rigidity, and whose air was not light and free but heavy and foul with the musty stagnation of medievalism.

The past five years have been those of a free man, a man restored to his birthright of American liberties, liberties which in his 41 years of life under the American flag, he had never been permitted to enjoy.

It became almost a childlike pleasure to shop in a grocery store, to help plan a meal, to have a home, to paint a window, to sleep late on Sunday, to plant a shrub in one's own yard, to choose one's clothes without restriction, to entertain friends without consulting a superior, and to love and to be loved.

I am an American again, not a foreign subject on American soil.

I can work and struggle with the healthy hardships of competitive business. I can love America and without asking a bishop or a provincial I can enjoy her mountains and streams, her noisy cities and quiet prairies, and especially the sea, nature's own symbol of freedom.

I can also love God and continue with freedom in the service of my fellow man. For that freedom is now my heritage also. It is the freedom of America, the freedom that I, too, with all free men must guard. Like Thomas Jefferson, I "have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

JAN 55 56-54
JAS E COOPER Z-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,

1955

\$2.00 A YEAR IN ADVANCE

Will They Get V. E. Howard?

Miss Mary Jane Morris, Secretary
Federal Communication Commission
Washington 25, D. C.

Dear Miss Morris:

My attention has been called to your letter of recent date to the management of Radio Station KGVV in Greenville, Texas, concerning a complaint filed with the Federal Communications Commission by one E. A. Rozyskie of Springhill, Louisiana.

I wish to advise that I delivered the addresses about which Mr. Rozyskie complained. The radio addresses brought what is thought to be the largest response ever given one religious radio address. In response to the requests for the radio addresses more than 25,000 free copies were mailed to listeners throughout the United States, Canada, and Mexico.

The addresses were not an attack on anybody, but an exposure of the many dangers that confront American freedom because of the aims of Roman Catholicism which is vowed to destroy the freedoms in America. I am mailing to you a copy of my addresses on the subject "Roman Catholicism vs. Freedom" which were criticized by your "informant." The statements of Mr. Rozyskie are but further evidence of Roman Catholicism toward freedom of thought, freedom of speech, and freedom of religion. He says, "many of the statements were deliberate falsifications and may easily be proven so" and, furthermore, referred to my addresses as "most slanderous bigoted attacks on the Catholic religion."

I assure you that not one false statement was made in the radio addresses. If Mr. Rozyskie believes his statement, "many of the statements were deliberate falsifications and may easily be proven so," I challenge him to disprove one of the declarations. No doubt he has a copy of the addresses.

Furthermore, no "slanderous bigoted attacks on the Catholic religion" was made. We believe in religious freedom. We believe any man should have the right to confess the Catholic religion or any other religion he may desire without fear of any civil or religious power on earth. Roman Catholicism does not believe in any

such rights as proven by her intolerance in the past, her rabid intolerance where she is in control today, and her aim tomorrow as evidenced by foremost and indisputable authorities and her statements and actions.

The last paragraph of Mr. Rozyskie's letter threatens, "for your information and that of this radio station licensed by you, further programs of this group will be monitored on tape and legal action will be taken if you can do nothing to prevent such transmission."

Yes, Mr. Rozyskie and others like him would very much like to silence the voice of anyone who would dare expose the hierarchy of Rome and her intolerant ideals and practices.

This is still America, and every loyal American citizen should awaken to the dangers that threaten our freedoms. There are two great powers vying for power to destroy our freedoms and control the very thoughts of man. Those powers are Catholicism and Communism.

I would be pleased for every member of the Federal Communications Commission to read each of these radio addresses with an honest appraisal of truth and facts. It would please me very much to have the comments of these people on the addresses.

Furthermore, it would be a pleasure for me to have the opportunity to appear before the Federal Communications Committee and the Senate Investigating Committee and present other facts in addition to those revealed in the radio addresses proving beyond any doubt that her subversive agents in the United States are a threat to our American freedoms; that the Vatican and its foreign dominated hierarchy in the United States has established militant and hostile organizations, subversive of our Constitution, our Republic, and our free institutions.

A few of my Catholic friends who heard the radio addresses charged that I was a Communist and should be investigated by the "McCarthy Committee." Has the time already come that if you are opposed to Roman Catholicism, you are a Communist? I have conducted radio broadcasts regularly in several states during the

past twenty years and have been a resident of Greenville, Texas, for the past fifteen years.

Yours truly,
V. E. Howard
April 4, 1955

Issue In Rome

Premier Mario Scelba and his fellow countrymen must decide whether Italy is to be governed by the rule of law or the rule of men. That, in substance, is what is at stake in Rome where the police continue to interfere with the Protestant group known as the Church of Christ.

The postwar Italian republic proudly boasts its guarantee of religious liberty. It is embedded in its constitution. Under it, a Roman court has upheld the right of this particular congregation to post a sign on its church front. The metal marker gives the church name, "Chiesa di Cristo," or Church of Christ.

Yet, in the face of this court ruling, Roman police persisted in tearing down the sign and arrested Gerald Paden, a worker in the church from Lubbock, Texas. This arbitrary action is a grave reflection on the Italian state and jeopardizes the religious freedom of all sects and faiths.

There is no issue here of Catholicism versus Protestantism. The Roman Catholic Church itself has suffered far too much in the past from Caesarism to be indifferent to this latest outburst. Even in recent times, a succession of its spiritual heads preferred to remain prisoners in the Vatican, rather than submit to the dictates of the civil state.

In Fascist Spain as in Communist Russia, the state makes no pretense of permitting religious liberty. But the free world has been led to believe that Italy's postwar republic is a cut above such intolerance. Italy's friends in this country hope that their faith has not been misplaced.

Dallas Morning News
March 5, 1955

(How can the editor of the Dallas Morning News think that the Roman Church is not in this? Surely he is not ignorant of the history of that Church, even if he does not know its doctrine.) —Editor

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"Catholicism Against Itself"

Volume 1

Brother O. C. Lambert has just published Volume 1 of a series of books which he is preparing for the world. This book is given the title which stands as the heading for this present article. The book consists of some 295 pages and it is mechanically a very fine product of the printer's art. The paper is good, the type is excellent, the binding is not only substantial but attractive. The book is thoroughly documented and consists largely in quotations from standard Catholic works. It represents a lifetime of study and it brings together in convenient form for immediate use the declarations of the Catholic church on many points and also the history of the Catholic church in many places and therefore condemns the practice of the Romanists not by mere dissent and denunciation, but by arranging a declaration against a declaration and also showing examples where Catholic doctrines have been applied in practice and where they have been denied or ignored by counter declarations.

We have stated that this represents a lifetime of work and as anyone who examines the book will see, O. C. Lambert is not any longer a young man. He has devoted years of study touching all the issues that are involved between Catholics and Non-Catholics. He has spent much money for books and he has a library on these points that is unequaled by any other private libraries the editor of the VOICE OF FREEDOM has ever seen. Brother Lambert has also traveled in his studies and has visited many places where Catholic shrines are seen and where Catholic atrocities have been committed.

The book does not contain a biography in order that we may know more about him personally. The book, however, does have a personal touch in that Brother Lambert gives a picture of himself and a picture of his two wives who have helped him in his life's work. Needless to say, the first Mrs. Lambert had gone from the earth through the door of death before the second Mrs. Lambert took this name and began sharing the lot of the author of the book. The picture itself of the first Mrs. Lambert would tell many readers that this picture was made long ago. She was the mother of Brother Lambert's children but she left him by death when she was yet young and the children were small. The second Mrs. Lambert took the responsibility of rearing these children and of sharing the lot of a

hard working and poorly paid preacher. These two women thoroughly deserve the words of the dedication which Brother Lambert has written under their pictures. It may seem a little unusual that the second wife would be agreeable to having the picture of the first wife appear beside her and to share in the dedication. Even so; but this is an unusual book, written by an unusual man who has been blessed by two unusual companions. The editor of the VOICE OF FREEDOM has known O. C. Lambert for nearly fifty years. We worked together in evangelistic efforts more than forty-five years ago, he as singer and the editor as preacher. The editor has known only slightly the two women who have shared Brother Lambert's life and who are now honored by him in this book. But his observation of each of them was to the effect that they were devoted wives and unusual helpmates in more respects than one.

Every Non-Catholic in America or in the world as to that matter, should read this Lambert book. It is invaluable for preachers and teachers and it will be a handy reference book for anyone who desires to know the truth on many points where Catholicism conflicts with Protestantism. Furthermore, there is special emphasis given to the conflict that exists between Roman Catholicism and Americanism. All our statesmen as well as our average citizens should be informed on this point.

The book consists of fourteen chapters and the chapter subjects will reveal to our readers just what is to be found in the book.

- I. Simple Outline of Church History
- II. Unreliability of Catholic Literature
- III. Catholic Attitude Toward the Bible
- IV. Roman Catholic Religion not in Bible
- V. Catholic History Series of Forgeries
- VI. Foolishness in Lives of Saints
- VII. Roman Catholic System Immoral
- VIII. Roman Catholicism Neither Apostolic Nor Scriptural
- IX. Roman Catholicism Alias Paganism
- X. Catholic Paganism Refutes Itself
- XI. Which Will You Have Catholic Confusion or Bible Certainty
- XII. Catholic's Absurd Claim of Unity Refuted
- XIII. Roman Catholicism Un-American—Our Greatest Menace
- XIV. You Hear Strange Things About Catholics

The book sells for \$4.00 and it may be obtained from O. C. Lambert, Winfield, Alabama. The VOICE OF FREEDOM commends the book and earnestly prays that it may be sold in such great numbers as not only to repay the author for the expense of publication, but that it may afford him some income in his declining years. We pray, also, that Brother Lambert may be spared to give us other volumes on "Catholicism Against Itself".

A Catholic Questioned: and, His Answer!

LUTHER W. MARTIN
St. James, Mo.

In the *St. Louis Register*, the February 18, 1955, issue, a reader asked: "How far back in history can the observance of Ash Wednesday be traced?" The question was answered by Robert E. Kekeisen, a priest, as follows:

"The name *Dies Cinerum* ('Day of Ashes'), applied to the first day of Lent by the Roman Missal, 'is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the eighth century.' (Catholic Encyclopedia, vol. i, p. 775).

"The custom of placing ashes on the heads of the faithful also is very ancient. The ashes used are obtained by the burning of the past Palm Sunday's palms. After the priest has blessed the ashes with four prayers and an incensation, he places some on the forehead of each individual in the form of a cross with the words: 'Remember, man, that you are dust, and to dust you will return' (now may be said in English).

The practice of distributing ashes to the faithful arose in imitation of an early custom used in the case of public penitents. The entire ceremony, of course, bespeaks penance and humility. As early as the 10th century, the Anglo-Saxon homilist Aelfric wrote that this custom applies to all classes of men. 'Now let us do this little at the beginning of our Lent,' Aelfric declared, 'that we strew ashes upon our heads to signify that we ought to repent of our sins during the Lenten fast.'

CATHOLICS CONCEDE THAT OBSERVANCE OF 'ASH WEDNESDAY' IS NOT APOSTOLIC!

Their own encyclopedia states that 'Ash Wednesday' probably dates from the 8th century. Thus the observance is about one century younger than the elevation of the bishop of Rome to the position of 'world-wide bishop' or ecumenical bishop.

The priest answering the query, gave Aelfric of the 10th century as his 'evidence'.

No matter which century is accepted by the reader, it has been conceded by the Catholics that the rites of Ash Wednesday are unknown to the New Testament. Of course, the Bible contains many references to the 'sackcloth and ashes' of the Hebrews; but if Christians are to mimic the Jews in their rites, then animal sacrifices would be in order, to the exclusion of Christ. Instead, let us look upon Jesus the author and finisher of OUR faith. (Heb. 12 1-2.)

German Rocket Experts To Get U. S. Citizenship

Huntsville, Ala., March 26 (AP)—A group of German-born rocket experts and their wives and children, numbering more than 100, will become American citizens April 14.

Chief among them is Dr. Wernher von Braun, chief of the guided-missile develop-

ment division at Redstone Arsenal, where all are working. Most of them came to the United States in 1945 and 1946, and were moved to Redstone in 1950.

This is the group which developed Hitler's V-2 and V-12 radio controlled rocket bombs, whose basic purpose was the destruction of helpless civilians, men, women and children. London, England was their main target. In one eulogistic article about these people, it was mentioned that they had a rocket on the drawing boards to reach New York City, when the tide of war began to turn against them. It was then that they suddenly discovered they hated Hitler, and now they're very eager to help us defend ourselves against the Communists. *Colliers Magazine* mentioned that most of them are Roman Catholics, with Lutherans making up most of the remainder. The article vouched for their faithful church going in Alabama.

The switch over of men from the side of aggression to the side of peace: from the side of error to the side of truth, is no surprise. By its nature *truth must triumph*. Righteousness must reign. God makes the wrath of men to praise Him. (Ps. 76: 10)

Some random findings:

A very interesting and well-written book published recently, is titled "The Day Lincoln Was Shot." The author is Jim Bishop, now editor of *The Catholic Digest*, and evidently himself a Roman Catholic. Mr. Bishop mentions the fact that Booth and some of the others in the gang that murdered the President were Roman Catholics, although he apparently feels that they were a small, isolated band of fanatics, and not agents of a larger scheme.

Another fine Lincoln book by Stefan Lorant contains a drawing of that time, depicting Mrs. Surratt, Booth's landlady (and a possible victim of circumstance), being given absolution by her spiritual advisor before she was hanged. (Lincoln, His Life In Photographs, Stefan Lorant)

The author of the book "The Execution of Private Slovik", says that Private Slovik, an American Roman Catholic soldier, shot for cowardice at the order of General Eisenhower, and the only American soldier so to die, was the first American soldier to die before a firing squad since the Civil War. (Mrs. Surratt was the first woman to be shot for treason by the United States Government.)

"Bitter Lesson From Belgium"

LUTHER W. MARTIN
St. James, Mo.

Recently, in the State of Missouri, a bill has been introduced in the Legislature calling for State support for the transportation of school children to private and parochial schools. The interest built up, both for and against this measure has become one of the most controversial matters faced by Missouri law-makers in several years. As usual, the Roman Catholic

Church has been going 'all out' urging her membership to harass their respective Representatives and Senators to vote in favor of the bill. The *St. Louis Register* went so far as to publish a list of all the Legislators, and indicated which law-maker had been reported as favorable or opposed to the legislation.

The title of this article, "Bitter Lesson From Belgium" is the name given an excellent editorial published in the *St. Louis Post-Dispatch*, Sunday, March 27, 1955. We copy it in full:

"Distressingly bitter controversies are raging in both Europe and South America over the question of government support for church schools.

"In Belgium approximately 1,000,000 children were kept out of Roman Catholic schools last Thursday in protest against the Government's proposed \$5,000,000 reduction in the \$92,000,000 annual state subsidy to parochial schools. According to the Associated Press, in Brussels, Louvain, and other cities, groups of demonstrators clashed with police.

"In Argentina the Peron government and the Catholic church are in a battle over church schools that is but one phase of a long church-state struggle. Dictator Juan Peron's government charges that Catholic schools have fraudulently collected money to pay teachers who did not exist, and otherwise engaged in 'abuses and irregularities.' The Superior Council of Catholic Education says that Argentina's Catholic schools will present evidence to disprove these charges.

"The lesson for the United States in these lamentable controversies is that in this country the public should support the public schools which are open to all regardless of church or creed, race or color, and that each religious sect with its own funds should support whatever it wishes in the way of denominational schools. The Government that supports a church and its schools can turn about face and either cut off support or harass the church.

"This is one reason why no steps should be taken, however small and well-intentioned, that will lead to a church-state struggle in the United States.

"This is why the Walsh school bus bill, humane and harmless though it appears to many Missourians, should be rejected at Jefferson City—rejected in the interests of continued religious freedom for all."

Since the foregoing *Post-Dispatch* editorial was written, when the Legislative Committee conducted a hearing to offer an opportunity for the bill's opponents to be heard, over one thousand people jammed the hearing chamber in order to voice their opposition to allowing Roman Catholicism the opportunity of grasping Missouri Tax Dollars.

Citizens of the United States must constantly be on guard against any encroachment that would tend to wed government with religion. Catholicism is no less a threat to this nation than Communism.

"Public Schools . . . A Mortal Sin" Says Catholicism

LUTHER W. MARTIN
St. James, Mo.

The Liguorian, a monthly Catholic publication, "published with ecclesiastical approval" at Liguori, Missouri, had the following statement to make concerning the education of children:

"There are certain clear-cut mortal sins that parents can commit. The chief ones are:

"(1) Refusing to send a child to a Catholic school, when there is no good reason for not doing so, and no permission of their pastor for not doing so. If the parish to which Catholics belong has a school, *it is not for them to decide whether or not their children shall go there.* (Emphasis mine. L.W.M.) If, without consulting their pastor, and for subjective reasons of their own, they send their child to a public school, *they are guilty of a mortal sin*, and ordinarily cannot be absolved in confession until they have placed their child in the Catholic school or obtained the permission of their pastor or bishop not to do so."

SINS . . . 'MORTAL' AND 'VENIAL'

The Apostle John informs Christians that "sin is the transgression of the law." (1 John 3: 4.) However, the Bible is silent upon such a distinction as sins that are 'mortal' and sins that are 'venial'. Therefore, we must go to a Roman Catholic Catechism in order to determine just what the degree of sin is, for a Catholic parent to send his offspring to an American Public School.

On page 27, of my "Advanced Catechism, Of Catholic Faith and Practice," by Thomas J. O'Brien, we copy as follows:

"How many kinds of actual sin are there?"

"There are two kinds of actual sin—mortal and venial. Mortal—that which deprives one of life; Venial—that which may be easily pardoned."

"What is mortal sin?"

"Mortal sin is a grievous offense against the law of God. One commits a mortal sin when he knowingly and wilfully breaks the law of God in a serious matter."

Thus, we find Catholicism attempting to legislate and bind a 'law' invented by the 'Church', and terming it 'a law of God' . . . that Catholic children must attend church-operated schools, unless given special exemption.

CATHOLIC PARENTS GIVEN NO VOICE IN THE MATTER

Did you note the statement quoted from *The Liguorian* which said: ". . . it is not for them (Catholic parents) to decide whether or not their children shall go there." The impression is left that an unmarried (and thus childless) priest, sometimes fresh out of seminary, knows more and has more wisdom in regard to the education of children than the Catholic parents, who may be many years his senior in years, and whom the priest will never equal through the actual experience in the rearing and education of children.

MORE THAN ELEMENTARY EDUCATION

The final paragraph of the article entitled, "Mortal Sins in Education", published in the September issue, 1950, of *The Liguorian*, states: "Strictly speaking, these principles apply to grade school, high school, and college education."

Roman Catholicism cannot afford to endorse free and uncensored education . . . if she did, she would lose her power over her subjects. In Italy, the nation that has known the Roman Church for the greatest length of time, 33% of the inhabitants can neither read nor write. That's one person out of every three . . . unable to read or write . . . yet living in a nation that has known Catholicism for the greatest period of time. The same facts can be determined from other 'Roman Catholic' countries. The Roman Church breeds censorship and lack of education. We repeat, Catholicism cannot stand free and unshackled education!

Bulst Plus Junk Equals 'Junk'!

LUTHER W. MARTIN
St. James, Mo.

The official organ of the Archdiocese of St. Louis, the *St. Louis Register*, in its February 18th edition, contains an article which is headed—"German Scholar Asserts Holy Shroud Is Real."

It seems that the Catholics are just about ready to take in some more money by 'taking-in' some innocents who will swallow any fable without question. But, suppose you determine the situation for yourself. We copy as follows:

"Frankfurt, Germany.—After an exhaustive study of the Holy Shroud of Turin, lasting several years, Father Werner Bulst, S. J., of the Faculty of St. Georgen College here, has written a 144 page book, upholding the authenticity of the Shroud.

The book, which has 34 illustrations, carries the imprimatur of the Jesuit Provincial, Father Nikolaus Junk, S.J., and of the Vicar General of the Diocese of Limberg."

Thus, the 144 page work has the official sanction of the higher Catholic authorities. We quote again from the *Register* article:

"These are the conclusions Father Bulst has reached:

"(1) The authenticity of the Turin relic cannot be established on historical grounds, but there are no historical reasons either to disprove this authenticity."

We are overwhelmed by such profound reasoning; First: Historically the shroud cannot be proven authentic. Second: History does not disprove it; ergo, it is authentic!

Conclusion (2) reads: "It is entirely possible that the fabric of the relic is of Oriental origin and dates back to the time of Christ. It is not likely that it represents the work of an artist of the 14th century, as some critics have claimed."

Bulst again amazes us with his sagacity; First; it possibly is old and Oriental. Second; it is not likely to be of the 14th century; therefore it is definitely 33 A.D.!

Conclusion (3) states: "From the medical

point of view there appears to be no doubt that the Shroud bears the genuine imprints of a human body, and of one that belonged to a person who was crucified."

Now the 'Father' shows his acumen: First; apparently no doubt exists as to its having the imprint of a human body. Second: the body had been crucified; hence, it could only have clothed the body of the Saviour.

Conclusion (4) asserts: "The same conclusion must be reached in the light of a careful exegesis of the Gospels, where they deal with the burial of Our Lord, and this conclusion is likewise borne out by an analysis of the archeological data available."

Give that man the sixty-four dollars! He has plumbed the depths of the most abstruse subject. First: the Gospels tell us that Christ was buried in new linens. Second, archeologists have in the past, located a tomb containing remnants of cloth: Thus, it is the "Holy Shroud of Turin"!

NOW HEAR THIS! NOW HEAR THIS!

But we haven't heard all of it by far. 'Father' Bulst indicates that he is personally satisfied that this is actually the shroud that was placed around the body of Jesus. The priest now demonstrates his peerless perception and wonderful wisdom, as we again copy:

"The principal question, Father Bulst says, is then whether this crucified person whose shroud is preserved in Turin was actually Jesus Christ."

Whew! Did it take him 144 pages to reach that conclusion?

SCRIPTURE CAN CLEAR THE ATMOSPHERE

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." (1 Tim. 1: 4.) The entire Papal structure is based upon such mythology and fabrication.

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness." (1 Tim. 4: 7.) How much better if the priest had studied the Scriptures entirely for the 'several years' that he studied the 'shroud'.

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 4.) That certainly appears to be the situation.

Anything that can be said to be an identifying characteristic of Roman Catholicism will be found to be of human origin, rather than Divine.

Letters

2300 28th Street, Fairview,
Birmingham 8, Ala.,
March 20, 1955.

Mr. G. C. Brewer, Editor,
Voice of Freedom,
110 Seventh Avenue, North,
PO Box 128,
Nashville, Tenn.
Dear Mr. Brewer:

I was greatly interested in your defini-

tion of "Freedom", which I read in your February issue.

Although I know that VOICE OF FREEDOM is devoted primarily to citing the alleged dangers of Catholicism, you did not refer to this issue in your definition. I also want to add that I am a Baptist.

I fear the forest has been obliterated by the trees. There are two organizations which we should never permit to attain dictatorship in this country. One is a church denomination and the other is organized medicine.

Organized medicine, hiding behind what it calls public health, is the more dangerous and is near to reaching its goal because of the fear of death of all of us. It plays upon that fear and gains its ends.

You state that no man is free to mistreat or to enslave his fellowmen. The medical profession in the name of public health is free to do that, as you will see if you will only look around.

But I want to give you a specific case. Alabama, in the name of public health and with money and influence from the U. S. Public Health Service, enacted a law requiring all persons 14 to 50 years of age to submit to blood tests in mass. The people were not told that blood tests are inaccurate. They were led to believe that if their blood was positive they had syphilis. They were told that if they did not submit to the tests they would be arrested. And they were told that if they were judged to have syphilis they would have to take treatment. There was no calling on a jury of your peers to make the decision as to whether you had syphilis. The medical profession's word was final.

Is it "Freedom" to give a health officer the right to suspect that I and my family have syphilis and order us under penalty of law to come out of our homes and give blood to the state for the medical profession to make the decision? We are supposed to be secure in our homes and persons and not be molested unless we endanger or deprive others of liberty.

To the credit of the Catholic church, I found that it did not play a part in this mass blood testing program. I bring this up because the perpetrators of this infamy, organized medicine in the name of public health, included the following in their report to the U. S. Public Health Service after the infamy was carried out in Birmingham:

"The churches . . . supplied speakers for many of the radio programs. Religious support was represented also through messages about syphilis read from the pulpit or carried in church bulletins. More than 90 per cent of the blood testing stations were located in religious buildings."

The compulsory mass blood tests, still in force by law in Alabama, can result in at least half of the persons who take them being falsely declared to have syphilis who do not have the disease. I want to add here that I believe in the blood test as a part of the examination for syphilis, but it should be given by a physician who either knows or will find out something

about the person examined. Mass testing is mechanical and is handling the people as if they were so many hogs brought to the slaughter.

My wife was a victim of a mass test in Birmingham. She was then 34 years old and held a baby in her arms. There was a mistake in her test, and she was told by a USPHS doctor who had never seen her before and who may never see her again that she had syphilis. We have never been able to learn this doctor's name. The doctor, a woman, ordered my wife to start treatment for syphilis. My wife either had to take treatment or go to jail.

She took treatment for 15 months. Slowly during those 15 months she became an invalid. Finally she planned suicide and offered her body to the medical college so doctors "could find out how decent women get syphilis and don't know where it came from."

Specialists at the medical college examined my wife and me and found that she did not have syphilis and never should have been accused of having the disease. They found that a second blood test, taken three days after the first, had been NEGATIVE. But this was never reported to us. You can't report incidentals like that when you are seeking statistics.

The disease, caused by my wife's nerves going to pieces from the shock of being told she had syphilis, was diagnosed as multiple sclerosis. Although doctors are reluctant to admit it, that disease comes from emotional stress. I have learned that in interviewing a great number of persons with multiple sclerosis. So far medical science states it does not know what causes the disease, nor does it know what to do for it.

Every member of every legislature since the time I learned my wife was an innocent victim of this infamy has received a full report in writing from me. But they will not repeal that law. That is because they fear death and do not want to offend organized medicine. A layman, legislator or not, cannot contradict a doctor.

All doctors are not in sympathy with this infamy, but the Alabama Medical Association supported the mass tests. I wrote the president of the association for help and he replied: "The fight against syphilis was war. There are casualties in all wars. Your wife was a casualty."

I wrote the state and county health officers for help. They did not give me the courtesy of a reply. I met the state health officer by design with my invalid wife in a wheelchair with me in the Senate Chamber of the State Capitol. The room was full of people. I called him every name under the sun and tried to provoke him so I could engage him in a fight. I wanted to get in jail and try to bring the infamy to public notice. But the state health officer ran from me.

The U. S. Public Health Service people, responsible for the tragedy, were back in Washington. I got out of that outfit, by writing my Congressman, a statement to the effect that since mass blood testing was

wiping out syphilis, mistakes didn't make any difference.

The first publication ever to publish a report of this infamy was a Catholic Weekly. I have written to practically every publication in this land, trying to report this lowdown trick in effort to save other innocent women and their babies. But for the most part I have run up against a stone wall. The editors fear death.

I have, however, had several letters published in local newspapers and one in The Saturday Evening Post. But to let the people know generally I have been unable to do. And I have been trying nearly nine years. I have freedom or death so far as mass tests are concerned now. Never again will anyone stick a needle into the flesh of me or a member of my family without my consent.

The First Article of the Bill of Rights should be rewritten and should include a clause giving us freedom from public health unless we have a disease which will endanger others with whom we come in contact. That is the most needed "freedom" in America today.

If this medical dictatorship, under the name of public health, keeps up there will come within my lifetime compulsory circumcision, compulsory sterilization (There's a widespread move to bring this about by persons who think only college graduates should have children) compulsory lie detector tests and compulsory all kinds of tests. We will, in fact, be cattle, or as you put it a SLAVE STATE.

Just take a look back into the dark ages and you will see what is coming if we don't stop this march of organized medicine under the guise of public health.

Yours sincerely,
John B. Atkins

April 6, 1955

Mr. John B. Atkins
2300—28th Street, Fairview
Birmingham 8, Alabama
Dear Brother Atkins:

Your letter of March 20 telling of your experience in reference to a public health law has been received. First, allow us to extend our sincere sympathy to you and your good wife because of the very unfortunate experience that you have had. We have a more sympathetic feeling for you than we will be able to express to you in a letter and we do not want to seem to blame you or criticise you for anything you have done or said in this matter, but we would be most happy to give you help in reaching a more satisfactory state of mind and if possible, a more satisfactory state of health on the part of your good wife.

We publish your letter because you have referred to an article we wrote on the question of freedom in our issue for February 1955. We believe in a free press and freedom of speech and we would publish this letter if for no other reason but to demonstrate this fact. An American citizen has a right to criticise our laws

and our lawmakers and to advocate changes in our laws whenever he believes that the laws are an infringement upon freedom or that they are otherwise unjust and need to be changed. Whether we agree with a man's opposition to the laws and his appeals for a change or not, we do concede that he has the right to express his views and offer his reasons for them. You seem to think because we said nothing about the Catholics in our definition of freedom that the paper was not in that instance true to its purpose. Yes, the paper is true to its purpose whenever it points out the freedoms that we enjoy in this country and indicates that these freedoms are threatened from any source. The article to which you refer in our February issue had more direct reference to certain propaganda that comes from the Communists or those who have been influenced by Communism than it did to such a threat coming from the Catholic direction. Any *Ism* that is contrary to Americanism is opposed sincerely and steadfastly by the VOICE OF FREEDOM.

If you imply that the Roman Catholic church is against our health laws and even against the law in Alabama which has given you so much sorrow and concern, you will find that you are mistaken in this view. The Catholics no doubt participated in the enforcement of the law in Alabama. They are today allowing their children in the orphanages and in the parochial schools to submit to the vaccination against polio. And they have always submitted to the other mass tests and mass vaccinations that are required by the states or by the cities or by the Federal Government in our country. The fact that the Catholics did not allow these mass tests to be given in Catholic church houses is no evidence that they were against the law. But this is another evidence of a sentiment and a doctrine that exists among Catholics. Their church houses are looked upon as consecrated and holy. They will not allow a marriage to take place in their church house if one person of the contracting parties is not a Catholic.

That the Catholics have been kind to you and that a weekly paper has published your letter is not at all surprising and we may grant that in this they were motivated by sympathy for you and by desire to let you know of their sympathy. However, it would not be unprecedented if the Catholics in your case feel that they have found a disaffected Baptist and have a good opportunity of making a convert to Catholicism. We will, however, not make this charge but, as said above, concede that their motives are motives of interest in you and sympathy for you.

Now it may be difficult to make you see and understand that this editor deeply sympathizes with you and would do anything that he could do to help you and your wife and at the same time point out to you that there are some fallacies in your reasoning and that there is harm to you in the attitude that you are taking and persistently showing to medical men

and to the lawmakers of your State and of our nation. We do hope, however, that we shall be able to point out some things to you that it will be necessary for you to see before any of us can help you. It is not difficult for us to see from your letter that you yourself have made it impossible for the health officers and perhaps for your legislators to help you. We can help you if you will allow it, but whether or not anything we say will benefit you depends entirely upon whether or not you can be reasonable and therefore listen to what this editor believes many of your friends would like to have told you long ago.

Your fallacies are as follows: First, you assume that this law requiring a blood test for the disease of syphilis is an infringement upon your freedom and deprives you of the right of choice. Secondly, you assume that to be tested for this disease is to be suspected of immoral and perhaps of criminal conduct. Thirdly, you assume that in your wife's case someone was guilty of criminal negligence and of unfair treatment. Fourthly, you assume that your wife's present state of health was caused by this mistake and this shock that she received and the treatment that was given to her.

As a result of these assumptions you are yourself badly upset and extremely bitter against the persons directly involved and seemingly against anyone who will not agree with you in laying the same degree of blame upon the law and the medical men that you charge them with. If you can be shown that you are reasoning wrongly at least on some of these points, you will be relieved of some of the bitter feeling that you have and the resentment that you manifest and the revenge that you have endeavored to take upon those who are, you think, guilty. You will never be happy and you will be unable to help your wife until you can in some way be relieved of this emotional strain, this temperamental upset and this spirit of bitterness.

Taking the first fallacy mentioned, we must tell you that this law did not deprive you of your freedom. The mass tests were provided by the State because many people would not be able to pay for such a test and this was provided by the organization so that even a penniless negro might get the advantages of the test and the treatment for a disease that would rob him of his health, perhaps of his life and perhaps would endanger many innocent people. If you did not like to submit to this test that was being given by the organization, you could have had your wife tested by your family physician in private and assuming that he is a recognized medical practitioner, his report on the test and his certificate would have exempted you from the mass test. Even if you had submitted to the mass test and a report was given you as positive, you were not bound to accept this report without an appeal. You could have demanded another test or you could have taken your wife to a private clinic and had as many tests made as

you were able to pay for and any test that showed negative would have released you from any obligation to submit to treatment. The medical authorities knew that blood tests are not always accurate and that even though the test showed positive it would not have been accepted as conclusive proof that the disease was there by any reputable private clinic, unless some confirmatory evidence could also be found. Blood tests sometimes show what the doctors call a "false positive." Knowing this, they do not take a single test as conclusive proof.

You may say that you did not know this and therefore you were not given the advantage of your rights. This is unfortunate and in this respect some of the doctors may be blameworthy. However, those who were employed to make the test assumed that the treatment would not be harmful and since it was being given on public expense, they felt that it was not necessary to continue examinations of the patient. Public service is objectionable because the individual doesn't get the high evaluation that he gets in private practice. This is our objection to socialized medicine and to socialized anything else. However, a failure of a system in one instance or in several instances would not be reason enough to reject the system.

No. 2. Your feeling that anyone who has to submit to such a test as your wife underwent is suspected of immoral conduct or of criminal behaviour is wholly wrong. It is a well known fact that syphilis often gets into the blood of people through accidental contacts and without any misbehaviour on the part of the individual at all. In Tennessee, the purest, sweetest virgin daughters have to take this test before a marriage license will be issued for them and the young man that claims their hand. Both of the persons in applying for a marriage license must present a certificate which is accepted by the State and a report to this effect sent from the Capital of the State before a marriage license can be obtained in any county in Tennessee. This is true of many other states also. This is not only for the protection of the innocent, but it is a protection for the unborn and this editor has known cases where boys who were suffering with the disease of syphilis have persuaded girls to elope with them and to go into states where this blood test was not a requirement and be married to them. He has also known of cases where the girl's health was ruined and sometimes where their death occurred as a result of this very effort to evade a law of health.

The examinations which our young men had to undergo in order to get into government service in the Army, in the Navy, in the Marines, in the Air Corps, or even in other services reveal to us that many thousands of our young men were suffering with social diseases. In the Southern States where we have such a large negro population and where many of these negroes live in such poverty and in such

unsanitary conditions, the disease is found to an alarming degree. This is the cause of the laws that have been passed requiring all servants in our homes, all waiters and waitresses in our hotels and restaurants to have to have a health certificate. Do you think that such laws as this are unfair, unconstitutional and that they interfere with the freedoms of American citizens? Surely you do not think this! Don't let your own sufferings make you blind to what is being done to relieve society of disease and danger and death.

No. 3. Your assumption in reference to the persons who gave your wife the tests and then ordered her to take the treatment may be correct. Yet it is not a necessary conclusion. It may be that some innocent mistake was made or it may be that the test showed, as said above, a false positive. But should we grant that somebody was criminally negligent or that the effect this time was unfavorable we should not assume that the whole practice is wrong and that here we have an organized effort to deprive American people of their freedom. This would be a most unfortunate conclusion. Medical men can tell you that all of the good things that we have can sometimes have a serious and adverse reaction. By the use of vaccine we have practically conquered the dread disease of small pox. Yet there are instances where the vaccination against this disease has caused encephalitis and other dangerous reactions, sometimes resulting in death.

Rabies is a disease that has a one hundred percent mortality record. No one has ever recovered from this disease. Then when Louis Pasteur gave us a vaccine that prevents this terrible disease in ninety-five percent of the cases, the whole world hailed this as one of the greatest benefactions ever bestowed upon men. Yet this Pasteur's treatment is known to cause paralysis in some cases or encephalitis and death. None of our serums or vaccines are one hundred percent perfect. You would not be one surely, to reject all such remedies and preventives! You would be worse embittered than I think you are if you reached this conclusion. You would also be reasoning in a very illogical and unfortunate way.

No. 4. The present condition in which your wife is found may be wholly traceable to the shock, the humiliation and the emotional upset that came as a result of her experience in the mass test and the treatment that followed. But, right here, let us endeavor to make a suggestion that may be of help to you and to her also. First, let us not accept as final and unquestionable the diagnosis that she has multiple sclerosis. She may have it, but this is not an absolutely final and necessary conclusion. If she does have this, it is not necessary to conclude that this came as a result of the treatment. It could be coincidental; it could come as an accompaniment of the nervous upset and shock that she is suffering. Secondly, let us consider that your own attitude in this matter may easily contribute to your wife's state of mind and

state of nerves. So called nervous breakdown can cause practically anything but something that is normal and good. Such an upset certainly could not be benefited by your attitude and by your behaviour in this case. This is not said as a condemnation of you, for the editor realizes that if he were in your place he would probably have behaved in a much worse way than you have and he himself might be an invalid right now as a result of the experience. So please do not think that he has no sympathy in his heart for you and is censuring you severely. *He wants to help you and through you, help your wife. Your attacking the state health officer in public and with your wife present was an unfortunate outburst which you, yourself, may now realize was a mistake. Of course, the medical officer did not resent your abuse and he was wise to run away from you instead of summoning a policeman to arrest you and charge you with aggravated assault which he could have done. But had he done this or had he attempted to fight you like a pugilist, he would himself have been as badly unbalanced as you were. Certainly he wouldn't want to harm you. He knew you had a serious problem and that you were perhaps justifiable in your temper; but you were a long way from taking a course that would serve as a remedy for your condition or would in any way benefit your wife. The wonder is that you didn't have to take her to a hospital immediately following this encounter and you were more subject for a hospital than for the jail cell.

Now, Brother, I have written you at length and I am going to give you a final word. No soul is ever happy while that soul holds feelings of resentment and bitterness within itself. When you can come to think of this unfortunate experience as a rod that smites you and yet be willing to kiss that rod, submit to the inevitable, remove all bitterness from your soul and forgive all you feel have mistreated you, you will be a happy man and then you will make your wife much happier even if she has to continue to be an invalid. We are going to pray that you may realize that this is the solution for your problem and that you may be enabled to reach that balanced emotional state, that humble submissive attitude towards misfortune and that forgiveness that we all must have from the Lord if we are ever saved and that we must extend to those who sin against us if we expect mercy from above. Life will be worth living when you can reach this state of mind.

Faithfully yours,
G. C. Brewer

Mr. Fred Matarazzo
89 Terrace Avenue
Hasbrouck, New Jersey
Esteemed Sir:

Your letter of March 18 received. I am just able to sit up and write a few lines then rest. Eighty-five years is a long time to be patient. The reason I have not answered your former letter I sent it to

Brother G. C. Brewer, editor of the VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee, to have your statement, "That the Cardinals and Bishops were not afraid to defend the faith of the Catholic Church," printed in the VOICE OF FREEDOM. *I want to get this statement from you before thousands. You know as well as I know that they are not only afraid but they will not meet a man of ability in a public debate.*

That reminds me, you want to know if I could locate a copy of the Campbell-Purcell Debate. I once had a copy of the original debate, but my brethren thought that Campbell did such an excellent job they have made a reprint by the McQuiddy Printing Company, Nashville, Tennessee. The C. E. I. Store, Athens, Alabama, can furnish you a copy. The price is \$3.00. Now don't fail to get this book and you will see that your dear Bishop told a deliberate and wilful lie. Oh, your church don't call it a lie but a mental reservation.

The pages are not the same as the old copy, hence the pages are printed—see page 454. That material is found on pages 275, 318, 338, 343, 358, 402, 404, 405 and 406.

Sure, you may keep the book longer if it will do you any good. Don't just make statements, present proof.

You say you have not contacted a Bishop yet. Don't wait so long. If you think Mr. Purcell did such an excellent job there are plenty able men among you today, but my friend *the ghost of Alexander Campbell* makes them put a Texas jack rabbit to shame in running when you ask them to defend their doctrine. They cry out bigot, intolerant, prejudice!

I am sending you a copy of "Freedom of worship the Catholic position." Note this tract has the Imprimatur of Cardinal Spellman. Note page 10. That is just what your church does in Italy and Spain. When your Cardinals and Bishops say that they believe in freedom of worship they are practicing the worst kind of deceit and this fact is one reason *you will never get a Cardinal and/or Bishop to hold a public debate with one of my brethren.*

I repeat in love to you for I believe there are honest sincere Catholics. I would be afraid and ashamed to remain in an institution whose leaders are afraid to defend their doctrine and practice.

Here is a good place to quote from your letter of March 19, 1955. You say, "I have not contacted a Bishop as yet, but now I can much more readily understand why a Bishop or a Cardinal would not meet you or those 'scholarly men' you spoke of in a debate. If the Catholic is (as indeed She is) the one, true church of Christ our Lord and alone holds the truth of Almighty God, why should a representative of this church feel it necessary to debate truth itself with men whose minds are *not willing* to be converted or convinced of the truth? Not that the Catholic Church does not have interest in you or the would be 'debaters', but rather that the Bishops and Cardinals of my church feel it unnecessary to resort to open house *controversy*

in telling people outside the Catholic Church the truth of God. If a Bishop refuses, it is not that he is 'afraid', rather, it is he deems such a challenge unnecessary, and therefore refuses to satisfy the proud ego of certain men who want attention in an ungentleman-like manner. This manner being: standing before a representative of Christ's one true church and uttering blasphemous insinuations against God's law and Church."

That long quotation from you would be laughable if it were not so tragic, for it is indeed tragic when a man of your intelligence will through ignorance of God's word exalt your Cardinals to a higher plain than Christ and his Spirit guided apostles. In a nutshell you are saying that your Cardinals and Bishops "are not afraid" but they don't think it necessary to debate truth with men "whose minds are not willing to be converted" and that they are "not afraid" but just don't believe in "openhouse controversy," with men that are not gentlemen.

Before me is my Catholic New Testament. Turn to Matthew 12: 22-30. Here are men accusing the Son of God of having a devil. Did he act as you say your Cardinals do in regard to those who blaspheme.

I could cite you other examples. Yes, he even held a debate with the devil. Now turn to Acts and read carefully four, five and six. See the difference between Peter and your Cardinals and Bishops. He was not afraid like your Bishops.

Now I want to contrast some Popes. You claim Peter was the First Pope. (We know that he was not a Pope grant your claim.) Turn to Acts 10. We have there the angel directing Peter to go to the House of Cornelius. When he reached his home, let's see what happened. Verses 25, 26, "And as Peter entered, Cornelius met him and, falling at his feet, made obeisance to him. But Peter raised him up saying 'Get up, I myself also am a man.'"

In modern language Peter is saying, "Cornelius be a man. I am just a man. Don't fall down before any man." Now contrast that picture of your first Pope with a picture in Life Magazine at the ordaining of the new Cardinals. There are at the feet of the Pope stretched out on the floors with their faces to the floor in *abject submission to his authority*. Enough, sir, to sicken the heart of any real red blooded American.

Now, sir, I will tell you one reason why they are afraid to meet one of my brethren in a public debate. They have got our politicians afraid to speak out for fear of the Catholic vote in our large cities, and the press is afraid of the Catholic boycott.

And a new generation has arisen since the *Campbell-Purcell Debates* and they are afraid to have those facts presented to the public.

Now let us be fair. I claim to be a Christian and a Christian will not hate anyone. I do not hate the Catholic people or their leaders. I hate Communism, but I do not hate the Russian people, not even

the men in the Kremlin, but I do hate what they stand for. Reread again from page 10 of the tract, "Freedom of Worship." That has the imprimatur of Cardinal Spellman and I quote. "This does not mean that they may punish or persecute those who do not accept the Catholic religious faith. But they are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their church and similar anti-Catholic efforts." (Italic mine.) Now that is what Catholic rulers should do in a country that is predominately Catholic. Are Catholics restricted in their efforts in this land of real freedom?

I will answer your other letter soon. Just wanted to show you that you will never get one of your Cardinals or Bishops to defend their doctrine because they know and we know that they know that the Catholic Church instead of being apostolic is and apostasy from the true church.

You doubt that? Contact one or all of your Cardinals or Bishops and you may open your eyes.

Truly your friend,
John Hayes

Roman Catholicism vs. Religious Freedom

LUTHER W. MARTIN
St. James, Mo.

We have long suspected that the Roman Catholic Church was the instigator of the difficulties that members of the churches of Christ are experiencing in Italy. It is daily becoming more apparent that such IS the case.

POSTWAR ITALIAN CONSTITUTION 'GRANTS' RELIGIOUS FREEDOM

Although the latest Italian Constitution allegedly permits religious freedoms, the interpretation and application of the Constitution is so influenced and adulterated by the Catholic majority in Italy, that such a thing as 'religious freedom' is an empty phrase.

THE TWENTY-SIX YEAR OLD LATERAN PACT

It was in 1929 that Mussolini the dictator, signed the famous (infamous) Lateran Pact, in which the Vatican and the Italian nation agreed . . . "The Catholic Apostolic Roman religion is the only state religion." Each year during the middle of February, intense loyalty to the Roman Religion burns anew, with the usual result that non-Catholic religious groups are persecuted. Due to this 'relationship' between the Roman Church and the Roman or Italian Government, all non-Catholic groups are forced to appeal to the Italian Police in order to attempt to secure permission to worship God.

THE TRUTH WILL OUT

At the beginning of this article, it was expressed that we have long been convinced of the 'behind the scenes' activity of the Roman Catholic Church in the perse-

cution of non-Catholics in Italy. We now copy in its entirety, a brief news item from the March 11, 1955, edition of the *St. Louis Register*, the Official organ of the Archdiocese of St. Louis:

"PROTESTANT SECT 'FLOUTS' ITALIAN LAWS"

"Rome—The American Protestant sect known as the 'Church of Christ' is in trouble in Italy because of its 'deliberate disregard of laws currently in effect in the country.' This was the comment of an official of the Department for Religious Affairs in the Ministry of the Interior.

"He said that the police removed a sign put up by the group because the sect is not an authorized entity. It has not been approved by his department, because it has not been judged as sufficiently numerous. There are 300 foreign Protestant pastors working peaceably in Italy." (Page 5, Section Two, *St. Louis Register*, March 11, 1955.)

From this bit of information published in an 'American Newspaper' much can be learned.

First, our brethren are charged with 'disregarding laws currently in effect.' Now, just 'what law' is currently in effect' as far as the Catholic publication is concerned? The 'current' Italian Constitution recognizes 'freedom of religion' . . . this Constitution was written and went into effect since World War II. The contract or Pact between Mussolini and the Pope was dated 1929 . . . now which is 'current'? If anyone is 'disregarding' anything, it appears that the Italian Officials who are dominated by the Vatican are the ones who are 'disregarding' laws that are 'current'.

Second, it is interesting to note the attitude behind and the reason given for the refusal to approve the sign "Chiesa di Cristo". The "Official of the Department for Religious Affairs" says that the church of Christ is "not an authorized entity". But, it can't become . . . or at least has not become an "authorized entity" due to the fact that "his department" does not consider it "sufficiently numerous". In other words . . . the church of Christ, is a minority group, and as a minority, is not worthy of recognition.

MINORITIES VERSUS MAJORITIES

One would expect an American publication to speak favorably in behalf of American Citizens, when those citizens are deprived of the religious freedom that the United States Constitution affords. Or, you would think that an American newspaper would 'stand behind' the American Citizen abroad, whose freedom was curtailed within a nation whose latest documents also recognize religious freedom. However, we now have demonstrated in reality that which has been charged against Romanism all along . . . namely, that when Romanism is in the majority, then the minorities are down-trodden and persecuted.

When the Apostle Paul and others went to Rome in the proclamation of the gospel, they were in the minority also when

compared to the paganism of their day. However, that didn't stop them from serving the true and living God . . . and I predict that the workers of the churches of Christ in Italy will not allow the Catholic Church to stop their efforts.

THE ROMAN CHURCH LOOKS TOWARD A MAJORITY IN THE UNITED STATES

Quoting again from the March 11, 1955, *St. Louis Register*, "One-fifth of the world is Catholic today. Nobody would set the ratio of the Catholic Church in the United States as less than a fifth. With our infant Baptisms now listed at 25 per cent of the nation, one can see that the future of America is going to be Catholic, not in our lifetime, but not too long ahead.

Inasmuch as the Catholic birth-rate exceeds that of the Nation, the Catholics are happily looking forward to the time when Romanism is the major religious movement in the United States. Of course, this is dependent upon their being able to retain all children born to Catholic parents, within the Papal Church. However, we believe that our point is well taken when we continue to urge our fellowmen to "try the spirits." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world: . . ." (1 John 4: 1.)

ROMAN TRIBUNAL RULES IN BEHALF OF CHRISTIANS

The week of March 6th, 1955, Italy's highest court upheld the principle of religious toleration by ruling that the churches of Christ *did* have the right to place signs upon their buildings. However, a few hours after the decision of the Tribunal, Italian Police tore down a recently erected sign. The Christians put up another sign and the policemen waited, expecting to again destroy it as soon as the erection was completed. However, just as the members of the church were completing the sign, a phone call came and was taken by one of the police. This officer then came running over to several other policemen, saying in Italian, "Stop, stop, stop."

"What," said one of the group, "are they permitted to have it?"

"Yes," was the reply, "they are to be let alone."

THE ISSUE STILL NOT ENDED

At the above point, it appeared that the Italian Police had been instructed to leave the Christians alone. But, again the Catholic Church enters the picture. It seems that not very far away from the building of the church of Christ, is a Roman Catholic Church known as "Chiesa Di Cristo Re" . . . which means "Church of Christ the King." The pastor of that Catholic congregation objects to the use of the words "Chiesa di Christo" by non-Catholic group. Consequently, the U. S. Embassy at Rome, headed by a Catholic convert of recent years, Mrs. Clare Boothe Luce, merely 'inquired' into the situation. In fact, some un-named Embassy spokesman stated,

"The American move was *not* a protest, just an 'inquiry' about the case." Through the intervention of the Embassy, the Italian Government is offering a compromise . . . call it the "Mission of the Church of Christ." No, it's still not settled!

"Other Christs"

LUTHER W. MARTIN
St. James, Mo.

The St. Louis Register, "The official Catholic Newspaper of the Archdiocese of St. Louis," on its editorial page of the March 25, 1955, issue, carried an article with the heading, "Other Christs". This treatise was devoted to the subject of twenty-one young men of the Kenrick Seminary of St. Louis, who will "be raised to the sacred priesthood" on Saturday, March 26th.

We are particularly interested in the statement which must have prompted the use of the expression 'other christs'. We copy from the first paragraph of the editorial:

"These young men have been trained to take the place of Christ Himself in the world, and to continue the works He established in His Church."

Your writer can think of no greater blasphemous presumption that for a mere man or group of men, to usurp for themselves the claim of being 'other Christs'.

THE BIBLE ON THE SUBJECT

"Then if *any man* shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24: 23-24.) Mark's record of the same teachings of Christ, states; "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." (Mark 13: 22.)

Paul wrote to the church at Thessalonica; "Let no man deceive you by any means: for that day (coming of Christ. L. W. M.) 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, shewing himself that he is God." (II Thess. 2: 3-4.)

It thus appears that such terminology as 'other Christs' in reference to Roman priests, simply harmonizes with the prophecies of the 'falling away'.

ALL CHRISTIANS ARE PRIESTS—BUT NOT 'OTHER CHRISTS'

The Apostle John in his introduction to the writings of the Book of Revelation, said: ". . . Hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." (Rev. 1: 6.) The child of God has the privilege and happy duty of approaching the Heavenly Father in prayer. A revision of this reading perhaps surpasses the wording of the King James Version; ". . .

and made us a kingdom, priests to his God . . ." (Revised Standard Version.) Christ established for his followers a kingdom, speaking of them collectively; and when speaking of them individually, he termed them *priests*. It is not in God's plan that one of His children must be solely dependent upon another child of God as an intercessor or 'earthly mediator.' In fact, when it comes to *mediators*, children of God have only ONE go-between: "For there is one God, and one mediator between God and men, the man Christ Jesus; . . ." (1 Tim. 2: 5.) The use of the word 'mediator' in the singular, and the use of the unit 'one', leaves no authority from Heaven for a host of 'priest - mediators', 'canonized - mediators' and 'other Christs'. It is upon this false doctrine of total dependency of the other members of the church upon one special class of members, who have reserved for themselves the prerogative of 'priest', that the Roman hierarchy has developed.

A number of different factors contribute toward the Catholic 'laity' being 'kept in line' by the Roman priestcraft. The 'laity' are indoctrinated with the propaganda that their only hope of salvation is 'confession of sins to the priest' . . . but the New Testament says; "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.)

The 'laity' are further coerced into submission with the idea that the priesthood has the power or authority to actually absolve the 'laity' from the penalties of the sins which they may have confessed. Thus, the 'priest-confessor' may at his discretion, refuse or defer what they term 'sacramental absolution'. This expression is defined as 'the act whereby the confessor, in the name of Jesus Christ, by pronouncing the proper form of words, remits the sin duly and with true sorrow confessed by the penitent.'

The Roman priesthood further places the 'laity' under duress through the fear of not receiving 'extreme unction' at the time of death. 'Extreme Unction' is defined as "a Sacrament whereby spiritual assistance is bestowed on people who have come to the age of reason, who are sick and in grave danger of death; this assistance is most profitable when death is imminent, and even sometimes affords relief from bodily ailments." Thus, if the 'laity' refuses to do the bidding of the priesthood, this 'spiritual assistance' is withheld. One of the effects of 'extreme unction', so the Catechism says, is the "removal of the vestiges of sins, remits venial sins, even mortal sins when the sick person is not conscious of them, etc." Thus, for the Catholic who has implicit faith in the priesthood, to be threatened with being deprived of 'extreme unction', is like threatening the devout Chinaman with burying his bones in the United States rather than sending them back to the Orient, to the burying place of his ancestors.

CONCLUSION

We have by no means listed all the

numerous ways the Roman priesthood can effectively discipline their flocks. In fact, when pressed for an answer, Catholicism cannot present a New Testament basis and authority for two classes of believers, namely the 'clergy' and the 'laity'. God's word makes no such distinction.

Through the use of the terminology, 'Other Christs' the Official publication of the Archdiocese (whatever that is) of St. Louis, implements and fosters the myth of the supremacy of the priesthood over the other members, the 'laity'.

"The Miracle at Syracuse"

In my mail today I received a circular advertizing a book by the above title. According to the circular this event has been called "The Miracle of the Century." "A small plaster image of the Immaculate heart of Mary, hanging in a workman's home at Syracuse, Italy, shed tears, at intervals, during the last three days of August, 1953." It seems to your writer that such a miracle as this is even more remarkable than those performed by Jesus himself. For one thing you notice that this miracle helped nobody (Those of Jesus did). Of course "miracles of healing were claimed in the hundreds" but these were secondary. The issuance of tears from the "Weeping Madonna" in itself helped no one. It bears much more resemblance to the works of some African Witch Doctor than to the works of the Great Physician.

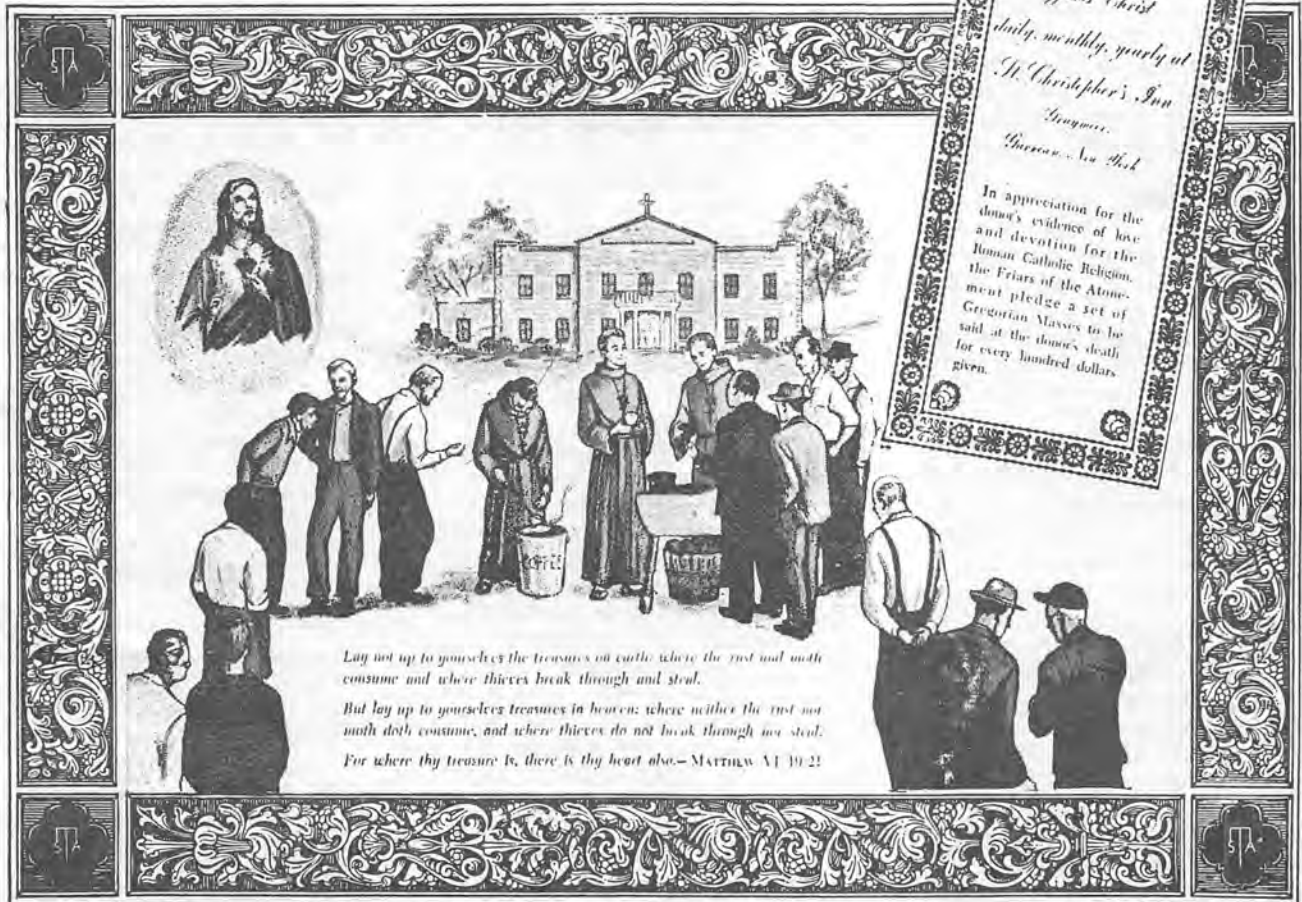
The event is, of course, carefully authenticated by impartial and disinterested persons (??). A "Committee of Physicians and Chemists appointed by the Archbishop of Syracuse," analyzed some of the fluid and found it "to be of the most remarkable. Yet I am afraid that these witnesses might not qualify as impartial and disinterested due to who appointed them. It doesn't take much imagination to imagine how the Archbishop would have felt if they had disproven his miracle.

The priests must be running out of originality. Weeping effigies have been used to extort money from unwary Catholics in many places. Educated Catholics though not forced to believe these fables, yet are not permitted to speak against them.

The attitude of the "infallible" Pope is interesting. Even though the "Episcopate of Sicily" has accepted the miracle as genuine, the Pope has made no official pronouncement. After all, if something goes wrong and the whole thing should be exposed as a fraud the "Episcopate of Sicily" could admit their error. Not so with the Pope. Because of his "infallibility" he cannot admit his errors, he must keep them. So he will wait until certain that the "miracle" will not be exposed before making a pronouncement. And yet he is doing everything possible to make the event popular and thus lucrative. According to the circular "while reserving the judgment of the Apostolic See" the Pope

(Continued on page 76)

What is a Meal Bond and what are Reserved Gregorian Masses?



FOR a gift of one hundred dollars to Saint Christopher's Inn to feed the many homeless men who seek its hospitality, the Graymoor Friars will send you a Meal Bond. It is really a certificate for a set of Gregorian Masses, which is given by the Friars in appreciation for the donor's evidence of love and devotion to Graymoor. A set of Gregorian Masses (thirty Masses said on consecutive days for a departed person) will be offered for the donor at death, for every hundred dollars given.

GREGORIAN MASSES—The Gregorian Masses are thirty Masses said on thirty consecutive days for a deceased person. From very early times the faithful have piously believed that God will free from Purgatory the soul for whom the Gregorian Masses have been offered, at the intercession of St. Gregory. The practice was begun by St. Gregory himself when he had thirty Masses offered on thirty consecutive days for the soul of Justus, a Roman monk. Later Justus appeared to his brother and to his physician, and announced his deliverance from Purgatory through the merits of the Masses. St. Gregory was further inspired regarding the efficacy of these thirty Masses, and recommended the practice on many occasions. The Gregorian Masses are offered for deceased persons only, and exclusively for the repose of one designated soul.

RESERVED GREGORIAN MASSES—By "Reserved Gregorian Masses" is meant that a person makes arrangements to have the Masses offered for the repose of his soul after death. This is a prudent and laudable practice, because it is an insurance against neglect or delay on the part of relatives or friends.

Our Divine Lord reminds us to:

"Lay not up to yourselves the treasures on earth where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also." Matthew VI:19-21

And in describing the last and great day he says:

"And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink? And when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." Matthew XXV:31-40

Send bond subscriptions to the Father General, Graymoor, Garrison, New York

See Comment on next Page by Editor

Free Salvation Vs. "Stipends", "Masses" and "Meritorious" Prayers

(See opposite page. See also photographed article on this page. Then read the quotations from the Word of God!)

Masses . . . Before Or After Death?

WINFRID HERBST, S.D.S.

WHICH is better—Masses offered for myself before my death or after my death?

A lady wrote to us some time ago saying that she had written to a priest asking about having some Gregorian Masses offered for her after her death. He wrote back asking why she did not have them said while still living, saying that she would get more out of them. Then she wanted to know the reason why she would get more out of them. She thought that while she was still here on earth she could pray for herself but after she was dead she would be in purgatory and she might not have anybody to pray for her and no doubt would have to stay there a long time.

Of course, it is a good thing to provide in advance for Masses to be offered for the repose of one's soul after death, by depositing certain sums of money as stipends for Masses to be offered after one's death. Or Catholics simply specify in their last wills how many Masses are to be offered for them. That is good and praiseworthy and should by all means be done. And yet it would be better and more meritorious if they would have those (or just as many) Masses offered for themselves while living. We would advise them to do both the one and the other. But why are Masses offered for oneself before death to be preferred? They are better and more meritorious for the following reasons:

1. Because then we are the actual cause that they are celebrated, can perhaps even assist at them, and are sure that they are really offered.
2. Because it may be that we are living in mortal sin and then we may hope that God in His mercy, in virtue of those Masses, will give the grace of confessing our sins in time with true sorrow for them.
3. Because those Masses can procure for us a happy death in the love and grace of God and give us special protection against the

powers of darkness in that decisive hour.

4. Because if we have Masses offered during our lives they will await us after our death and either preserve us entirely from purgatory or at least shorten the same and make it less painful. But if the Masses are said only after our death, then we await the Masses and not the Masses us, which waiting is truly most bitter and painful.

5. Because by having Masses offered for ourselves during our lifetime we make a real sacrifice by depriving ourselves of the money required for the Mass stipends. But after our death it does not hurt us any more. Hence our sacrifice is not so pleasing to God and meritorious for ourselves as it would be if we would have the Masses said during life.

6. Because we must remember well that one who does good in the state of grace receives a double reward: on the one hand he pays off a part of the temporal punishment due to his sins, on the other hand he always merits a greater reward in heaven.

7. Because we may say that one Mass offered for ourselves during life remits more temporal punishment than ten Masses after our death. Of course, we do not really know this so definitely; but we do know that from the Sacrifice of the Mass a living person receives more abundant and more certain fruit than a deceased person. Pope Benedict XV said: "It is especially to be considered that the fruits which are drawn from the Sacrifice avail living men far more abundantly than those who have departed this life, since to the former, well intentioned and disposed, they are more directly, more certainly, and more abundantly applied than to the latter." (Epis. De Sodalitate a Bona Morte, 31 maii 1921; A.A.S., XIII, p. 344.)

— Our Sunday Visitor

23 For the wages of sin is death; but the gift of God is eternal life through Jē-sūs Christ our Lord.

15 Thanks be unto God for his unspeakable gift.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(Rev. 22:17)

24 Being justified freely by his grace through the redemption that is in Christ Jē-sūs:

25 Whom God hath set forth to be a propitiation through faith, in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jē-sūs.

(Rom. 3:24)

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

(Eph. 1:7)

5 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.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(1 John 1:5-8)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

(1 John 2:1-2)

6 Even as Dā-vid also described the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

(Rom. 4:6-8)

6 Then Pē-tēr said, Silver and gold have I none; but such as I have give I thee:

H O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live;

(Isaiah 55:13)

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(John 3:16)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(John 4:10)

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jē-sūs Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jē-sūs Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life.

(Rom. 5:8-18)

(Rom. 6:23)

(2 Cor. 9:15)

Peter—the Apostle, Not the Pope

"THE MIRACLE AT SYRACUSE"

(Continued from page 73)

said, "Nevertheless, not without a deep impression did we receive the news of the unanimous declaration of the Episcopate of Sicily on the reality of that event." In actual fact, he gives the impression of accepting it, but still leaving a way to crawl out if things get too rough.

Catholic reader, do some thinking. Such stories as this come from the ignorance of the Dark Ages not from the light of the son of God. Take a good look at the results of Catholic domination. Look at Italy, Spain, or closer to home, South America. The ignorance and superstition which you see there are the true fruits of Catholicism. Wherever the priests have had sufficient power for a long enough time they have produced this condition. Is that what you want for America?

The priests have fulfilled the words of the Apostle Peter in 2 Peter 2: 3 "Through covetousness shall they with feigned words make merchandise of you." (From a Catholic translation.) The "feigned words" of the fable of the "Weeping Madonna" will produce untold wealth, but it will go into the pockets of the priests at the expense of the people, Catholic people. I leave you with this question: Will you be guilty of making merchandise of the early Christians.—Wendle Scott

Morality in Foreign Policies can Whip Communists

Whether we like it or not the U. S. is today in a position of world leadership. Giving our country a great responsibility for the leader must set the pace for all to follow. As a world leader our country must maintain a high morality in its foreign policy. We can expect high morality in world politics only as we and the other free countries set the standard.

It seems to me that morality is simply another word for "Do unto others as you would have them do unto you." Certainly this is the standard of Christian morality and Christianity is a system of life that works. Christian morals can be applied to any intercourse between humans and all will be the better for it. So our foreign policy should be built to measure up to the golden rule.

Unless we maintain a high morality in our policies we will lose the war. Some one might say, "We aren't even in a war." But we are in a war and a real one even though there may be no shooting. We are fighting with ideas instead of bullets. The Reds are attempting to sell the people of the world the idea that Communism furnishes the way to greater prosperity. We, on the other hand, are insisting that freedom and democracy is the way to lead the world to a fuller better life.

We are spending great sums for military force in an attempt to keep the war as it is, a war of ideas and not allow it to develop into a killing, shooting war. But

military force can never win this war, it must be won or lost in the battlefield of world opinion. To conquer we must convince the people of the world of the superiority of a free way of life.

We know that regimentation and loss of freedom lead to loss of initiative which leads to loss of production, which in its own turn, brings a people to poverty. But it is not enough for us to know this. We must tell the rest of the world, and tell them in such a way that they will believe it.

In order to convince others that democracy is the best way of life we must first believe it ourselves. We must practice at home the equality we preach before we can convince others of its value. Paul says a man is blaspheming who preaches "Thou shalt not commit adultery!" and then is guilty of adultery himself. What would he say of us who would keep the negroes among us in a discriminated position, and then preach to the world the gospel of the equality of man? How useless it would be to preach to his African cousins of our love of equality when he knows of our treatment of the Southern negroes. And he does know because the Communists are telling him. Racial inequalities in the U. S. have given the Communist propagandists a weapon which they have used to turn many people against us.

Moreover, we must want freedom and equality for all nations not just for ours alone. The aggressive tactics of the Communists have shown us that "peaceful co-existence" is impossible, nothing more than a dream which cannot come true. The war goes on, the Communist press, radio, etc., plus their agents in every country, are bringing the fight to us. We cannot live alone. Abraham Lincoln once said that a nation could not endure half-slave and half-free. What was true then of a nation, today is true of the world.

We must work that all might become free. But how can we do this and at the same time link our arms and our destinies with dictators who, in their own countries, are as oppressive as the Communist masters of Russia? Can we maintain morality in our foreign policy and assist Tito keep the Yugoslavians in slavery? Or Franco, the fascist dictator of Spain, who was raised to power over the blood and bodies of Spanish patriots? And are we to desert the people of Russia and the satellite nations, leaving them to their fate? We cannot, and keep our own freedom! We must present to the world a foreign policy that shows we believe in democracy for all.

Possibly in the near future we will be engaged in a shooting war with Red China. We will support Chiang Kai Shek. If the free-world's armies gain control of the mainland what will we give the Chinese people? Will we give them a democracy or will we merely replace a Communist dictator with a Nationalist dictator? The Nationalists lost the favor of the people of China years ago. True a few years of Communist rule have proba-

bly caused the Chinese to prefer the nationalists, but why force them to choose the lesser of two evils? Why not offer them a democracy? That would be morality in a foreign policy!

In the last two years our foreign policy has improved immeasurably. With just a bit more of "do unto others" we could put before the world a policy which Communism could not match for all their stealth and slyness. Obtaining the proper policy is the first step, convincing the world's people, the final one in the overthrow of Communism and every other form of tyranny.

Wendle Scott
59-D Airbase
Pecos, Texas

(Bro. Scott's principles are good and his ideal is high, but some of his arguments are fallacious. Moreover it is too late to offer his ideal as a solution of the present world mess. The only argument that Communism knows or will respect is FORCE. We have already blundered too irreligiously and criminally in selling innocent and helpless nations into slavery to seek our only *Holy Allies* to help us fight the Diabolical Monster which we ourselves created. Even our Lord has told us that it will take the battle of Armageddon to free the world. Whatever that is, it is coming—Editor)

"Father Smith Instructs Jackson" On The Bible

H. McKERLIE

"Father Smith Instructs Jackson" is the title of a book "Presented with the compliments of the Supreme Council Knights of Columbus Religious Information Bureau." On Page 40, to Mr. J's question, "Is the Catholic Bible the same, in all respects, as the one used by Protestants?", Father Smith answers:

"The New Testament is usually the same, but ours contains seven more books in the Old Testament. Non-Catholics are not consistent in rejecting these, because the same authority, on which they believe any of the books to be the Word of God, also declares these seven to be inspired. Christ recognized these, which they call "apocrypha", because he frequently quoted from the Old Testament version which contained them. At His time there were two versions of the Old Testament, the one in Greek, containing these seven, the other in Hebrew, not containing them, but out of about 350 quotations which the New Testament quotes from the Old, 300 are taken from the version which the Catholic Church uses."

Father Smith assumes and states more than he can prove:

1. No "authority" on which Non-Catholics believe any of the books of the Bible to be the Word of God "declares these seven to be inspired".

2. "Christ recognized these, which they call "apocrypha" is a groundless assumption, without evidence or reasonable im-

plication to justify it. Quoting from a Bible containing apocryphal writings is no indication that the quoter recognizes these writings as inspired, any more than quoting from a Bible containing Bishop Unsher's chronology indicates that these dates are recognized as inspired and of Divine origin and authority.

3. To speak of the Greek version as "containing" these seven is decidedly misleading. The general reader is likely to think of that ancient Greek version as being a bound volume like the ordinary Bible of to-day, whereas it was a library consisting of manuscript scrolls of varying sizes. For instance, the scroll of Isaiah found in 1947 in the cave near to 'Ain Feshkha', north of the Dead Sea, is thought to belong to the 1st or 2nd century B.C. and is a Hebrew manuscript parchment twenty-two feet long. The Greek translation of that would require a lengthy scroll. Each of the apocryphal books was also a separate scroll, and none of them was included in either the Hebrew Bible or its Greek translation. It might be asked: How could the Greek Bible "contain" books that were not included in the literature of which it was a translation? They could have been *added* to the translation; but whether that had been done before the time of our Lord's earthly ministry is very doubtful.

The Saviour's use of the Greek version instead of the Hebrew is not to be wondered at, since, at that time, Greek had come to be the language mostly used in that locality. But it should be remembered that the Palestinian Jews never favoured the Greek translation. And while the apocryphal books concerned the history of their land and people, they never received any of them as authentic divinely authorized Holy Scripture. It is worthy of notice that Jesus never referred to or quoted from any of the books in the Apocrypha as Scripture. He may have had some part of these in mind when, in His 'sermon on the mount', He said: 'Ye have heard that it hath been said . . . but I say unto you' (Matt. 5: 21, 27, 33, 38); although it is more likely, He referred to the rabbinical traditions and commentaries. When risen from the dead and invested with 'all authority in heaven and on earth', Christ's, was the same analytical division of the Old Testament as that of the orthodox Jewish Rabbis of all time, "the law of Moses, the prophets, the psalms" (Luke 24: 44). And, neither before, nor after their being baptized in the Holy Spirit and so guided "into all truth" (John 16: 13) and taught "all things" (John 14: 26), did any of the inspired apostles refer to, or quote from, any apocryphal book in teaching the "all things" their Lord had commanded.

As was necessary and inevitable with such a subsequent series of works as compose the Old Testament, the canon had to be decided. This was done at different times. The first section, the Law of Moses, was 'officially' established as divine au-

thority on the return of Israel to Palestine about 444 B. C., the second section, the Prophets, 250 to 200 B. C., the third section, the Psalms, or as they also were called, "the Writings", was definitely decided by an assembly of Palestinian Jews at Jamnia about 90 A. D. As late as that, the Hebrew scholars continued to reject or ignore all of the apocryphal books as authoritative.

Josephus, the Jewish historian, was born in 37 A. D. Writing against Apion, in Book 1, Sec. 8, he says:

"We have not an innumerable multitude of books among us, disagreeing from, and contradicting, one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and how firmly we have given credit to those books of our nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, take anything from them, or to make any change in them."

While many apocryphal books had been written by that time, this Jewish authority makes it clearly evident that none of them had become recognized by competent scholarship as having any right to a place in the canon of sacred Scripture. It also indicates that at the time Josephus wrote, no serious attempt had been made to include those uninspired works with the long-established books of the Bible.

Cyril of Jerusalem was born in 315 A. D. It is reasonable to assume that his testimony reaches down to at least as late as 350 A.D. And, let it be noticed, what this writer has said relates to both the Hebrew Bible and the Greek Bible. Here is his statement:

"Read the divine Scriptures—namely, the twenty-two books of the Old Testament which the seventy-two interpreters translated."

This testimony is definite enough to show that none of the disputed writings was included in the Septuagint Version when that translation was made; and that they had not been added to that version as late as the middle of the 4th Century.

The New Testament is another reliable witness in this investigation. In it there are some 263 direct quotations from the Old Testament, and about 370 references to passages in its books. Yet, in all the recorded teachings of Jesus and His apostles, there is not a single quotation from, nor reference to, any apocryphal work as Holy Scripture. It is reasonable to suppose that if any of those pseudographs had become "included" in the Old Testament from which our Lord quoted, He who said "There is no plant which my heavenly Father has not planted but will be rooted up" (Matt. 15: 13), would have noticed and denounced them.

The Greek Church contributes testimony against "Father Smith's" assertion. It may be concluded that the Greek Church would favour the Greek Bible; yet, at the Coun-

cil of Laodicea, in 363 A.D., that church protested against the recognition of apocryphal books as inspired works, and prohibited their use in churches. Could there be clearer proof that the disputed books were not then part of the Greek Old Testament?

The Roman Catholic Church herself has provided important, though indirect, evidence that the early universal recognition of the apocrypha now claimed by her teachers did not exist in fact. Among her scholars, for centuries, there had been some who laboured to show some distinction in the authority of the canonical books of the Bible and the apocryphal writings. And as late as April 8th, 1546, the Council of Trent sought to put an end to such controversy by declaring the apocrypha and tradition to be canonical and authoritative. The fact of such a decree being necessary in the 16th Century, and that it was made by a completely Roman Catholic Council, is surely indication of an absence of reliable evidence of the general acceptance of the "seven more books in the Old Testament" claimed by "Father Smith".

The Lutherans deny that these apocryphal books are inspired, and reject them. The 150 ministers who framed "The Westminster Confession" rejected them as being "... of no authority . . . nor to be any otherwise approved, or made use of, than other human writings."

"Father Smith" says: "Non-Catholics are not consistent in rejecting these"—the seven apocryphal books in the Roman Catholic Bible. But it might be asked, Is the Romanist consistent in rejecting the other seven? for there are fourteen of these works. And it might be inquired, Why has the number of those accepted been reduced? for it seems the Council of Trent recognized eleven as canonical, "but omitted 1st and 2nd Esdras (3rd and 4th in the Vulgate) and the Prayer of Manasses" (Dictionary of Religion and Ethics, S. Matthews and G. B. Smith).

The Consistency of Non-Catholics is demonstrated in the fact that their rejection of all spurious writings and 'traditions' is in harmony with the recognized Divine Authority of the undisputed books of the Bible—Hebrew and Greek versions:

"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you."—Deuteronomy 4: 2.

"Add not unto his words, lest he reprove thee, and thou be found a liar."—Proverbs 30: 6.

"To all who hear the words of prophecy this book contains, I give this warning, If anyone adds to them, God will add to his punishment the plagues which this book threatens; and if anyone cancel a word in this book of prophecy, God will cancel his share in the book of life, in the holy city, in all that this book promises."—Apocalypse 22: 18, 19.

Papal Infallibility

Consequences of The Acceptance of The Doctrine As A Dogma of The Roman Catholic Church.

(Note: This article is copied in its entirety from the New York Evening Post, of July 15, 1870 . . . only three days before the doctrine of Papal Infallibility was passed by the Vatican Council. Luther W. Martin)

The Roman correspondent of the Augsburg *Allgemeine Zeitung* writes: "Clemens Schrader (since the secession of Passaglia the most esteemed of Jesuit theologians, who, on account of the especial confidence placed in him by the Pope, has been consulted as to the preparations of the schemata for the Council), shows in his great work on Roman unity (Vienna, 1866, II. 444) how important are the results which must follow on the acceptance of Papal infallibility as a dogma of the Church. He there proves that, as this power can only depend on the guidance and inspiration of God, it must of necessity extend to all regulations, decrees, and decisions of the Pope, as these are indissolubly connected with his office as teacher, and, whatever their contents may be, each contains *doctrina veritatis* either of a moral or a religious character. The infallibility of the Pope is not an official robe which can be put on while a certain act is performed, and then be taken off again, for the Pope cannot err, because he is, in the fullest sense of the word, the Vicegerent of Christ upon earth, and, like our Lord, he proclaims the truth by his acts as well as his words. In brief, it is impossible to imagine a public action, or decree, which does not partake of his character as a teacher. Accordingly, the new dogma will introduce into the Catholic system of belief and ethics a large number of new articles of faith, and each of these will be entitled to the same dignity and authority as those which have hitherto been universally received. In fact Papal decisions already exist which, when once their absolute truth is guaranteed by the proclamation of the dogmas of infallibility, will cover all the constitutions of all the Popes with the wide mantle of their own freedom from error.

"One of these is the declaration of Leo X., in his bull against Luther, of the year 1520: 'It is as clear as day that the Popes, my predecessors, have never erred either in their canons or constitutions.' Another is the assertion of Pope Pius IX., in his syllabus: 'The Popes have never exceeded the limits of their power.' This sentence itself will now become a dogma, which cannot mislead, and history must bow her head and submit.

"I. According to the doctrine of the Church, the power and virtue of the sacraments, and especially of ordination, depend on the substance and form of the sacrament being employed. The whole church for a thousand years, considered the imposition of hands by a Bishop as the divinity appointed substance of ordina-

tion. Eugene IV., however, in his dogmatical decree, decided that the vessels were the substance of this sacrament, and the words of the bishop on touching them through the candidate for ordination, the form. This decree was issued with great solemnity and *ex cathedra*, nay, even in the name of the Council of Florence, which no longer existed, and yet, if it be true, the whole of the Western Church had no properly ordained priest for a thousand years, and the Greek Church has none even down to our own days. Nay more, there is not at present a single regularly ordained priest or bishop in the church, as there can have been no apostolic succession. The definition of penance and confirmation by Eugene IV., is equally untenable.

"II. According to the teaching of Innocent in the decretal *Novit*, and of various of his successors, the Pope has a right as soon as he believes he has discovered sin, to proceed against it, first by warning, and then by punishments. By this means he can overthrow every legal decision, bring every dispute before his bar, and merely on the ground of a sin, which either is great or appears so to the Pope, he can call a monarch to account, annul his decrees, and in due course excommunicate and dethrone him.

"III. God has given the Pope supreme power over all Kings and Princes, not only of Christendom, but the whole earth. The Pope has the fullness of power over nations and kingdoms; he judges all and can be judged by none in this world. (Paul IV., in the bull, *Cum ex apostolatus officio*. Sextus V., in the bull, *Inscrutabilis*.) The theory that the world is subject to the Pope, in temporal and political matters, is an article of faith which must be accepted on pain of the loss of eternal life. (Boniface VIII., in the bull, *Unam Sanctam*). Again, the Pope bears all rights in his breast (Boniface VIII.)

"IV. According to the Papal theory it is the will of God that the Pope should have authority not only in the Church but in all temporal matters; literally that they shall rule and govern the whole world. Thus Innocent III., says:—*Dominus Petrus non solum universam ecclesiam sed etiam seculum reliquit gubernandum*.

"V. According to the Papal doctrine as announced by Gregory VII., at the Roman Council of the year 1080, the Popes, in harmony with the fathers assembled in Council under his presidency, has power to seize and to give away, not only empires, kingdoms and principalities, but the private property of all men. (Concil ed Labbe X. 384.)

"VI. According to the Papal doctrine, as explained by Innocent III., in his letter to the Patriarch of Constantinople, the Pope alone has the power to forgive all crimes, as well as the crimes of all. (*Epistoloe, libr. II. cap. 209, p437, ed Paris*)

"VII. According to the Papal doctrine, the Pope, since God has given him full power over temporal and spiritual matters,

has by divine right authority over the Empire of Germany and Italy, when the imperial throne is vacant. John XXII., declared this in his bull of the year 1317, and, from 1318 to 1348, millions of German and Italian Christians were placed under interdict, and robbed of divine service and sacraments, on account of this doctrine.

"VIII. The Pope has a divine right to condemn whole Christian nations to slavery, on account of measures adopted by their rulers. Clement V., and Julius II., did this to the subjects of Venice, on account of a dispute with respect to boundaries, and Gregory IV., used the same weapon against the Florentines. Paul III., too, doomed all Englishmen to vassalage because of the disobedience of Henry VIII.

"IX. The Pope has also a right to empower a monarch to enslave foreign nations, only because they are not Catholics. Thus, in 1454, Nicholas V., granted to King Alphonso of Portugal the right to seize the goods of all the heathens and Mohammedans of Western Africa, and to reduce their persons to slavery. (Bull, *Romanus Pontifex*, confirmed by Calixtus III., in 1456, and Sixtus IV., in 1481). Alexander VI., granted to the Queen of Spain similar powers over the inhabitants of America in the year 1493, when he made her a present of the New World and all the races which inhabited it. (See the Bull, *Inter Coetera*.)

"X. According to the Papal doctrine, it is just and Christian to withhold by means of an interdict the offices of religions, and the sacrament, from all the innocent inhabitants of towns, districts, or countries, with the exception of children and the dying, because their rulers have transgressed against a Papal command or an ecclesiastical law. We need only refer to Innocent III., Innocent IV., Martin IV., Clement V., John XXII., Clement VI., etc.

"XI. As the Vicegerents of God upon the earth, the Popes can present whole countries inhabited by races which are not Christian, to any Christian Prince they please, and invest him with all the rights of a sovereign and owner. Alexander VI., acted thus in his bull to King Ferdinand the Catholic, and Isabella, and declares, moreover, that he does so, *auctoritate omnipotentis dei novis in b. Petro concessa ac vicariatus Jesu Christi, qua frangimur in terris*. (It is an historical fact that the races of South and Central America fell a sacrifice to the theory of Papal infallibility. In Spain the Kings, the Church, and the nation readily accepted and supported the doctrine, on which their pretensions to Navarre as well as America rested, chiefly by the bulls of Alexander VI., and Julius II. The Gallican system would have voided their claims to both countries. Alexander gave the Spaniards a right to enslave the Indians. All the Spanish theologians, even Las Casas, appeal to *el divino poder del Papa*, as that writer calls it, as the principal support of the Spanish rule in America, and no one ventured to call in question the divine right of the infallible

Vicegerent of God, by means of which he condemned millions of Indians to slavery, and thus to extermination, for in eighty years, whole districts were depopulated.)

"XII. It is just and Christian to threaten those who appeal from the decision of the Pope to a General Council with the pains and penalties of heresy, as Leo X., did in his bull. *Pastor Ceterus* (1517).

"XIII. The same Pope declared in the bull, *Superna dispositionis*, Promulgated at the Synod of the Lateran, that by divine right all clergymen are free from every temporal power, and therefore their consciences are not bound by the laws of their states.

"XIV. According to the teaching of the Church, God demands that every Christian shall do penance for his sins, by the ascetic exercises of abstinence, self-denial, and alms-giving, and no one can free him from this obligation, because it arises from a divine command. According to the Papal doctrine, on the other hand, these penances may be rendered less burdensome, or done away with altogether, by means of general or special indulgences. The Popes teach that to take part in a war against the Roman Chair, or in exterminating heretics, is an effective means of obtaining forgiveness for sin, and renders all works of penance superfluous. Thus, in the year 1102, Pascal II., informed Count Robert, of Flanders, that the most certain means by which he and his soldiers could obtain forgiveness of their sins and eternal felicity was by taking up arms against the clergy of Liege, and all the adherents of the German emperor Henry IV. Innocent III., advised King Philip Augustus of France to conquer England from King John, whom he had condemned to the loss of his throne as a means of obtaining pardon from sin. Martin IV., did the same when in 1283 he spurred on the French to a war with the Arragonese, by the promise of complete absolution. And as often as a war was carried on to defend or increase the Papal territories, or to exterminate those who held a different creed, the Pope proclaimed that a participation in it was the most effective and certain means of washing away all sin, and securing eternal blessedness.

"XV. The Inquisition, both in Spain and Italy, was so entirely the result of the Papal system of belief and morals, that there never was an inquisitor who did not hold his office by virtue of powers granted by the Pope, and in his name; not one whom the Pope could not at any moment have partially or entirely deprived of his power. All the most important laws and regulations of the tribunal, the unprotected position of the accused, whom no advocate was permitted to defend, the admission of infamous and perjured witnesses, the frequent use of torture, the influence brought to bear upon the temporal powers to compel them to execute the capital sentence of the Inquisition, the command to spare the life of none of the relapsed, even though they should repent—all these were enacted

and afterwards confirmed by the Popes of their own free will alone.

"XVI. According to the doctrine of Gregory IX., Innocent IV., and Alexander IV., it is a moral and Christian act to condemn a man, who has held other opinions on religious matters, to imprisonment for life, even though he should return to the Catholic faith, when seized by the Inquisition.

"XVII. According to the doctrine of Alexander IV., the Pope has a right, by means of his Inquisitors, to seize the property of those who have been condemned for heresy, to sell their estates, and to appropriate the proceeds.

"XVIII. According to the doctrine of the Popes Innocent III., Alexander IV., and Bonifacius, it is just and Christian to deprive the children of those who differ from the Church on religious matters, of their birthright, even though they themselves are Catholics. If the sons however, accuse their father of heresy, and thus deliver him up to death at the stake, their inheritance, according to Papal teaching, is not to be confiscated.

"XIX. According to the Papal doctrine, torture is an institution completely in harmony with morality and the spirit of the gospel, and it is especially advisable to employ it against those who are accused of heresy. Such were the decrees of Innocent IV., and several later Popes. Paul IV., particularly recommended a very general use of the rack.

"XX. According to the doctrine and regulations of Pope Pius V., (1569), to put those who have professed another faith, or who have been proved guilty of heresy, to the rack, in order to induce them to denounce those who have shared their opinions, is just and Christian.

"XXI. According to the bull of the canonized Pope Pius V., even the sons of a man who insults an Inquisitor are to be punished by infamy and the loss of their property.

"XXII. A number of Papal decrees declare it to be the duty of every Christian who discovers a trace of heresy or unsound doctrine in others, though they be his nearest relations, to denounce them, and thus deliver them up to imprisonment, torture and death.

"XXIII. The same Popes declared it to be just and Christian, and consequently commanded that the relapsed, even when they retract their errors, and return to the faith of the Church, shall be executed, and, furthermore, that witnesses who would not have been admitted as evidence by any other court, on account of their infamy or former crimes, may be heard against the accused in a trial for heresy.

"XXIV. According to the Papal doctrine, it is just and Christian to deprive the adherents of other opinions of their children, in order that they may be educated in the Catholic faith. Thus, Pope Innocent, by a decree of the holy office at Rome, declared the edict, by which Duke Victor Amadeus,

of Savoy, in 1794, restored the children of the persecuted Waldenses, of his State, to their parents, null and void.

"XXV. According to the Papal doctrine, a sentence pronounced on heresy can never be commuted, nor can a person condemned to death or imprisonment for life on this account be pardoned.

"XXVI. Down to the year 1553, the papal teaching was that whosoever obstinately professed a doctrine condemned by the Church, or having once recanted, again fell into heresy, ought to be committed to the flames. In that year, however, Paul IV., announced a new principle, that certain doctrines, even though entertained for the first time and immediately recanted, were at once to be punished by death. Whoever rejected one of the definitions of the Church with respect to the Holy Trinity, or denied the perpetual virginity of the Mother of our Lord, and asserted that the Biblical expressions, the 'brothers of Jesus' signified literally the sons of the virgin Mary, was to be treated as one of the relapsed, and executed, even though he retracted his opinions.

"XXVII. Down to the year 1751, the theologians (especially those of Italy), who defended the trial of witches, the reality of an express pact with Satan, and the various supernatural evils effected by it, as well as the carnal intercourse of men and demons, appealed to the infallible authority of the Pope, and the bulls of Innocent VIII., Sixtus V., Gregory XV., and several other Pontiffs, in support of this theory; as these things are there asserted, or taken for granted, and certain definite punishments are imposed upon them.

"XXVIII. When an oath has been sworn which is opposed to the interests of the Church, in pecuniary matters for instance, it must be broken. So Innocent III., taught. (*Decr.* 2, 24, 27.)

"XXIX. The Pope can, at his pleasure, absolve subjects from their oath of allegiance, as was done by Gregory VII., Alexander III., Innocent III., and many later Popes.

"XXX. He can also absolve a monarch from the treaties he has sworn to observe, and the constitution he has sworn to respect; indeed he can empower the Father Confessor of a sovereign to release him from any oath he may find it inconvenient to fulfil. Clement VI., granted such powers to King John, of France. Clement VII., absolved the Emperor Charles V., of his oath to respect the liberties of the Netherlands, and, again, of the oath he had sworn not to banish the Moors from their homes. Paul IV., too, announced to the Emperors Charles and Ferdinand, that he released them from their oath on the Religious Peace of Augsburg.

"XXXI. In the year 1648, a prospect of toleration was opened up to the Catholics of England and Ireland who were much oppressed by the laws of the State, and they were required to sign a paper, renouncing the following principles:—(a)

That the Pope can free anyone from the duty of obeying the existing government of his country; (b) That the Pope can absolve a Catholic of oaths sworn to a heretic; and (c) That those whom the Pope has condemned as heretics may be ill-treated or put to death at his command, or with his dispensation. The signature of fifty-nine English noblemen and several clergymen were appended to this renunciation; but Pope Innocent X., declared those who had signed it subject to the censures imposed on such as deny the authority of the Pope, i. e., to excommunication. The penal laws against the Catholics consequently remained in force a century longer. At an earlier period Paul IV., had condemned the oath of allegiance appointed for the Catholics by James I., which led to the execution of many of them.

"XXXII. According to the Papal doctrine, the Pope can absolve a man from every vow made to God, and can empower others to do so; nay, he may grant such powers beforehand for future vows. Thus Popes have empowered the confessors of princes to release them immediately from any vow they might in future make and afterwards repent of.

"XXXIII. By granting indulgences, the Popes have declared that their power extends to Purgatory, and that it depends upon them to liberate the souls therein from prison, and to bring them immediately to the enjoyment of celestial blessedness. Thus Pope Julius II., granted to the Order of the Knights of St. George, when restored by the Emperor Maximilian, the privilege, as soon as they put on the dress of the order: *confessi et contriti, a poena et a culna et carcere Purgatorii et poenis esse debeant, plane et libere paradisum et regnum intraturi.*

"At that time (1500), or somewhat earlier, the doctrine first came into credit at Rome, that the Pope could, by a special privilege, grant to certain altars the right of freeing one or more souls from purgatory.

"XXXIV. The Pope can dissolve a marriage by placing one or both of the parties under the great ban, and declaring them heathens and infidels. Thus, Urban V., in the year 1363, when he excommunicated the Duke of Milan, Bernabo Visconti, not only deprived him and his children of all their rights and property, and absolved his subjects from their oath

of allegiance, but at the same time declared his wife free to marry another.

"XXXV. Innocent III., had paved the way for him by declaring that the tie between a Bishop and his diocese was even stronger than the marriage bond, and, therefore, as indissoluble by men as the latter. Only God, and the Pope as his Vicegerent, could part the Bishop from his flock, which necessarily implied that the Pope, and he alone, can dissolve a marriage, even though it is perfectly valid.

XXXVI. According to the Papal doctrine, it is praiseworthy and Christian for a man who has promised on his oath to marry a woman, to deceive her by a false marriage, and then to leave her and enter a monastery. Alexander III., in the year 1172, gave this advice, which involves the two crimes of fraud and violation of the sacrament, and it is inserted in the code of ecclesiastical law compiled by command of the Popes.

XXXVII. According to the Papal doctrine, everyone is guilty of the crime of idolatry who attends a religious service held by a married priest, for his blessing is turned into a curse. Gregory VII., asserted this in direct opposition to the teaching of the ancient church, and even to modern theology. It has long been universally rejected.

"XXXVIII. According to the Papal doctrine, the Pope has the power to grant a higher degree of eternal blessedness in recompense for services rendered him. Thus, Nicholas V., promised to all who took up arms against Amadeus of Savoy and his adherents, not only the pardon of all their sins, but an increase of celestial happiness.

"XXXIX. According to the Papal doctrine, it is false and damnable to say that a Christian ought not to allow himself to be kept from doing his duty by the fear of an unjust excommunication. The contrary is true. So at least Clement XI., affirmed in the bull *Unigenitus*.

"XL. According to Papal assurances, and a revelation made to Pope John XII., those who die dressed in the scapulary of the Carmelites are always delivered from purgatory, on the Saturday after death, by the Virgin Mary, and led directly into heaven. Such is the teaching of the bull *Sabbathine*, which was confirmed by Alexander V., Clement VII., Pius V., Gregory VIII., and Paul V., by the last after a long and careful examination.

"XLI. According to a Papal decision, it is the excess of extravagance and folly and an abominable novelty to translate the Roman mass-book into the vulgar tongue. By so doing the majesty of the Latin ritual is violated, and trodden under foot; the dignity of the holy mysteries desecrated by exposure to the eyes of the vulgar, and disobedience, foolhardiness, impudence, and rebellion are engendered. The authors of such translations are sons of destruction. Such were the words of Alexander VII., in his *breve* of the 12th of January, 1661, and yet translations of the missal are now in general and daily use among the most pious Catholics of France, England, and Germany.

"XLII. To lend money on interest is, according to the Papal doctrine, a great sin, and whoever has done so is bound to make restoration. By Papal legislation it was made into a crime, usury, which fell under the jurisdiction of a spiritual judge. The principle affirmed by the Popes was: It is unjust and sinful to demand payment for the use of capital. This definition of usury was extended to every branch of business. Clement V., declared that to defend usury was heresy, and threatened it with the same punishments. The following Popes, Pius V., Sixtus V., and especially Benedict XVI., gave their sanction to the condemnation of taking interest. The consequence was an increase of the worst forms of usury. Means were found of avoiding the law, and deceptive contracts were made. Hence the prosperity of the whole district was injured, and the most flourishing branches of trade and industry were banished from Catholic countries."

(NOTE: The original of this article was written in Vienna, Austria, in the year, 1866, by Clemens Schrader. THIS ARTICLE PROVES EITHER ONE OR BOTH OF TWO THINGS—(1) THAT ROMAN CATHOLICISM HAS CHANGED, AND IS THUS RENDERED HARMLESS (?)—(2) THAT ROMAN CATHOLICISM HAS NOT CHANGED, AND DOES NOT CHANGE, AS THE CATHOLICS THEMSELVES CLAIM, AND IS THUS AS DESPICABLE AN ORGANIZATION AS COMMUNISM. If Catholicism has changed, then Rome is making a currently false claim that she *has not changed*. It is my sincere conviction that Roman Catholicism HAS changed through the centuries, but that it is still the most insidiously operating institution in existence. Luther W. Martin.)

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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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LUTHER W. MARTIN
St. James, Mo.

Tornados and cyclones are products of nature which are feared by all who have ever had occasion to witness one. Among the first indications that the winds have reached sufficient velocity to become destructive are to be found wheat or oat straws, where the winds have swept across a field of grain or a field of stubble, and have whipped the straws into the air. As the wind's velocity increases still further, larger and heavier objects are whisked into the maelstrom . . . such as lath, two-by-fours, weather-boarding, and such like. But, to the dweller on the plains of the Southwest, and the prairies of the Mid-west, "straws in the wind" serve to warn of dangers approaching.

The following quotations and statements of fact, will, we believe, serve as "straws in the wind" to American citizens who are alert as to the value and importance of maintaining a Nation in which freedom of worship is our right, and our duty toward God.

Precedents of the Present Pope

Pius XII is the first pope whose coronation was attended by a representative of the President of the United States. The President's representative was Mr. Joseph P. Kennedy, then ambassador to Great Britain.

Pius XII . . . the first pope to visit the United States, during his life.

Pius XII . . . the first pope to have visited all the American Cardinals (except the St. Louis Cardinals) in their own countries and in their own 'sees'.

Pius XII . . . the first pope to have received honorary degrees from four U. S. universities; i. e., Notre Dame, Fordham, Georgetown and Santa Clara.

Pius XII . . . the first pope to have been the guest of a President of the U. S. He once attended a luncheon with F. D. Roosevelt at Hyde Park.

Present Italian Ambassador

Although President Eisenhower officially has no representative at the Vatican, there is little question but what Mrs. Clare

Boothe Luce, now ambassador to Italy and a much publicized convert to Roman Catholicism, serves unofficially in that capacity. In fact it has been reported and alleged that Mrs. Luce toured numerous towns in Italy distributing images and crucifixes to the inhabitants, in support of the Christian-Democratic Party in Italy, just prior to the Italian elections. The Christian-Democratic Party is the 'Catholic' Party in Italy. Of course, the money of American tax-payers keeps Mrs. Luce in office.

Attention . . . Oklahomans!

Representative Victor Wickersham, Democrat of Oklahoma, has stated that he would favor an amendment to the McCarran-Walter Immigration Act, PERMITTING CATHOLICS in Iron Curtain countries to enter the United States, provided they were certified by our embassy officials in those lands. The *St. Louis Register* for Friday, April 1, 1955, reported on Wickersham's statements. As for Catholics receiving approval from the embassy officials, we understand that NOW, the United States uses the facilities of Georgetown University as a training ground for 'out-bound' State Department personnel. Georgetown U. is a Jesuit school, and obviously, its own products would not find it expedient to turn 'thumbs down' on any Catholic applicant for admission to the U. S. . . . THAT IS, IF WICKERSHAM'S FAVORED AMENDMENT WERE TO BE ADDED TO THE McCarran-Walter Immigration Act.

Heads CBS Radio

The *St. Louis Register* of May 6, 1955, reports:

"Arthur Hull Hayes, past president of the Association of Catholic Newsmen of the Archdiocese of San Francisco, has been named president of CBS Radio with headquarters in New York. . . . His son, Arthur, Jr., has just won a Rhodes scholarship and is a senior at Santa Clara University."

The Mayor of Chicago

In the same issue of the *St. Louis Register* as above quoted, rather bold face type proclaims that "Chicago's Newest Mayor Places Religion First." Of course, this

is a commendable trait, IF the 'religion' being placed first, were something authorized of God, rather than of men. We copy only a sentence or so, as follows:

" . . . The top man of the nation's second largest city made this clear on his first Sunday in office when he attended Mass twice with his children and spoke at two church benefit dinners."

The new Chicago Mayor, is Mr. Richard J. Daley.

Watch for Continuing 'Fund' Legislation

The *St. Louis Register* for May 13, carries this article:

"Law Would Distribute Medical School Funds"

"Chicago—The Very Rev. James T. Hussey, S. J., president of Loyola University here, favored a Senate bill enabling the federal government to match private funds raised by medical schools for new buildings.

"The proposed law, Father Hussey told a Congressional sub-committee, would 'make possible the perpetuation of American medical education in the traditions of both public and private education.'"

Of course, what Mr. Hussey failed to point out, was . . . that if this, another 'get-in-to-the-money-trough-bill' becomes law, then the Federal Government would be in the business of subsidizing SECTARIAN medical school expansion and construction.

WILL ROMANISM EVER LEARN . . . THIS NATION MUST BE KEPT FROM A UNION OF CHURCH AND STATE?

'Good Friday' . . . A Legal Holiday?

We again copy from the same issue of the *Register*, the following item in its entirety:

"Washington—A bill has been introduced in the House of Representatives to make Good Friday a legal holiday. Congressman Francis E. Dorn of New York is the sponsor. It has been referred to the Committee on the Judiciary."

All of the foregoing quotations deal with matters that are seemingly harmless,

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unless we compare these 'straws in the wind' with past history in Europe and South America. Therefore, let us always be on guard against any encroachment upon the liberties and religious freedom that American citizens now enjoy, whether it be the threat of Communism or Roman Catholicism.

Italian Religious Freedom . . . Catholic Viewpoint

LUTHER W. MARTIN
St. James, Missouri

On the front page of Section Two, of *The St. Louis Register*, of Friday, April 29, 1955, the headline and upper right-hand corner article, gives the Roman Catholic viewpoint of religious freedom in Italy. We copy it in full:

"State Department Says Italy Has Full Freedom of Worship"

"Right to Place Sign on Building
Not Same Thing"

"Washington—The U. S. State Department 'knows of no case in Italy where Americans are denied the right to worship as they wish,' it is declared in a paper prepared by the Department for distribution to members of Congress, newsmen, and others who ask about the situation.

"The paper says there appears to be 'a general misunderstanding' regarding the problems of the Church of Christ sect in Rome. It adds that there is a confusion of 'the question of freedom of worship with that of placing a sign on a building in Rome.'

" 'The latter difficulty is one in which the Church of Christ in Rome has lately been involved,' the State Department points out. 'The issue is not one of freedom of worship . . . In fact, the Church of Christ in Rome is open for worship and the representatives of that Protestant denomination openly conduct services and otherwise minister to their congregations.'

"Protestant Workers Numerous"

" 'At present,' says the paper, 'there are in Italy 67 American missionaries who have entered Italy since 1948. With the exception of three, all the American missionaries who did not leave the country voluntarily were permitted to remain and still are in Italy. The Church of Christ alone has in Italy 14 American missionaries who, with the addition of 10 Italian missionaries, minister to approximately 1,000 members of that denomination.'

"Noting the apparent confusion in both press and public in the U. S., the State

Department adds: 'Many persons who have approached this Department regarding the removal of the Church of Christ sign base their representations on the premise that the Church of Christ was given a right to place the sign by a judicial decision in Rome.'

"This premise, the paper explains, appears to be based on a decision by an investigating judge of a local Roman court in a legal action brought by Rex Cline Paden, American pastor of the Church of Christ, against various Italian authorities for forcing him to take down the sign about a year ago. All the authorities were eventually cleared, but in discussing certain subjects not directly related to the case in point the judge indicated that the Church of Christ could place a sign. It remains for the higher courts of Italy to decide whether this has the force of law.

"Mr. Paden has been charged with violation of Italian law as a result of placing the sign and his case will probably come before the court soon, which will give him an opportunity to test the validity of the judge's remarks.

"There has been regular consultation between the American Embassy in Rome and Italian officials, and between the State Department and the Italian Embassy in Washington on the problem, according to the paper, which adds: 'The Italian authorities suggested a compromise solution to the problem of the sign, which according to press reports, the American representative of the Church of Christ in Rome did not accept.' "

Comment and Criticism

The foregoing portion of this article was transmitted from Washington by the (NCWC) a Roman Catholic News Wire Service, to the various American publications which subscribe thereto. This accounts for much of the sectarian terminology used therein.

It must be kept in mind, that any information supplied to the State Department in Washington, must be filtered through channels which include Mrs. Clare Boothe Luce, the Roman Catholic Ambassador to Italy, from the United States.

It must be remembered, that the U. S. Department now utilizes Georgetown University, a Jesuit school, in training its diplomats for foreign service.

It is also reported by Brother O. C. Lambert, that Secretary of State John Foster Dulles has a son who is a Jesuit priest. Therefore, this writer questions the accuracy of information made available to the members of Congress and newsmen.

However, if Italian authorities offered a 'compromise' to the workers of the church of Christ, which would have permitted the erection of a sign, but would have called for the ALTERATION OF THE NAME OF THE SIGN, then is it not obvious that IT IS NOT THE SIGN WHICH IS OBJECTIONABLE, BUT THAT WHICH IT CONTAINS?

We understand that the original sign simple read . . . "CHIESA DI CRISTO"

(CHURCH OF CHRIST). The suggested 'compromise' would have given the Italian equivalent of "MISSION OF THE CHURCH OF CHRIST". Therefore, it is not the sign itself to which an objection is made . . . but that which it publicizes.

Not far away, is the building of the Roman Catholic Church, known as "chiesa Di Christo Re", or (Church of Christ the King). Consequently, the Priest of that parish is the one who, along with his superiors, has been at the bottom of the opposition, to the non-Roman Catholic Church-sign.

From Italy

March 11, 1955.

More than a year ago the Church of Christ in Rome through their lawyer made request through proper channels for permission to erect a simple sign reading "LA CHIESA DI CRISTO". In due time permission was granted and the proper taxes paid. The permission was in writing and the tax receipts were obtained. (Ordinarily one does not wait for an answer for such requests as they are only routine, but the Rome church waited until all was in order and in writing.) The modest sign was then put up. Contrary to all other reports, the sign is made of ten-inch bronze-colored metal letters mounted on the wall of the church building.

The police ordered the sign removed. They could have had no objection to this sign except as pressured by the local priest. Explain it as you will—the sign was ordered down. Acting upon the advice of the lawyer, who had explained to the local police that all papers were in order, the Rome church refused to remove the sign. The police came and removed it for them. This was over a year ago.

The lawyer filed charges that the police had acted outside the law and pressed for a court decision. The judge studied the case for what seemed to us too long and interest in America died. Finally, the judge ruled in our favor but before the ruling could be recorded the judge was suddenly transferred and the case sent to the archives. That is standard procedure for saying, "There will be no court decision". It was no small task to retrieve this case and force a reconsideration. This our lawyer was finally able to do. It was studied by first one judge and then another before a final ruling was given. When they were finished they had gone much deeper than the simple problem of a sign. They reviewed the whole problem of religious liberty. The eighteen-page ruling is a perfect defense of constitutional rights. The decision was handed to the Attorney General. He reviewed it and could have appealed it for the state but after study he also signed it.

Armed with this document our lawyer instructed the church to put up a new sign. The police, defying the court's order, tore it down. It was necessary to replace it to force their hand as their orders are never in writing.

The Italian government has proposed a so-called compromise: the court order is to be forgotten and they in turn will give the church in Rome permission to file the proper forms asking for a sign to be worded "MISSIONE DELLA CHIESA DI CRISTO". This could even be put in English if so desired. Regardless of how many times it has been explained, they refuse to accept certain facts and continue to foster false impressions. Note:

1. The church of Christ in Rome is not American. It is made up of Italian citizens, for Italian-speaking people and conducts all its activities in the Italian language. It has no desire to speak in English nor is it a mission of some American church.

2. Americans working in Italy are not here as tourists. This charge has been answered time and again yet the papers continue to refer to this as though true.

3. The Rome church did not fail to follow the proper procedure in asking for a sign. It was not only followed but full permission given and in writing. (Note—court decision states that as a religious organization there is no need to even ask permission.)

4. We have broken no law nor defied the police except as they verbally ordered contrary to the court's written decision.

There has been much talk of the adverse effects our actions are having on the friendship between two allied nations at a time when the world is struggling for peace. We realize that a little sign up or down is of no significance before the world's great problems. However, the basic issue the world over is liberty. The free world is pitted against tyranny and slavery. There is among the ranks of freedom-loving people a giant and master of the systems of slavery. It is disguised as a religion and puts forth a pretense of being Christian. It controls to a large extent the government of Italy. Thinking people should have no difficulty in seeing that all this disturbance must be over more than the mere sign "to be or not to be". Heads of world governments surely have more important things to discuss. The real issue is over the right of Italian—repeat—Italian people to read and study for themselves the Holy Scripture and to conduct their lives in harmony with its teachings. Italian authorities deny this basic concept of liberty. A charge more serious in nature could not be made even against the philosophy of world communism!

Carl G. Hecker

Luther

Philippines Censor Film as Religious Controversy

NEW YORK [NLC]—The motion picture "Martin Luther" has been banned by government censor boards from public showings in the Philippines, Peru, and Egypt. The Luther film, according to Robert E. A. Lee, executive secretary of Lutheran Church Production, Inc., had been banned earlier only in the Canadian Province of

Quebec. That action, taken in the first week of 1954, remains in force, he said, despite an official appeal and wide public protest.

Deploring the bans against the film in the Philippines, Peru, and Egypt, Mr. Lee assailed the actions of the censor boards as "a clear violation of individual freedom which is basically cherished and yearned for by all mankind."

"The tyranny of today's thought control in certain places, to judge by these arbitrary rulings," he said, "is seemingly no less than that of the 16th Century which prompted Martin Luther to declare boldly, 'No man can command my conscience.'"

Commenting on the Philippine review board's action, its chairman declared that "the film glorifies one religion at the expense of another," and added that it would provoke controversy if freely released.

In Lima, Peru, the Supervigilance Board rejected "Martin Luther" without revealing any reason for the ban. Reports received in New York intimated that the action of the censors came after the board had received a letter about the film from Roman Catholic authorities.

From Cairo, Egypt, it was reported that the censor board there "was not required to state its reasons for the banning of any film."

The Philippine Federation of Christian Churches protested the ban and asserted that "Banning this picture because of religious reasons is a flagrant and unpardonable violation of the fundamental law of the land, which does not only guarantee freedom of religion to everyone but equal treatment of all religious groups before the law."

Bishop Malcolm E. Peabody declared that it was "a cause of great concern" when public showing of the film "Martin Luther" is banned in the Philippines or elsewhere, and added that "it would be regrettable if superficial unity were won at the expense of liberty and democracy."

Meanwhile, according to Mr. Lee, the Luther film has been duplicating its American box office success in public showings throughout the world.

Catholic Enrollment at New Peak

Parochial, elementary and high school enrollment in the Catholic archdiocese of Washington hit an all-time peak of 37,725 students this year.

The Office of Education reported this was 2824 above last year's figure. The annual report noted that 9524 men and women enrolled in the two universities and four colleges in the archdiocese brings the total Catholic school count to 47,317.

The elementary and high school increase was accommodated with four new schools and additions to seven existing schools. The new schools are located in Landover Hills, Silver Spring and Leonardtown, Md.

Currently, the report said, the archdiocese is served by 73 elementary schools and

6512 high school students are enrolled in one archdiocesan, 12 parochial and 15 private secondary schools.

Rector Raps Secularism, Sectarianism

"Sectarianism" and secularism" are the two principal dangers confronting religious liberty today, Dr. Harold J. Ockenga, minister of Boston's Park Street Congregational Church, said last night.

He addressed the concluding session of Protestants and Other Americans United for Separation of Church and State.

Speaking on "sectarianism," Dr. Ockenga asserted:

"The historic infringement upon the separation of church and state has been by denominational sects who desire a privileged position in the state so as to advance their interests. The Roman Catholic Church is the prime illustration of such sectarianism."

The "secularist menace," Dr. Ockenga said, is any policy "based on the premise that religion and religious considerations, as of God and future life, should be ignored or excluded."

Religious freedom, Dr. Ockenga said, "must be protected for the Jew, the Roman Catholic, the Protestant and the non-Protestant sects, but we cannot teach, or live, or work in a religious vacuum."

Contempt for U. S. Principles

The *New Age*, Masonic monthly published an editorial entitled "Who Is to Define Decency?" in a recent issue which said:

"Are the non-Romanists of the world to understand that the Roman Catholic hierarchy thinks that the adherents of the 'only true church' are too stupid to know the difference between a decent picture and an indecent one? Where is the self-respect of the average Roman Catholic that he does not resent this slur upon his intelligence by his church dignitaries who make him repeat, parrot-fashion, a pledge which is wholly uncalled for if church members are capable of forming their own opinions? If the hierarchy holds otherwise, it shows open contempt for American principles.

"In promoting this type [Legion of Decency] of censorship, is it carrying out a carefully laid plot by the hierarchy to insure that Romanists shall hear and see nothing which places Romanism in its true light, as an enemy of liberty?"

R. C.'s Move In

The *Christian Advocate*, Methodist weekly published in Chicago and edited by Dr. T. Otto Nall, carried an editorial last month entitled "When Catholics Move In" which began:

"Less often than during the years when there were large migrations from Europe, but still often, Roman Catholics move into an American community and dominate its life. What is the procedure for Protestants in such a situation?"

The Churchman (Episc.),

Irish Priest Advises Youth To Emigrate to U. S. A.

"Cassandra," noted columnist in the *Daily Mirror*, London, Eng., commented as follows, Aug. 31, on the advice given by the Roman Catholic Bishop of Cork, Eire, to the emigrating youth of his diocese to go to the U.S.A. instead of England, "to safeguard their faith":

The children gathered in front of Bishop Lucey of Cork the other day. He told them this:

"If you have to emigrate, choose the United States in preference to England. In America you will find a young and vigorous country where your faith and your homeland will be respected. In England the Irish are in a minority, quickly absorbed into the English way of Life. In the United States they are the dominant race."

After this advice to abandon home and Europe he went on:

"It will cost more in time and trouble and money to emigrate to America, but the easy way is not the best way both from the material and spiritual points of view."

Yet in spite of the Bishop's advice the Southern Irish are still pouring into England. The majority of the emigrants are unskilled. Most of the men are content to take up laboring jobs and the majority of the women to find their way into domestic or nursing jobs.

The truth is that the Irish in Ireland (or Eire) are fading away.

In less than a hundred years the population has shrunk by half. Their marriage rate is the lowest in the world, sixty-four per cent of them are single, six per cent widowed and only thirty per cent are married.

Love is unsmiling in the land of Cushlamma-Chree.

In Eire there are only 111 people to the square mile. In England there are over seven times as many.

The Bishop might concern himself more with the tragedy of a dying Eire than acting as a travel bureau on how to abandon the place. Ireland has given us wits, and poets, soldiers and dreamers, writers, and philosophers who have enriched the world.

It seems a poor thing that the priests having failed to keep the South of Ireland young should now stand by the door advising sons and daughters how to leave her shores for evermore.

The Sentinel (Canada)

Nuns Take 5th Amendment

Much is heard lately of refuge behind the Fifth Amendment. In a case brought against nuns at Merced, California, for violation of the state law on lotteries, two nuns last November availed themselves of this constitutional privilege. The local judge upheld them, and then, not unnaturally, dismissed the case for lack of evidence. [POAU]

Protestants in Spain

SPAIN [EPS]—On March 17th several policemen arrived at No. 34 rue Madre Sacramento, Saragossa, and in the presence of two witnesses informed the pastor that the chapel would be closed "because a secret meeting had been held there on March 13th without permission of the authorities." The police immediately affixed the legal seals to the door and windows.

This is the second time that an order has been received to close the chapel. The first time was after Easter 1953, when it had been opened without permission, because the formalities for arranging its transfer had already taken four years; on that occasion the authorities did not affix legal seals, but simply said that one document was missing from the file. This document (a certificate of the Bureau of Hygiene declaring that the premises conformed with the requirements in the town) was then obtained and sent to the authorities, for inclusion in the file; although they did not receive an Official permit, the congregation assumed that everything was in order and began to hold services in the chapel.

The Churchman, (Episc.)

Confession to Priest Bars Bandit's Capture

Denver—(AP)—The Moral protection of his confession to a Denver priest barred the capture of a repentant bank robber Wednesday.

The Catholic priest, with a "sacred obligation" to reveal nothing heard in the confessional, Tuesday returned to authorities \$6850 in bills he said was part of \$7780 taken in a daylight bank robbery here Feb. 17.

Questioned by Federal Bureau of Investigation agents, he said the money was given him by the bandit who confessed the crime.

U. S. Atty. Donald E. Kelley quoted the priest as saying: "My lips are sealed. I have a sacred obligation by which I must abide even if it means my life."

Kelley refused to identify the priest. He said the churchman "asked that he not be named and I respect that confidence."

The confessional is a procedure in the Catholic Church by which a member of the faith can confess his erring ways to a priest in confidence.

The U. S. attorney said the priest promised to relay a message that partial return of the money would not absolve the robber of "criminal responsibility."

"I hope now that he will decide to clear his conscience entirely by coming to the proper authorities," said Kelley.

West Point General Objects To The Film Aiding RC Church

Brig. Gen. Herbert C. Holdridge wrote a letter to the superintendent of the U. S. Military Academy at West Point, N. Y., about the film, *The Long Gray Line*, saying:

"Along with a considerable group of West point graduates I witnessed this picture at Columbia Studios, and became physically nauseated, for it constitutes one of the most diabolical pieces of Roman Catholic propaganda that it has been my ill fortune to see. It is on a par with that of Conrad Hilton, Roman Catholic, who has distributed broadcast a choice bit of propaganda showing Uncle Sam in his red, white and blue dress, on his knees to 'God.' Whose 'God?' Why, the God of the Vatican, to be sure, who else? And thus, since they hold the pope to be vicar of God in earth, he places our nation on its knees to the pope. It is similar to that other piece of propaganda, another brochure entitled 'Mary, Queen of America.' These two bits, taken in connection with the openly-declared purpose of the Vatican to 'Make America Catholic,' points the way to the subservience of West Point, and thus the Army at large, to this same 'Queen of America,' raised to her exalted position by an Italian politician, the pope, seated in the Vatican.

"I do protest vehemently against this sacrilege of our freedom of religion as stated in our Constitution, and against the 'Long Gray Line' itself. If you will regard the picture objectively you will note that it depicts West Point as nothing but another parochial school, slightly lower in rank than Notre Dame . . . It is a dastardly deed to present this story to the people of the United States, to distort the meaning of West Point."

—The Churchman April 15, 1955

Is The Bible Alone Enough?

By W. S. BOYETT

Do Christians today need something in addition to the Bible to lead them in the way of righteousness? It is claimed by the Catholic Church that, since Jesus Christ himself did not write any books of the Bible, the Bible is an insufficient guide. I have recently heard a Catholic Priest in a radio sermon, affirm that one could read the New Testament through and he would never find a place where Jesus Christ ever commanded anyone to write anything in a book. Is this claim true? Let us notice Rev. 1: 10-11: "I John . . . was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, WRITE IN A BOOK and send it to the seven churches." Here is a command from the voice that John heard behind him, a specific command to write what he saw in a book and send it to the seven churches. This voice was Jesus Christ himself. In fact John introduces his book with these words: "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and KEEP

THE THINGS THAT ARE WRITTEN THEREIN: for the time is at hand." (Rev. 1: 1-3). Note the things said by John: He says, that this is the Revelation of Jesus Christ, which God gave to him to make known to his servants. This is exactly in agreement with what Jesus taught. He said: "My doctrine is not mine own, but his that sent me." (Jno. 7: 16.) John affirms that this revelation was given by God to Christ and that Christ was making it known to his servants through John. Then he pronounces a blessedness upon everyone that keeps the things that are written in the book. In the 11th verse he tells us that Jesus Christ, who is giving him this revelation, commanded him to write what he saw in a book and send it to the churches. Seven times in the next two chapters we have the expression: "Let him that hath an ear, hear what the Spirit saith unto the churches." How were the members of these seven churches to hear the words of the Spirit? It is obvious that they were to hear his words through what John had written in the book and sent unto them. For a man to say in our time that there is no place in the New Testament where Jesus ever commanded anyone to write anything in a book is to betray a dreadful ignorance of the teachings of Christ, and to render himself unfit to pose as a teacher of the word of God.

Paul affirmed that what was made known to him by revelation, he wrote down that others might read it and understand his knowledge of the mystery. He said: "For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles, if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." (Eph. 3: 1-5). Did Paul here do something that he had no authority from Christ to do? If men are not to be guided by what is written, then for what purpose did Paul write to these Ephesians?

Jesus Christ himself shows his respect for what was written. When he was tempted by Satan in the wilderness he put him to flight with what was written. Three times he cited the scriptures to Satan in order to show his regard for what was written. If any man ever had the authority to set aside the Scriptures by his own traditions, it was Jesus Christ; but this he refused to do. On the contrary he honored the Scriptures all his life, and fulfilled them before one jot or title was removed, just as he said he would in Matt. 5: 17-18.

A determined attempt is made by the Catholic Church to bind upon us today the traditions of men. We are told that without traditions we have no complete or sure guide in matters religious. Such pas-

sages as 2 Thess. 2:15; 3:6; 1 Cor. 11:2 are cited as though they proved the Divine approval of tradition. It is true that the word "tradition" appears in these passages, but why not consult these passages to learn to what the word has reference. This we purpose to do. Notice 2 Thess. 2: 14-15: "Whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the tradition which ye were taught, whether by word, or by epistle of ours." The word tradition here refers to something that they had received from Paul and his co-laborers and not from some man that was not inspired. This is shown by the next passage taken from the same epistle chapter 3: 6: "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 they received of us." From whom did they receive these traditions? It says most plainly that they received them from "us", meaning Paul and his fellow-preachers while they were at Thessalonica. Let us notice now the passage in 1 Cor. 11: 2: "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you." Will you please notice that what Paul here calls traditions, he says he delivered to these people at Corinth. What did Paul deliver to them? Was it something in addition to what we have today as the written word? Let Paul answer this question from this same book, yea, even the same chapter. In verse 23: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body which is for you: this do in remembrance of me." Is it possible that a man's mind might be so blinded that he could not see the connection between these two passages in the same chapter? In verse 2 Paul affirms that they were holding fast the traditions even as he had delivered them to them. In verse 23 he affirms that he delivered to them that which he received of the Lord, and in verse 24 he tells them that that which he received of the Lord and delivered to them was "that the Lord in the night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." Hence the traditions, that Paul affirms in verse 2 to have delivered to them, included the instructions concerning the Lord's Supper. Was this something different from what was recorded in any part of the scriptures? Do we have to depend on tradition and not on the written word for knowledge about the Lord's Supper? A look at Matthew, Mark and Luke will show that this very thing that Paul calls tradition is recorded in each one of these gospels. Thus the tradition which Paul delivered was the same as what was written in these gospels,

therefore, the traditions delivered by Paul was not something in addition to the written word.

The word "tradition" appears in the New Testament 13 times. It is a translation of the Greek word "paradoxeis". The King James translators use the word "ordinance" in 1 Cor. 11: 2, but in the margin place the word "tradition." The Greek word here is identical with the one used in all the other passages. We have already noticed three of these passages, and they are the only ones in the New Testament where the word appears in a "good sense". These are the only ones that are ever cited by those who try to bind traditions upon us today. I want to read to you the other passages where the word appears, and I think that it will appear why these other passages are not referred to. We will make one exception and that is the reading of the two parallel passages in Matthew and Mark. We will read only one of these: "For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders . . . And the Pharisees and the scribes asked him, Why walk not the disciples according to the tradition of the elders, but eat their bread with defiled hands? . . . Ye leave the commandment of God, and hold fast the tradition of men . . . making void the word of God by your tradition, which ye have delivered: and many such like things ye do." (Mk. 7: 3, 5, 8, 13). And now the next such passage: "For ye have heard of my manner of life in time past in the Jews religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jew's religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." (Gal. 1: 13-14). Being zealous for human tradition made a persecutor of Paul. The same is true today. The only place today in the world where the doors of the churches are being closed, except in communistic countries, is in those countries where the people are bound by papal tradition. Now the other passage: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the TRADITION OF MEN, after the rudiments of the world, and not after Christ." (Col. 2: 8). When all the passages in the New Testament are added together we have the following. Three times the word "tradition" refers to what is written in the New Testament. Ten times it is used of the tradition of the elders and of the tradition of men, against which we are warned to beware. Any discussion of the word tradition from a New Testament standpoint that avoids ten of these thirteen passages is an obvious effort to deceive. Nothing that we do in worship to God today that pleases Him, comes from tradition. We do not meet on Sunday because tradition so teaches, but because the Bible so teaches "Upon the first day of the week when the disciples came together to break bread" (Acts 20: 7). The Sabbath of the Old Law has no part in the church today.

Constantine or no other man changed the Sabbath. Christians were meeting on the first day of the week 200 years before Constantine was born.

A Catholic Friend Takes Us All On

908 Park Haven Lane
Memphis, Tennessee
April 15th, 1955

Voice of Freedom

P. O. Box 5153

Memphis 12, Tennessee

Gentlemen:

Off and on for several years, anti-Catholic booklets and publications identified with the Church of Christ have been sent to me. Some of the senders are known and others unknown. It now appears that someone has entered a subscription in my name for the VOICE OF FREEDOM, since the February and March issues have been received direct from the publisher.

This publication seems to be conducted on a somewhat higher plane and with more dignity than others that could be named. I am glad that this is so because of holding a special high regard, respect and fondness for its editor, Dr. G. C. Brewer. (Dr. Brewer would not recall me, however.)

There is no objection to receiving this material, though to be honest, I do wince sometimes at some of the things these writers, in their ill-advised zeal, have to say about my religious faith. If the senders of these publications are interested in the salvation of my soul, then there is a debt of eternal gratitude, for I too am interested in the same thing. I would like to hope that their daily prayers are offered for the same intention.

Since the VOICE OF FREEDOM is being received without my solicitation, I am assuming the privilege of commenting upon its contents. It is trusted that due consideration will be allowed for my clumsiness and lack of ability as a writer. Furthermore, it is not my intention or desire to monopolize the pages of your publication. You have my permission to use all or any part of what is said here; however, that is not the purpose of the following remarks. Rather, what is said here is my personal feeling and reaction to the contents of your paper. I am NOT the Catholic Church and do not wish to be quoted as such . . .

From reading the VOICE OF FREEDOM, the Vindicator and the various pamphlets by DeHoff, Cogdill, Fuqua, Bales and Harper and a host of others, the impression is gained that the Catholic Church must be wiped from the face of the earth, and soon, else we will all perish. The February VOICE OF FREEDOM carries a letter by R. E. Cornes which closes with this ominous statement: "I am convinced that Romanism and not Communism is our real threat". A booklet by E. R. Harper says that if certain favorable conditions avail themselves, the Catholic Church "can be defeated" in twenty-five years.

Well, with conditions changing as they do, Harper may yet find them to his liking. But, let's assume that those conditions prevail as of today and his "twenty-five year plan" gets under way tomorrow. Just as voters wish to know how they will be affected by any change in legislation, Catholics I'm sure will wish to know what is in store for them after their "liberation". Hence, some questions:

1. Have you a school-building program?

In a recent speech, President Eisenhower stated that 240,000 public school classrooms were urgently needed to accommodate present enrollment. How then do you propose to take care of the 3,185,238 pupils enrolled in Catholic Elementary schools alone (at no cost to the tax-payer)? This was the enrollment in October, 1954. Of course, there is also the enrollment in Catholic high schools, colleges and universities to be considered. The law says that these children must go to school you know.

2. Have you a hospital-building program (at \$10,000.00 per bed)? Most every hospital in the U. S. has a waiting list of men, women and children in serious need of hospital care. In 1954, 783 Catholic hospitals in the U. S. (and these figures are incomplete) treated 4,425,190 in-patients and 3,668,408 out-patients. These patients were not all Catholics by any means. Have you some inducement to offer men and women to enter nurses training to replace the thousand of nuns and brothers now dedicating their lives to caring for the sick, the lame and the blind? Nurses are becoming harder to get and more expensive to train all the time.

3. Have you given any consideration to the Catholic institutions that care for mental cases, un-wed mothers, and delinquents? How about the homes for the dope addicts, alcoholics and worn-out prostitutes? How about the orphanages and the trained help that they require? God loves these unfortunate people and demands that they be cared for. There are approximately 500 such institutions in the U. S., and in a number of them the percentage of Catholics is surprisingly small.

4. So far, I have only the U. S. A. with its 30,000,000 Catholics in mind, but the Church is not quite so local. There are 450,000,000 of us (give or take a few million) scattered over the face of the earth in most every climate, race, color, language and dialect known to man. What are your plans for taking care of our spiritual needs? Can your ministerial schools turn out enough men, and soon enough, to handle this greatest of all needs? Only about ten per cent, maybe fifteen per cent of us, speak English. Several million can neither read nor write in any language, (Most of us will, however, understand "Pater noster qui es in caelis . . ." and, "Dominus vobiscum" when spoken.)

5. What will you do with the priceless paintings and sculpture in the great

cathedrals? The ageless manuscripts and sacred vessels? What of the Holy Shroud on the altar of the church of Turin? You doubt its authenticity, of course, but will you remove it? E. R. Harper would be a good man for that job.

These are but a few of the many facets of the Catholic faith and are as much a part of the Church as her dogmas and creeds. Not a single one of the functions independently and, far more than money and physical effort are required for their operation and maintenance. These are but a few of the "threats" to humanity from which the VOICE OF FREEDOM and its most eloquent speaker, the editor, is dedicated to free the world. Kyrie eleison! Christe eleison!

J. H. Hunter is not sufficiently familiar with his subject to make a good case of the circular sent out by the Scapular Society. That what he does not understand is therefore not true, is an erroneous premise to begin with. The people to whom the circular was directed had no such difficulty. The scapular is not a talisman or charm against accidents, evil and the punishment of hell. The promise that one's soul is preserved from hell presupposes a sincere disposition on the part of the wearer. On occasion, I wear a scapular medal, but if I did so and presumptuously thought my salvation secure despite any and every sin committed, hell would surely be deserved and attained.

But, let's see if Catholics are the only people given to "superstitious nonsense" which Hunter so expertly leads his readers to believe. Being related to dozens of members of the Church of Christ and having lived among them all my life, I know more of them by their first and last names than many of your ministers do. Not only was a great part of my early religious training in your church (and I'm still proud of it), but three of my public school principals were ministers of the Church of Christ (they were from Freed-Hardeman). If recollection serves correctly, ninety percent of my teachers were likewise members. With Mr. Hunter I can match superstition with superstition, and then some. Let's look at one or two.

Two very fine Christian maiden sisters, militant members of the Church of Christ, protected themselves from lightning by placing an onion behind the clock. These women were not "hicks" by any means. They were intelligent and managed their property exceptionally well. Eventually, they died, not from being struck by lightning but from old age. (I'd like to see Mr. Hunter do a take-off on that.) Further, I can name members of your church who have more concern over breaking a mirror on Friday the thirteenth than over breaking some of the Ten Commandments. Have you ever heard of inducing rain by hanging a dead snake on a fence?

Since membership in the Scapular Confraternity is not even compulsory for Catholics, I fail to see where J. H. Hunter or the VOICE OF FREEDOM is justified in hold-

ing, much less in expressing, an opinion on the subject. Personally, I prefer to consider the boy's escape from the machine gun (or guns') bullets as miraculous. Many such incidents happened in the recent wars. Equally as astounding escapes have been attributed to the powers of a rabbit's foot, an Indian-head penny, a French girl's garter and a deck of playing cards. If the soldier ridiculed by Hunter says that the Scapular saved his life, who's to say that it didn't? Certainly not J. H. Hunter.

Your objection (and that of J. H. H.) to the Scapular is, of course, because of its connection with devotion to the Virgin Mary (not compulsory) which I have not the slightest intention or desire to see you adopt. Catholics unashamedly honor the Blessed Mother and we believe it is pleasing rather than offensive to God. Let's look then at some parallels which the VOICE OF FREEDOM and most every one accepts without comment or ridicule.

We in America erect statues, monuments and plaques in honor of politicians, national and military heroes, athletes, race horses and dogs. We set aside two days a year (two of the Lord's days at that) to honor our mammas and papas. Just recently, according to a full page ad in the *Commercial Appeal*, it was "Old Crow Week" in Memphis, with pictures of Daniel Webster and Henry Clay paying tribute to "This Great Bourbon Whiskey". Reporters recently outdid themselves to be the first with pictures of a famous "body" with her skirts blown above her navel (all prearranged with blowers beneath the sidewalk and focussed cameras).

All this, and J. H. Hunter and the VOICE OF FREEDOM ridicule Catholics for their love and respect for the Mother of our Lord. He should at least have had the good taste to say nothing. All the honor of the centuries lumped into one great gesture towards the Blessed Mother would be microscopic in comparison to the honor paid her by God when He chose her as the one woman in the world worthy to give human nature to His Divine Son.

Yes, the wearer of the Scapular understands it, though he be an illiterate rag-picker. But they all are not illiterate. In the city of Memphis, as well as every other city, there are Scapular wearers who, by their very position and prominence in government, industry, education, law, medicine, banking, engineering, farming and social standing, proves that there must be something . . . at least, SOME LITTLE SOMETHING . . . about the Scapular that J. H. Hunter has missed. Hunter gives his readers the impression that they are easily identified as drooling idiots.

If it was H. McKerlie's intention to misinform his readers concerning celibacy of the Catholic priesthood, he did a magnificent job. He builds up the point in the minds of his readers that Catholics believe an unmarried clergy is commanded by God and then he expertly proves from the Bible that this is not true. He further misleads and misinforms his readers by what he fails to tell. Christian charity

prompts me to hope that the man just didn't know any better.

Celibacy is not a precept of divine or natural law. It is NOT a dogma of the Catholic Church. It is a disciplinary law of the Western or Latin Rite Church. It can be dispensed with overnight, wholly or in part, by the Pope. Furthermore, married men have been ordained priests; in fact, one as recent as since the end of World War II in Germany.

A celibate priesthood is founded on the Church's estimate of a more perfect following of Christ in her clergy. Virginity and chastity are praised by our Lord himself. St. John, in Revelations, speaks with great enthusiasm of this state. St. Paul calls it a "higher state" regardless of to whom he was speaking. It is not impossible, although writers like H. C. Lea and G. G. Coulton take special delight in gathering together scandals of past ages when clerical morality was at a low ebb, in order to prove that celibacy is an impossible burden on Catholic priests. Your writers quote them copiously. Anyone reading the daily newspapers knows that the non-Catholic married clergy of the U. S. is not without its scandals.

Celibacy is not unnatural. I have read that it was admired and voluntarily practiced for ages in Greece, Rome, Gaul, Peru . . . even among pagan nations. To say that a priest should marry in order to teach religion more efficiently (which many Protestant ministers say) is just about as sensible as saying that a doctor should taste all drugs before prescribing a remedy for a patient.

McKerlie's comments place me in the peculiar position of defending some good Christian people in the Church of Christ who choose to remain unmarried. He says that St. Paul's words could not have been meant for Catholic priests since none were present when the words were spoken. Well, now that's a good one! By McKerlie's reasoning, I am not obliged to obey the Ten Commandments because it can be proved that I was elsewhere when they were given.

Personally, I feel that Father Smith should have said more in his instruction on celibacy to the inquirer Jackson (Book "Fr. Smith Instructs Jackson" by Bishop John F. Noll, quoted by McKerlie). He should have made it a little stronger, possibly as:

"In the first place Mr. Jackson, understands that one cannot be forced to become a Catholic priest. If he desires to be one, however, he must comply with certain rules of the Church, one being that he must remain unmarried and chaste. This is the same as if he were joining The Stock Exchange or a Country Club; there would be certain rules and regulations to be followed."

"If, after becoming a priest he decided that the price of celibacy is too high to pay and he desires to marry, he can and sometimes does, turn his collar around, so to speak, walk out the front

door and get married . . . once, twice or as often as he chooses. Contrary to popular opinion, it is easier to get out of the priesthood than it is to get in." "Once married, he can no longer offer mass in a Catholic Church. If he wishes to remain in the ministry, he can usually find a welcome mat with a number of Protestant denominations. Or, he may find himself in great demand by various sects as an anti-Catholic speaker telling of his 'ESCAPE FROM ROMANISM.'

"Some ex-priests establish a new church to their own liking (to heck with the one our Lord established on the Day of Pentecost), just as the Campbells, Mrs. Eddy, Arius, Father Divine, Judge Rutherford, William Miller, Henry VIII, Luther and 250 others did."

But, enough of that. If anyone has an objection to celibacy in the Catholic Church, I should think it would be her priests. Certainly not H. McKerlie.

The comments of Luther W. Martin on Papal Infallibility are in the same category as those of the other contributors to the VOICE OF FREEDOM. I know objections to the Doctrine of Infallibility and the Catholic Church in general which Martin has never heard of and which he and the VOICE OF FREEDOM could never think of for themselves. Why? Because I am a Catholic. Happily, I also know more things in favor of it than they do, for the same reason. But, let's consider for a moment the claims of others to the same thing.

I have heard your editor, Dr. Brewer (truly, a magnificent speaker) explain and interpret the Scriptures to the minutest detail, dozens and dozens of times, as well as a number of the other ministers of the Church of Christ. How do you know that Dr. Brewer is correct? If he is positive, then he's claiming infallibility. Does he claim that the Holy Spirit is guiding him and preserving him from error? If so, he is claiming exactly what the Pope claims, only the Pope claims it under much more limited conditions and with much greater interest at stake.

Infallibility has never been claimed by any Pope to the extent that it was claimed by Alexander Campbell and his father. No Pope has ever claimed to have founded the "True Church of Christ" which was so miraculously discovered by the Campbells in 1809, some 18 centuries after Christ had done it once and for all. (See World Almanac or any Encyclopedia.)

Dr. Brewer will not admit to infallibility, but he most certainly will not admit to any possibility of error in his interpretation or explanation of the Scriptures. His own fellow ministers consider him an "Authority" on the Bible. In editing the VOICE OF FREEDOM, he is "infallibly" correcting the "errors" of Catholicism by his own admission. Could I be a sincere member of your editor's church, the Church of Christ, and still hold to my private belief that "This is My Body" actually means "THIS IS MY BODY"? Why not?

The article by Weldon James taken from

the *Louisville Courier-Journal* bearing the title "Religious Freedom Still Unknown in Franco Spain" could have been written without James ever having gone to Spain. Your editor used this article because it offers some "cold comfort" as James calls it, and faint hope that dissension in Spain among clerics and between Clerics and Franco will have a weakening influence on the Church.

This article proves only one thing; Catholics in Spain and the world over act pretty much like other people the world over. They have their preferences and prejudices; they squabble among themselves and call each other names; they have their political favorites and they all like to be on the winning side. In general, Catholics can and do have opinions of their own, just like other people. Had Weldon James gone to Fort Worth, Texas, he could have found everything that he wrote about in Spain . . . complaints against the government, jealousy among the clergy, suppression of free speech and the press, name-calling and excommunication . . . and, of all places, in the Church of Christ. When we travel several thousand miles to dig up some dirt on our neighbor, or go to the trouble to publish it, it's funny how these same things have a habit of happening right under our noses and among our own people, isn't it?

I have followed Brother E. C. Fuqua of Fort Worth and his "Vindicator" off and on for a long time. He says in the February issue that our government is controlled by the Pope in Rome. (I don't blame him for complaining if that is true.) He says that his Brethren of the sister churches of Fort Worth are trying to "order" him out of the church (excommunicate?). They are boycotting the Vindicator and his other works. A direct quotation is "I doubt if there is a Catholic priest who would lend his hand to destroy the Vindicator as can be seen in some brethren." He is calling his Brethren mean and ignorant and accusing them of "preacher-jealousy" and "brotherly persecutions". To quote again: "An elder who will not be taught the truth, but who will 'cast out' a member for disagreeing with him, is another Diotrephes; and the worst thing is, such an 'Elder' thinks he isn't one!" (emphasis his).

The *Commercial Appeal*, March 17th, printed a column by Fulton Lewis, Jr. Madrid, March 16th, dateline, with the caption "Franco Powerful Friend of the West." I have the article if your editor would care to use it in the VOICE OF FREEDOM. However, I will skip Lewis' favorable remarks about the Church in Spain and quote one paragraph.

"And there can be no doubt that Gen. Francisco Franco does operate a form of 'polite state', although I have not myself seen any evidence of it. But what I have seen and heard here has convinced me that his dictatorship, although firm, is benevolent in character and the only people who get into trouble are those who go out of their

way to look for trouble." (emphasis mine)

Your editor answers a question by Carl Schmidt who asked, "Why do you hate Catholics?" The reply, in effect was, "We do not hate Catholics. We love them and want to teach them the Truth". Why then is this same "love" not shown for other denominations?

From actual experience and personal knowledge, I can state that there is at least as much, if not more, compatibility and agreement in the teachings of your church and Catholic teaching than there is between your and, say for instance, the Unitarians, Methodists, Adventists, Baptists, Jehovah Witnesses, Presbyterians, Episcopalians, Lutherans and Christian Scientists.

To bring it to a local level, the above-mentioned faiths are but a few of those represented in Memphis. Included in these few are some who deny the very basis of Christianity, the DIVINITY OF CHRIST. There are those who attempt to look and act like Catholics in their worship and use the Church's liturgy up to the Consecration, but wish to be known as "Protestants." There are those who in the past few years have adopted white starched tabs on their collars, effecting the "Roman" look, and appearing in stoles and chasuble. (It's amusing sometimes how some of them get their colors crossed with the liturgical season.)

Among these faiths are some who deny the existence of Hell. Some within the same denomination hold their private opinions on the reality of both Heaven and Hell. Some deny that baptism is necessary and others say that it is essential to salvation. Some believe their's is the True Church established by Christ and others maintain that it really doesn't matter to what church you belong. I personally know one minister of a leading denomination who refused to perform a marriage ceremony for a couple, one party of which was divorced and whose former partner was still living, on the grounds that it would be adultery. This same minister was gracious enough, however, to recommend a fellow minister of the same faith who had no such objections.

Would it not appear then that your editor Dr. Brewer is just a little prejudiced and discriminating in his great "love" for Catholics? (For years, few people ever read the box scores of the St. Louis Browns except when they played the Yankees.)

Your editor, having lived his three-score and ten years, says that he must eventually "lay his pen down" and that an "efficient anti-Catholic writer" must be found, for "the VOICE OF FREEDOM must not die with its present editor." He suggests Luther W. Martin as a possible choice. With this, I heartily agree, for L. W. M. is showing great promise.

At first thought, I had in mind to suggest Brother E. C. Fuqua of Fort Worth, since his every line literally drips with bitterness, venom and hate. Brother Fuqua, however, for reasons mentioned above, is

out of the question. Besides, he too will soon be waiting to hear "Well done, good and faithful servant. . . ."

Yes, Luther Martin is the logical choice, and may our Blessed Lord, in His Infinite Wisdom, guide his pen.

Pax Domini sit semper vobiscum,
Byron C. Cox

May 17, 1955

Mr. Byron C. Cox
908 Park Haven Lane
Memphis, Tennessee
Dear Brother Cox:

Your letter addressed to the VOICE OF FREEDOM, dated April 15, 1955, came to us in due time. We acknowledged the letter in a note to you at the time it was received. We told you in that note that we would publish your letter in the VOICE OF FREEDOM. We are now preparing the manuscripts for our June issue of the VOICE OF FREEDOM and your letter is now up for reply. This is the reply that will appear in the paper following your letter.

We are publishing this letter not because of the compliments you pay to the editor though these are gratefully acknowledged; nor are we publishing the letter because you speak for the Catholic church. You disclaim this and we know that the Catholic church will not recognize you as its representative nor allow you to speak in any "official sense." Those who have the authority to speak for the church are not so ready, we find, to engage in controversies with those who oppose their traditions and doctrines. We are publishing your paper, however, because it makes the same arguments that the Catholic church does make and these arguments no doubt seem convincing or even conclusive to you. We know that many others may be influenced by these arguments, if not convinced. We will try to show you personally wherein you are wrong, as well as to counteract the influence of your arguments on the minds of others.

With these words of introduction and explanation we come to the points you make.

I

You seem to think that the VOICE OF FREEDOM, its writers and colleagues would like to destroy the Roman Catholic church and you attempt to point out the institutions, charitable and otherwise, that would be removed if we should destroy the Catholic church. You ask what we would do with the sick who are cared for by Catholic hospitals, the homeless children that are cared for by your orphanages and what we would do with the hundreds of thousands, yes millions of students that are now attending Catholic schools.

In reply to this, please allow us to assure you that none of us wish to destroy the Catholic church in the sense in which Communism destroys Catholicism and enslaves people. The VOICE OF FREEDOM may at least speak for itself and it believes it voices the sentiment of others who are engaged in alerting the people to the threat to our freedom that Roman Cathol-

icism presents. We do not wish to destroy Catholicism by force, neither do we desire to deprive the Catholics of any of the freedoms that we all enjoy in the United States. We do not intend to try to prevent their building church buildings, charitable institutions, conducting schools and doing all the things that they are doing now. We believe in the Constitution of the United States and we are fighting to preserve the freedom that is guaranteed to us by that instrument. As long as this freedom exists, Catholics may peaceably live in the United States and continue to carry on the work that they are now doing. In the reverse of this, we know that Roman Catholicism does not believe in freedom and if the Roman Catholics were in power in this country we would have no more freedom than the people have in Spain or Italy or Portugal, or Colombia. We do not want to destroy the Catholics nor rob them of their freedom, but we know from their history and from their past practices as well as from their "official and infallible" declarations that they do not believe in the separation of church and state and they do not believe in our free schools nor in our religious freedom. This has been shown in the VOICE OF FREEDOM many times already and it will be shown in other articles even in this issue of our paper.

In addition to alerting our people to the dangers and exposing Catholic falsehood and propaganda in order to preserve our freedom, we do desire and work and write and preach and pray to convince the millions of honest Catholics that they are wrong in their religious views and that they do not have freedom to read, believe, think and decide for themselves. We would like to convert these people to true New Testament, non-denominational Christianity. If we could turn the schools and hospitals and other institutions into the hands of people converted from the domination of the hierarchy to the amicable principles of Christ they could still operate these institutions if free from sectarian and political domination. In fact, is this not exactly what Mr. Emmet McLoughlin has done with his hospital out in Arizona? Mr. McLoughlin's piece entitled "From Priest to Citizen" was published in our pages a few months ago. He is also the author of the "People's Padre." If a priest is not a citizen, we would just like to make citizens out of the priests and turn the institutions into American institutions, as well as Christian institutions.

If you are as good a thinker and reasoner as your efforts in this letter seem to indicate that you try to be, we believe that you can see this point.

II

Your next point has to do with the writing of Mr. J. H. Hunter. You spend some two or three pages discussing the point made by Mr. Hunter with reference to the scapular. We believe that Mr. Hunter's writings speak for themselves and that he needs no defense from us. We published one chapter from his book entitled "The

Great Decision". It is published by Evangelical Publishers, 366 Bay Street, Toronto 1, Canada. Mr. Hunter may be reached at that address and he also publishes a paper and our advice would be to contact him if you think you can point out errors that he should see and be willing to correct. Before you or any other reader of our paper gets into connection with Mr. Hunter, we would advise that you read his book. He has about nine or ten chapters in the book which consists of 126 pages and we pronounce the book excellent and the chapters a very devastating expose of Catholic error on many points.

In answer to the habit of wearing the scapular and believing that it will bestow benefits and protect the wearer from injuries and even from "eternal fire", you mention a number of superstitions and tell of the foolishness that some people indulge in and think that these are on a par with Catholic belief in reference to the scapular and other sacramentals. Your logic here is not worthy of a reasoner. Suppose that all that you say about Protestant superstitions and about their wearing a talisman such as a rabbit's foot and about nailing a horse shoe over the door or hanging a dead snake on a fence, etc. is true and that it is just as foolish as you say it is, what does that prove? To us this proves that the Catholic practice is on a par with this superstitious nonsense. If so, you haven't complimented your practice, much less convinced us that it has any virtue. Do you want to take the position that two wrongs will make a right? And that the foolishness of Protestants fully justifies the same type of foolishness in Catholics? This certainly should answer your whole point without further elucidation.

The editor of the VOICE OF FREEDOM has heard of these superstitions among various people about all of his life. However, he was not allowed in boyhood even to mention such a thing as a "good luck piece" or to say that certain things would bring benefits and other things would bring bad luck, such as a black cat crossing the road in front of one. The editor's father called all these things nonsense and the editor hasn't yet found a better word to apply to these superstitions. He heard about them and knew some people that would more or less attach significance to some of these things. However, most of those with whom he has been acquainted through life regarded these things superstitious and as traditional "old sayings" and even though they pretended to observe them or some of them, the editor never thought any of them sincerely believed that there was any kind of mystery or mystic protection or divine promise connected with any of these things. "Old Crow Week" is just a manifestation of the type of fun-making that people usually engage in with reference to these superstitious sayings and signs. At least this has been the feeling of the editor of the VOICE OF FREEDOM through all the years he has lived.

In contrast with this, the Roman Catholics contend that these things had a di-

vine origin. They are supernaturally revealed and they are, therefore, placed before the people as having a providential value and the promise of a heavenly messenger and intercessor. The scapular was given by the "blessed virgin" to "St. Simon." It is known as her "scapular of promise." The scapular has been "thrice confirmed" by popes and the Catholics claim is that the scapular has been the instrument of many miracles! Have you ever heard of anybody's thinking that a rabbit foot could perform a miracle or a mule shoe could restore a sick person to health? Or a four leaf clover could save a soul from "eternal fire?"

We wonder if you can't see from this that you have not found a parallel to your scapular in anything Protestants do? And we wonder, also, if you are not logical enough to see that superstition among Protestants doesn't prove that Catholic false claims are correct?

III

Your strictures on H. McKerlie should probably be addressed to him also. He lives in Toronto, Canada. We believe his street address was supplied in the paper that carried his article. If not, it may be easily obtained by a telephone call to the editor. Do you mean to say that rulings made by the pope are not approved of God? You do say that "celibacy is not a precept of divine or natural law." We do not believe that McKerlie argued anything different from that. If what the pope orders is not of divine authority, then you admit that much of the teaching of the Roman Catholic church is simply the doctrines and commandments of men. Our Lord says that such worship is vain worship (Matthew 15: 9). You may find that you are able to agree with McKerlie instead of refuting him.

IV

You next take on Luther Martin and argue against his points about the infallibility of the Pope. Your statement that you know more both for and against this doctrine than does Martin and the VOICE OF FREEDOM because you are a Catholic is a characteristic assertion of Romanists. Their specific and seemingly universal assumption is that no one who is not a Catholic can know the truth, whether it is either good or bad, about Catholic teaching and practice. We sincerely doubt that you know anything about this doctrine that we do not also know and that we could produce from books that have been written by Catholics and non-Catholics. We even know when the Pope was voted infallible, we know how many delegates were present, how many voted for it and how many voted against it and we have published this in the paper and given the names of the two men who stayed to give their negative vote orally in the presence of the Pope.

However, we have never agreed to submit to the papal authority and you have, and in that respect we admit you have a relationship that we do not know and

never expect to enter into. Your argument, however, trying to make the doctrine of infallibility seem reasonable is the weakest one that you have put into your paper. You try to illustrate it by using the name of the editor of this paper. Here is a sentence that seems astounding in your letter. "Dr. Brewer will not admit to infallibility, but he most certainly will not admit to any possibility of error in his interpretation or explanation of the Scriptures." Your first clause states a truth but the rest of your sentence contradicts it. You have Dr. Brewer denying infallibility and at the same time claiming infallibility! On this point we may say what you said about your knowledge of Catholic teaching. We believe that we know more about this than you can ever know. Dr. Brewer admits the possibility of error in anything he does or says. He has never claimed exemption from mistakes or errors in preaching or writing or praying or practicing Christianity. He believes that statements of the Holy Scriptures are correct and that insofar as the matter of being saved is concerned, they need no explanation or interpretation. They simply need to be presented, preached, published and spread abroad. Passages that are symbolic or that are difficult may need to be explained, but anybody who attempts to explain the passage must not make an explanation that the language itself would not allow or that the teaching in any other passage of Scripture would cancel out or contradict. Observing these principles and honesty searching and investigating into all that has been revealed on a point will safeguard a man against violent perversions or errors. But this editor has never claimed infallibility for his explanations nor has he ever read anything from a non-Catholic commentator that would indicate that that commentator thought of his explanations as infallible. This is a claim that belongs to the Catholics and we believe that it is not only unscriptural and anti-scriptural, but we believe that is a blasphemous presumption. Gregory, The Great, was the first man probably in history to call this kind of an assumption *blasphemous* and *diabolical* and to call the man who assumed to be the "universal bishop of the church" anti-Christ. Have you ever read the letters of Gregory, The Great, to John, The Faster, of Constantinople? Since you claim to know all about the pros and cons of the assumptions of the Pope, no doubt you know what Gregory said. Incidentally, he is "Saint" Gregory to you, "Lord Byron"

V

You take a passing shot at what Weldon James wrote in the *Louisville Courier-Journal* about Spain and you follow the practice of the Catholics of simply denying and denouncing what anybody says without proving that it is incorrect. You state that he only proves that Catholics in Spain are about like people all over the world. You are both wrong and right in this. If you had said they behave as Catholic people have always behaved all over the world

and then put in the exception of the United States and other countries that are not dominated by Catholics, you would have told the truth and your utterance this time would have been infallible. The story about Spain and the lack of religious freedom there and even of the concessions that the United States Government has made to the Catholic church in reference to mixed marriages is too well known for us to spend time on this point.

You think that conditions in Fort Worth among some Gospel preachers including E. C. Fuqua and some of his opponents would be parallel to conditions in Spain. But this is like your other supposed parallels. It is what doctors call sometime a "false positive." Conditions in Fort Worth may not be what they should be, but if anyone in Fort Worth had the authority that the Catholic church has, these men would be denied the privilege of differing with each other and of presenting arguments and evidence in support of their various claims! Controversies among Christians may not be what they should be, but at least they are in evidence of freedom. When a man is free to believe the truth, he is also free to believe error unless he has the disposition and the ability to investigate and find error by his own decision.

VI

You take up our statement to Carl Schmidt that we "love" Catholics and ask why we do not show the same "love" for other denominations. This assumes that in opposing Catholic error, if the opposition is based upon love, then the same motive would lead us to oppose and condemn error among other people. In this you are entirely correct! And we have book, pamphlets, printed sermons and editorials to prove that we have been showing the same type of love for other denominations for 10, these many years. We still oppose error whenever we find it and wherever we are convinced that people are deceived or are victims of error. We are glad, too, to allow anyone else the same privilege of pointing out errors in us. That is why we publish such letters as the one from you.

It is true that the VOICE OF FREEDOM is not combating or pointing out Protestant error because this paper is dedicated to exposing certain errors and certain dangers which all non-Catholics recognize as *error* and as *dangerous*. We therefore desire and solicit the cooperation of all non-Catholics in contending for the things upon which we are in agreement as against Roman Catholicism and Communism. Do Roman Catholics *hate* the Communists? If you think the Catholics can oppose the Communists in love, why may we not in like manner oppose the Catholics in love? This we try to do and if we are not deceived in our own hearts we have no hatred for anybody, nor are we prejudiced on any point.

VII

You go wider of the mark, my dear Friend, when you assert that there is more

similarity between churches of Christ and the Catholic Church than there is between churches of Christ and the Protestant denominations than you did even when you tried to attribute to Dr. Brewer's infallibility!! How you could ever get the idea that there is any similarity between churches of Christ and the Roman Church is beyond our poor imagination. There are differences between the various Protestant denominations; yes, and churches of Christ may differ in one respect from all of them. But they all *unanimously* oppose an authoritarian church. They universally agree that we should have religious freedom. They, with possibly a few exceptions, all contend that we should have separation of church and state. Every denomination, however, has some sort of organization. Each one has some type of head and some earthly headquarters. But no Protestant denomination is equal to the Catholic church in its organization and machinery. Perhaps the Mormons come nearer having machinery and authoritarian rule or dictatorship similar to the Catholics than any other Protestant group. They once had even a military force as the Catholics have had, if they do not still have. Our own Southern General who died in the battle of Shiloh, Albert Sidney Johnston, once commanded our forces in battle with the forces of Brigham Young. The Mormons, however, only slightly resemble the Catholics in organization and dictatorship. They do not have the absolute control of their people to the extent that Rome has control not only of her people, but of nations and agencies in nations that are not Catholic.

Churches of Christ have no organization at all. Each congregation is independent of every other congregation and the congregation is organized only to the extent that the work is systematized with certain duties belonging to certain persons. There is no *officialism* even in the congregations. You evidently had in mind one point concerning baptism wherein many of us hold a position different from that held by the most popular denominations. We preach that baptism is a condition of salvation. The Catholics, however, teach baptismal regeneration. No Gospel preacher ever preached that. The Catholics teach that "the sacrament of baptism" regenerates the soul even when that soul cannot hear, believe, repent, confess, obey or do anything. They even immerse unformed embryos for the purpose of saving a soul. No Gospel preacher thinks that baptism has any virtue or value within itself. As an act of faith, it completes the commitment of a soul to Christ.

Even Catholic writers boast of their organized and authoritarian church. Priest Elred Graham said concerning the Roman church "She is the one supra-national force able to integrate a civilization which has dissolved into ruination." The Roman "congregations" illustrate the perfection of Rome's engine of power. The Encyclopedia Britannica calls this "the foundations of that wonderful and silent engine of uni-

versal government by which Rome still rules the Catholics in every land."

In contrast with this, a church of Christ tries to adhere to the teaching and practice of the New Testament in simplicity of work and worship. Concerning the New Testament churches, Paul Blanchard states correctly:

"The earliest Christians knew nothing about popes, bishops and ecclesiastical dictatorships. Their communities were apparently quite simple and democratic, with an emphasis upon other-worldly values. Since the Founder of Christianity gave no detailed directives to his followers concerning the methods to be used in building an organization, the Christian Church grew up during the first three centuries after his death in a more or less unsystematic manner. St. Paul, the missionary, did much to transform the simple other-worldly religion of the Founder into an effective engine of power for this world. St. Peter was also important, but nobody knows exactly how important. It is certain that he was not universally recognized by the first Christian congregations as the head of the church."

Your letter gave some indication of information and education and also some evidence of acquaintance with the Editor and the *VOICE OF FREEDOM* and many of his brethren. But we must tell you again that you are far afield when you conclude there is some similarity between New Testament churches and the Roman Catholic empire.

In closing we will say that although we struggled with Latin in school some fifty years ago, we do not belong to a church that preaches and prays in the Latin language and therefore we may be rusty in our translation. But we can come near enough to the meaning to say we thank you for praying that the "peace of God may be with us always." We wonder, however, how you can think that we could be filled with prejudice and hate and at the same time have "the peace of God" in our hearts (Phil. 4: 7). However, we thank you for your good wishes, for your prayers and for your candor in writing exactly what you think and sending it to us. We are glad to publish what you say and we believe we have pointed out fallacies that even you, yourself, should recognize. We think our readers should be edified by arguments such as you present and by the answers that we have endeavored to give to them. In this confidence we close our letter by expressing all good wishes for you.

Faithfully yours,
G. C. Brewer

When the World Was Catholic

One of our readers has sent two Catholic pamphlets to the Editor asking him to refute certain arguments made in the pamphlets and indicating the pages upon which these arguments are found. One of these pamphlets comes out under the title "Keep

Your Head." The other bears the title of "Bad Catholics." Both of these tracts were written by Priest Richard Ginder. This priest is a regular writer for "Our Sunday Visitor" and he also writes for other Catholic publications. We have quoted from him in the *VOICE OF FREEDOM* before and we have reviewed him and in one of our reviews we were accused of ridiculing him. It is not the purpose of the *VOICE OF FREEDOM* to ridicule anyone but when we print something that is of itself ridiculous, we are not responsible if our readers see this ridiculous situation when we point it out. We have before said that this priest, who seemingly is not an old man, has a human side to him and he is an interesting writer. He is not logical, but it is evident that this doesn't show a lack of native ability; it is just another indication that no one can be logical and defend Catholic doctrine. No one can be truthful and tell Catholic fables. We are not sure whether our priest pronounces his name so as to rhyme with "Gender" or whether he makes it rhyme with "Kinder." At any rate, his first name is familiar, and perhaps he wouldn't take offense if we should refer to him as "Poor Richard."

The points that our reader requested the Editor to refute are here quoted in full.

When the World Was Catholic

We know what happened. Christianity swept over the earth. St. Paul traversed the nations like an angel from heaven. Men and women left the pleasantries of paganism in swarms to take up the rigors of Christianity. The Caesars tried to stamp out the new religion, but each new martyr only raised up hundreds of imitators.

When Caesar himself was converted in 316 A. D., the world and its culture became Catholic. Crucifixion was abolished as a form of punishment. Laws were passed to protect marriage and the family. Hospitals and orphan-asylums were opened. Perjury was declared a crime. Filthy plays, pictures and literature were banned. The State recognized the Church as its mother, so that a blow at the Church became a blow at the State.

Is it any wonder that heresy became a crime punishable by death? Are we to marvel when we read of men in those days who, when they spat at the Blessed Sacrament as it passed in procession, were immediately taken prisoner and tried in the Civil Courts? This was a totalitarian society, drawn up not along lines of blood and ancestry, of Aryan or Semitic descent, but a totalitarian unit based on one Lord, one Faith, one Baptism—that of the Christian Church, i.e. The Catholic Church.

Now, we have it from the New Testament that one who loses his faith also loses his soul. A policeman of those times, if he found a man talking against God or against some God-given belief, would lock the fellow up just as certainly as our own policemen would arrest a pickpocket. Isn't one's faith important?—Isn't it more important than the change in one's pocket?

One's faith was fairly safe then. When

a boy went to school, he could be sure that he would never hear a word uttered against his belief. If one went to a play, it would be clean and would treat respectfully of Christian institutions. If one read a book, it would be perfectly sound. If a man carved a statue, or painted a picture, the model would pose with her clothes on; for what Christian ever heard of people standing around undressed and having their picture painted?

Freedom From Anarchy?

With the rebellion against the Faith of Christ in the sixteenth century came freedom of thought; freedom to preach and teach that two plus two equals five; freedom to believe that a triangle has four sides, and that a circle is square; freedom to make a fool of oneself; freedom to lose one's soul; bad enough certainly, but still worse, freedom to drag down with one as many people as one could impress with one's personality and false eloquence.

That meant disintegration. The Church's power of policing society was taken from her. Charity flew out of the window and it became a case of every man for himself.

"Cash and carry"; "profit and loss"; "labor vs. capital"; "I'll do your wash if you'll do mine"; "Charge what the traffic will bear, and the public be damned."

"Why shouldn't a man paint immodest pictures, as long as they are beautiful? What difference if some poor fellow sins in looking at them? What's that to me? Am I my brother's keeper?"

"What difference if the play is obscene? It's smart. It's racey. Besides, we're making a lot of money. What do we care if it gives people bad thoughts?"

Do you see what we're driving at? With the world full of spiritual thugs and pickpockets, with men stalking the streets, men whose hands are red with the blood of spiritual murder, our souls are in constant danger. In a Christian society, these people would have been locked up. But now, the world being no longer Christian, they are allowed to roam the streets and sell their wares and do their harm.

Reply

No. 1. "Poor Richard" paints a beautiful picture of the culture and Christianity of a world that was once dominated by the Roman Catholic Church! We have heard of many religionists who are looking forward to the Millennium, but here is a Catholic writer that wants to turn his view backward and picture the Millennium as having long ago expired! He draws his picture of the world under Catholicism and tries to make it beautiful and bright, whereas the voice of history testifies that the time that he describes was the "Dark Ages." There was, according to this Catholic's admission and contention, *no religious freedom* and therefore men could not do what free men sometimes do. This is what he wishes to believe, but we seriously doubt that he could point to a crime even in this degenerate age that did not exist and was not often found in the "Dark Ages" when the Pope ruled and the Bible was locked

away from the people. He tries to contrast the age of Catholic control with the changes that came with the Sixteenth Century. Thus he is blaming all the sin and crime and tragedies and sorrows of the world today on the Protestant Reformation!! At the close of this review we wish to quote a very fine description of the many improvements and discoveries and inventions that came to the world immediately following the Protestant Reformation. This will apply on this first paragraph of our quotation from the pamphlet. But at the present we wish merely to point out not only the false view here presented, but the false reasoning that follows this first paragraph. Let us keep our present strictures on the first division of the excerpt by saying that "Poor Richard" here contradicts the universal Catholic statement when they are answering another argument. In reviewing the picture called "Martin Luther," "Our Sunday Visitor", as well as Dr. John O'Brien, admitted frankly that in Luther's time and prior to the Reformation there were abuses and corruption and immoralities that Luther justly cried out against. Their only contention is that these abuses, corruptions, perversions, etc. could have been corrected without a Reformation and they claim that these unfortunate conditions have been changed by the Roman Catholic church. There is an old saying that a certain type of people ought to have good memories. So when "Poor Richard" starts to telling about conditions that existed prior to the Reformation, he should remember what his comrades and fellow falsifiers have already told about conditions prior to the Reformation!

"Poor Richard" naively tells us that the people had no freedom in the Halcion days of the pre-reformation period. He says that when a boy was sent to school, he would never hear one word uttered against his belief. Certainly not!! People were not allowed to teach against error and teach the truth in that time. The boy who went to school was taught before he ever went to school what to believe and the school confirmed it and impressed it and no one was ever allowed to tell the poor boy that he was being taught error, made to believe falsehoods and to support a false and presumptuous religious leader!

Then comes about the most astounding statement that we have yet found in Catholic propaganda. It is the lines following his black faced paragraph heading as follows: "Freedom from Anarchy?" Although this may be read in the excerpts already quoted, we must repeat a few lines from this division.

"With the rebellion against the Faith of Christ in the sixteenth century came freedom of thought; freedom to preach and teach that two plus two equals five; freedom to believe that a triangle has four sides, and that a circle is square; freedom to make a fool of oneself; freedom to lose one's soul; bad enough certainly, but still worse, freedom to drag down with one as

many people as one could impress with one's personality and false eloquence.

That meant disintegration. The Church's power of policing society was taken from her. Charity flew out of the window and it became a case of every man for himself."

We have already said that this is an astounding statement and yet it is the same in net result of every statement that the Catholic Church makes about freedom of religion. All of its teachers and officials will boldly affirm and loudly assert that the Catholic church believes in religious freedom or liberty. Yet they will usually explain that they think people should be free to *believe the truth*. This means, of course, that they must be free to believe what the Catholic church teaches because they sincerely believe and proclaim from the housetop that the Catholic church teaches the truth, nothing but the truth and that what it teaches is revealed through the Holy Spirit to the church and that divine providence protects the church from any error. Therefore, the church could not teach anything but the truth. *Therefore, religious freedom extends only to the point of allowing people to believe Catholic doctrine!* But they must not be allowed to hear or read or see anything that is contrary to Catholic doctrine for this, forsoothe, could not be truth. This amounts to the type of freedom that a slave would have when his master says to him, "You are free to do what I tell you to do, to go where I tell you to go, to stay where I tell you to stay, to sleep when I tell you to sleep, to eat when I tell you to eat, and to work when I tell you to work and to play when and at what I tell you to play." You are not free to choose anything as to time or element. This is religious freedom according to Catholic definition and declaration!

This point is rather cleverly illustrated by "Poor Richard" in the words that we have just quoted from him. He wishes to illustrate that Protestant freedom allows people to believe that *which is not truth*, and he illustrates it by the reverse of certain axiomatic truths. He says this freedom which is pretended to be freedom from anarchy allows people to believe that two plus two equals five; or that a triangle has four sides; and that a circle may be squared. Now his argument here is that before the religious freedom came in the sixteenth century, people were not allowed to believe that two and two made five or that a triangle has four sides, etc. This clearly shows that the Pope and his church didn't think that Catholics had sense enough to know by their own reasoning power and could not demonstrate by making marks on the blackboard that two and two only make four, or that a triangle by its name and its nature has only three sides. Since these poor simpletons didn't have any reasoning power, they were taught that they must believe, not because they could reason it out, but because the church says it, that two and two make four. Likewise, they were so far deprived of their privilege of reasoning and thinking

that they *must believe that two and two make five provided the Pope says it is true*.

Don't be beguiled into believing that the people were limited only to truth and forced to believe truth because the church declared it truth, they were likewise forced to believe things that were *not true* when science demonstrated that they *were true*. The world hasn't yet forgotten that Galileo put forth the proposition that the sun is the center of the solar system and that the earth revolves around the sun. The Catholic church, however, taught that the earth was the center of the system and that the sun revolves around the earth; that the earth is stationary. Although the infallible church couldn't meet the arguments of the scientist, they nevertheless forced him to renounce his teaching, abjure and abandon his science, and to live in humiliation and something similar to solitary confinement for the remainder of his days. The "infallible" church came along finally and espoused the very views that it forced one of its subjects to abjure! Why did not "Poor Richard" tell his readers that instead of the freedom that came with the sixteenth century *allowing* people to believe that you could square the circle, prior to that the Catholic church had *forced* people to believe something just as contrary to mathematics and other sciences? Then he could have told us that his infallible church has corrected the infallible church of Galileos time!!

When "Poor Richard" thinks that people should not be allowed to believe something that is not true, he sets forth the principle of destroying religious freedom. The same liberty that lets people believe that which is true will also let them be deceived into believing that which is not true, provided they do not use their privileges and their powers to find truth and to expose deception. God allowed our first parents to be deceived and to follow a lie. This they did to the hurt of the whole earth. But had God been a Catholic pope he would never have allowed them to hear the subtle voice of the serpent and to believe his lying tongue!

"Poor Richard" has shown us exactly what we have always affirmed, that the Catholic church does not believe in religious freedom and he pictures the time when religious freedom was not known in the earth and he says it was a *golden age!* Then he comes up to the time when freedom was won by the blood of martyrs and he says the word was immediately damned and has now come to the lowest hell because that freedom came to mankind in the sixteenth century! Yes, "Poor Richard," we see "what you are driving at." You have stated it and we have repeated it.

"The sixteenth century cannot be compared with the nineteenth century in the variety and scope of scientific discoveries; but, compared with the ages which had preceded it, it was a memorable epoch, marked by the simultaneous breaking up of the darkness of mediaeval Europe, and the bursting forth of new energies in all departments of human thought and action.

In that century arose great artists, poets, philosophers, theologians, reformers, navigators, jurists, statesmen whose genius has scarcely since been surpassed. In Italy it was marked by the triumphs of scholars and artists; in Germany and France, by reformers and warriors; in England, by that splendid constellation that shed glory on the reign of Elizabeth. Close upon the artists who followed Da Vinci, to Salvator Rosa, were those scholars of whom Emanuel Chrysoloras, Erasmus, and Scaliger were the representatives,—going back to the classic fountains of Greece and Rome, reviving a study for antiquity, breathing a new spirit into universities, enriching vernacular tongues, collecting and collating manuscripts, translating the Scriptures, and stimulating the learned to emancipate themselves from the trammels of the scholastic philosophers.

Then rose up the reformers, headed by Luther, consigning to destruction the emblems and ceremonies of mediaeval superstition, defying popes, burning bulls, ridiculing monks, exposing frauds, unravelling sophistries, attacking vices and traditions with the new arms of reason, and asserting before councils and dignitaries the right of private judgment and the supreme authority of the Bible in all matters of religious faith.

And then appeared the defenders of their cause, by force of arms maintaining the great rights of religious liberty in France, Germany, Switzerland, Holland, and England, until Protestantism was established in half of the countries that had for more than a thousand years servilely bowed down to the authority of the popes. Genius stimulates and enterprise multiplies all the energies and aims of emancipated millions. Before the close of the sixteenth century new continents are colonized, new modes of warfare are introduced, manuscripts are changed into printed books, the comforts of life are increased, governments are more firmly established, and learned men are enriched and honored. Feudalism has succumbed to central power, and barons revolve around their sovereign at court rather than compose an independent authority. Before that century had been numbered with the ages past, the Portuguese had sailed to the East Indies, Sir Frances Drake had circumnavigated the globe, Pizarro had conquered Peru, Sir Walter Raleigh had colonized Virginia, Ricci had penetrated to China, Lescot had planned the palace of the Louvre, Raphael had painted the Transfiguration, Michaelangelo had raised the dome of St. Peter's, Giacomo della Porta had ornamented the Vatican with mosaics, Copernicus had taught the true centre of planetary motion, Dumoulin had introduced into French jurisprudence the principles of the Justinian code, Ariosto had published the "Orlando Furioso," Cervantes had written "Don Quixote," Spencer had dedicated his "Fairy Queen," Shakespeare had composed his immortal dramas, Hooker had devised his "Ecclesiastical Polity," Cranmer had published his Forty-Two Articles, John Calvin

had dedicated to Francis I his celebrated "Institutes," Luther had translated the Bible, Bacon had begun the "Instauration of Philosophy," Bellarmine had systematized the Roman Catholic theology, Henry IV had signed the Edict of Nantes, Queen Elizabeth had defeated the Invincible Armada, and William the Silent had achieved the independence of Holland.

Such were some of the lights and some of the enterprises of that great age, when the profoundest questions pertaining to philosophy, religion, law, and government were discussed with the enthusiasm and freshness of a revolutionary age; when men felt the inspiration of a new life, and looked back on the Middle Ages with disgust and hatred, as a period which enslaved the human soul."

(The tract herein reviewed is pamphlet No. 81, put out by "The Catholic Information Society," 214 West 31 Street, New York 1, N. Y.)

Prohibit Construction of Protestant Church

Roman Catholic Clergy in Anti-Protestant Campaign in Bucaramanga

Construction of a Presbyterian Church in Bucaramanga, capital of Santander Department, was halted this month as result of a campaign led by the Bishop of Bucaramanga, Monsignor Anibal Muñoz, and the clergy of his diocese. The stop order was issued by the Mayor of Bucaramanga, Dr. Guillermo Sorzano, after plans had been approved by the city engineers and a building permit issued.

Bishop's Campaign. When news of the building permit became known, March 3rd, Bishop Muñoz launched a campaign from the pulpit of the Cathedral Church of Bucaramanga to prevent the construction. The opposition was carried on by radio and press and also through the public schools of Bucaramanga and neighboring towns. Priests and Catholic organizations had signatures solicited to petitions urging the civil authorities to rescind the building permit. Catholic Action, a militant organization of the Church, petitioned the President of the Republic to intervene.

Protest Parade. The diocesan clergy scheduled a public parade and manifestation for Sunday afternoon, March 13th, in which all Catholics of the city were to participate. According to Father Luis Antonio Pérez, parish priest of San Laureano Catholic Church, the parade was called "to demonstrate our strength and our faith, and to establish our protest against the projected Protestant Church in Bucaramanga."

Mayor Cancels Building Permit. On March 9th, mayor Sorzano notified the Presbyterians that he was rescinding the municipal building permit. When news of the mayor's act was made public the Vicar of the Diocese of Bucaramanga, Father Andelfo Arias, released the following announcement:

The Parish Priests of the City, with

joy in their souls, . . . announce to the Catholics of Bucaramanga that the competent authority has officially announced the indefinite cancellation of the building permit for the construction of a new Protestant Church in the city.

Because of this step . . . the religious manifestation which had been scheduled for next Sunday is indefinitely postponed.

They thank the authorities for their wise determination to sweep away the storm clouds which were crowding the limpid sky of Santander . . .

In this hour of triumph of God and of the Immaculate Virgin, Patroness of the Diocese, they invite you to a solemn Te Deum, which in place of the public manifestation planned for the same hour, will be sung in the Cathedral Church, in all the parish Churches, and in all the Churches of the city, together with the Rosary of the Most Holy Virgin, with the consent of the Diocesan Prelate, to whom they credit this new triumph of which he with his prayers and advice was the soul and life.

For God, for the Church, and for the Fatherland, Forward.

(Issued under the names of Fathers Ricardo Duran, priest of the Carmen Church, Raúl Angarita, priest of the Fátima Church, Luis Antonio Pérez, priest of the San Laureano Church, and Andelfo Arias, priest of the Cathedral Church.)

Presbyterians in Bucaramanga. The work of Presbyterians in Bucaramanga (80,000 population) was begun in 1912. Citizens of all social classes have praised the work of the congregation through the years. At present the Presbyterians have an organized Church of about 100 members, a Sunday School, Young People's Society, Women's Association, and other activities. The Church also runs a primary day school which meets on the Church property during the week. This school, with an enrollment of 60 children, has been the target of several attacks by the Catholic clergy of the city.

The new Church. Plans for the new building were drawn by a licensed Colombian architect and engineer. The 90,000 peso structure was to replace an antiquated chapel in which Presbyterians have been worshipping for many years. The Catholic clergy opposes the project not because of its design or style, but because of a determination to have no more Protestant Churches in Bucaramanga.

Pastor of the Church is Sr. José Ayala. Sr. Ayala has been licensed by the Presbyterian Church of Colombia to preach the gospel. The local congregation pays his entire support through offerings and tithes. The Rev. J. Leslie Inglis, resident Presbyterian missionary, is Director of the primary school. He is an ordained minister from New Jersey, and has had pastorates

in Hazen and Oxford, N. J., and Mt. Vernon, N. Y.

Anti-Protestant tracts circulated by Roman Catholic clergy. Following is an article from the parish tract of Bucaramanga's San Laureano Catholic Church, March 6th:

"A Challenge and a Problem"

The Protestant Adventist [sic] sect plans to build a church in Bucaramanga and has obtained approval for its plans.

To carry out their plans they have foreign money and the pressure of the powerful nation to the north of our country.

The construction of a Protestant church in Bucaramanga would signify two things: an insult to our Catholicism, and an affront to our Fatherland.

If we have the true religion, if we carry in our veins the sacred heritage of Catholicism, if we are all Catholics, why do they want to build, as a mute challenge to our beliefs, a temple of a false religion?

Besides, why do they want to invest large sums of money in the church? Because the construction of buildings with many social services is a means of economic domination according to the plans of the United States. Yankee pastors are above all economic conquerors for the United States in Latin America.

Social problems, family problems, the breaking of the unity of the faith, upheavals in public order—all this and more is brought by Protestantism.

Protestantism . . . is a time bomb for the tranquility of our country. And in the recent bandit hordes, as is amply proved, there were Protestants giving economic, medical, and technical aid to those heartless men who assassinated so many thousands of Colombians. . . .

Therefore, we cannot permit the construction of a fatal Protestant church in Bucaramanga. No, absolutely not! Catholics are resolved to use all their resources before permitting such an outrage. Protestants must understand that they have provoked a religious-social conflict which has upset our tranquility, our unity of belief. Our reaction will be unanimous, strong, sincere and fiery.

The accusations in the above Catholic tract have been frequently repeated in the Catholic press of Colombia and as frequently refuted in the Bulletins of the CEDEC. There is no evidence of Protestant participation in the violence of 1948-53. That epoch of bloodshed appears to have been caused by nominal Roman Catholics in armed rebellion against the government. *National unity* does not result from politically compelled profession of the established religion, but only by a respect for individual differences and the free advance of the community toward truth. Colombian history includes 10 revolutions involving most of the national

territory and some 70 uprisings confined to limited areas (not including the armed revolts of 1948-53). Far from producing a "religious-social conflict", Colombian Protestants are spreading the leaven of Christian love in this Andean nation. They treat every man as a brother and do good to all, regardless of political affiliation.

Government Statement on Religious Freedom. In surprising contrast to the anti-Protestant campaign of the Bucaramanga clergy is the following statement of Dr. Evaristo Sourdis, Colombian Minister of Foreign Affairs, made early this year to foreign newsmen:

Freedom of worship is a Colombian constitutional law which is observed and endorsed by the government. In our country a person may be born, baptized, educated, married, die—in other words, develop his whole life—within his religious beliefs without any interference, but on the contrary may count upon the respect and protection of the government regarding these rights.

Dulles Says 'Peace at Any Price' Can Be Just as Terrible as War

Washington, April 12 (U.P.)—Secretary of State John Foster Dulles warned last night that "peace at any price" can have consequences as terrible as war.

Dulles told a Catholic group here that all mankind desires a genuine peace to insure that no nation will suffer the destruction and misery of modern atomic war. But he said that peace also can be "a cover whereby evil men can perpetrate diabolical wrongs."

The Communists know this and therefore constantly profess their love of peace, Dulles told the fifth annual all-Jesuit alumni dinner.

"Crafty scheming underlies that planning," he said. "The Communist leaders know that if pacifism becomes a prevalent mood among the free people, the Communists can easily conquer the world."

"Surrender More Terrible"

"We should remember that while modern developments have made war more terrible, they have also made the consequences of retreat and surrender more terrible."

"One cannot but shrink from buying peace at the price of extending over human beings the rule of those who believe that men are in fact nothing more than animated bits of matter, and that, to insure harmony and conformity, they should be deprived of the capacity for moral and intellectual judgment."

Dulles did not mention directly the current Far Eastern crisis.

Dulles said that a powerful nation like the United States needs to follow a "consistent and predictable course" to encourage the basic harmony of freedom-loving nations. He said that harmony will never be "perfected and preserved" unless the United States does follow such a course.

It is rather interesting that Our Sunday

Visitor has several times mentioned Mr. Dulles with approval, pointing out proudly that he has a nephew who is a Roman Catholic priest. Allen Dulles, a brother of John Foster Dulles, as an official of the U. S. OSS, gained clemency for General von Kesselring who ordered the Ardeatine Caves massacre in Rome during W.W. II. More than 300 civilian men, Protestant, Catholic and Jewish were slaughtered. (I have visited the cave and smelled the stench of decayed corpses, though the remains had been placed in coffins some weeks before I was there. The Italian Government has left the coffins in the cave as a national monument.)

Albert Kahn's book, "High Treason" quotes John Foster Dulles as saying in March 1939: "There is no reason to believe that any of the totalitarian states either collectively or separately would attempt to attack the United States. Only hysteria entertains the idea that Germany, Italy or Japan contemplates war against us. . . ."

Further quote, same book, "On October 10, 1944, Senator Pepper declared: 'One of Mr. Dulles connections which I believe the American people are especially entitled to know is his relationship to the banking circles that rescued Adolf Hitler from the financial depths and set up his Nazi Party as a going concern. . . . It should in my opinion be one of the central points of a Senate investigation before entrusting the making of peace into the hands of any man with these past loyalties'."

Further quote, same book, "After Dulles had become senior partner of Sullivan and Cromwell, one of the world's wealthiest law firms (its partners sit on the boards of more than forty industrial corporations, utilities and banks), the concern represented such clients as these: J. H. Schroeder Banking Corp., whose parent banking house in London was described by *Time* magazine in 1939 as 'an economic booster for the Rome-Berlin Axis'; the Bank of Spain, following fascist Generalissimo Franco's seizure of power; and Count Rene de Chambrun, son-in-law of the French traitor, Pierre Laval."

The above clipping from the *Louisville Times* and the comment on the clipping were both sent in to the VOICE OF FREEDOM by one of our faithful readers and helpers. The Editor of the VOICE OF FREEDOM does not join in the criticism of Mr. Dulles. No doubt he has made mistakes and probably his relationship to the Catholics and to certain capitalistic concerns would be used against him by Communists. This might be evidence that his preferences for Catholicism and for capitalism are not wholly dispassionate, but we do not believe that our Secretary of State is purposely trying to be favorable to Catholicism or capitalism in his effort to deal with the Communists, in the way that they deserve to be handled. This Editor would be inclined to think that peace by cowardice and compromise is too high a price to pay. This Editor does not believe that the United States should even have diplomatic

relations with Communist countries and he believes that the United States should demand that our soldiers and civilians held by the Reds should be released and if not released, we should blast the Reds off the earth with the atom bombs. Our contributors and our readers may not agree with the Editor in this view and no blame will be attached to them for that; but this is the Editor's sincere view, frankly expressed.

"Big Four Meeting!" What will they do when they meet? Make further concessions to the Reds? If the Reds should imprison and hold captive the representatives of other "Big Three" it would be no surprise. It would be right in character! And really, don't we deserve it? —Editor

Letters

April 12, 1955

Mr. G. C. Brewer
Memphis Tenn.

Dear Mr. Brewer:

I have read our letters in your paper. In your letter you answered me with the statement that my letters *always* consist of a tirade against all non-catholics. Now this is a very false and gravely evil statement.

You also stated that I write "so many" letters that it is hard to know which one was written at what time. This is my 7th letter to you and I have omitted to date but one. And some of my letters were quite short.

You do not like to print some of my letters. That is plain to see, by the way you cannot answer them without evading the real issues involved.

My correspondence with Mr. Martin has come to an end. My letters to him are now in his possession and if you want them for publication ask him for them. I doubt that you will be wanting to print them, not on account of my style of writing but because of what they contain.

In your last paper you reveal that you are past three score years and ten. This is a venerable age and I congratulate you on being able to reach the Biblical span.

But I, quite kindly, feel it my duty to inform you that your anti-catholic activity within this life span is a delusion of yours when you believe that it served God. This you will find out after you are gone.

Your paper will not continue for any great length of time no matter who succeeds you as editor. God is Truth and your paper is not. God sees and knows all things. God is all-powerful and when He wills it your paper will perish.

For all your years you still do not understand the Catholic Church. You do not know it for what it is. It is Charity as St. Paul describes Charity. And unless you become a possessor of this perfect Charity you shall never see the light and shall perish. My own pastor recently read to his congregation an article written by Billy Graham and praised it highly. That is Charity. Our papers are similarly charitable to deserving non-catholics. But I have yet to see you print anything praise-worthy

about saintly catholics. If you believe you do have Charity then let me see you print Pope Clements prayer, "FOR ALL THINGS NECESSARY TO SALVATION". Composed by Clement XI, 1721. And write the life story of St. Anthony of Padua; or of St. Fidelis of Sigmaringen who was murdered by a group of Calvinists headed by a minister. His last words were: I came to refute your errors, not to embrace them; I will never renounce Catholic Doctrine, which is the Truth of all ages, and I fear not death." Then they killed him. If you cannot print things like this you do not have the Charity that saves.

Being one-sided about persecution is not Charity at all.

I have charity. Your letter in reply to mine is libelous. You have deliberately, by making the highly false charge that my letters always consist of a tirade against all non-catholics, defamed my character in the minds of your readers. I shall enclose a pamphlet sent me by one of your readers. His letter I shall not reveal. But this tract should reveal to the great evil you are doing, the unjustifiable hate you are stirring up, the service you are rendering the devil. My sole purpose in writing you has always been done for the salvation of your soul and for the souls of your readers. You and they are in the dark and must come into the light. A hate-sheet is not of the light. My letters are positively not hate-sheets. If you construe them as such then you are led by some seducing spirit which makes you misunderstand. And to show that I have charity I have refrained so far from taking any action against you even tho you have done me great harm. Instead I shall first give you an opportunity, in the next edition that comes off your press, to renounce your false statements concerning the contents of my letters. You have broken one of God's strict Commandments. "Thou shalt not bear false witness." I have never stated falsely even when I have bluntly accused you of lying such as the time you led your readers to believe that catholics had to pay a priest to have their sins forgiven. If you are of the truth and have true charity you will rectify the harm you have done me. May God give you the grace to do so.

My last letter to Mr. Martin contains a challenge. He has not answered though it has been approximately a month since I sent it. That challenge I have made to others and have yet to be accepted. Perhaps I should have said a proposition rather than a challenge. Or both. I am willing to apply it to you. If you can obtain it from Mr. Martin give it your study.

Enclosed is a prayer composed by the Catholic Church for non-catholic especially for those who are approaching death. I wish you would read it and say it often.

Dominus Vobiscum
Carl H. Schmidt
Rt. 3 Batavia, Ohio
Belfast Road

(The above letter from Carl Schmidt speaks for itself. We have published some

letters from this same man before and he thinks that the editor's statement which he quotes in the first paragraph of the above letter does great hurt to him and his feelings were very much rubbed the wrong way. He says, however, that if we will publish this letter of April 12, 1955 he will forgive us. We want to have him forgive us, not only for our sake, but for his. The Bible tells us that if we do not forgive others of their trespasses, our Father in Heaven will not forgive us our trespasses (Matthew 6: 16). We wouldn't want Carl to go unforgiven so we are complying with his request and hope that his feelings may be assuaged and that he may forgive us. We are remembering likewise that our Lord told us when a brother has aught against us, to go and first be reconciled to that brother before we offer our sacrifice (Matthew 5:23). We would not like for our efforts to reach God in prayer or to offer service well-pleasing to Him to be hindered by a lack of understanding and fair-dealing with our fellow men. We, therefore, have given you Carl Schmidt's letter without any reply except this note of explanation—Editor)

Miamisburg, Ohio
April 29, 1955

Letter to Editor:

I have here your unChristian little paper, VOICE OF FREEDOM, sent to me by Mr. Luther Martin. May God forgive you for such an uncharitable and unholy piece of work.

I am enclosing a documentary piece of Catholic literature which will prove to you and to your readers that your paper prints falsehoods, as well as half-truths. The document I am enclosing bears the Imprimatur of his Eminence Cardinal Stritch, D. D. Archbishop of Chicago. In it you will see that Catholics do NOT adore Mary; Your paper of March 1955, page 42 claims Catholics do adore Mary.

Your same issue claims, on page 33, that Catholics hold the Bible to be "Deadly Pastures". My document, page 4, will prove to you that we Catholics hold the Bible in the highest esteem, consider it Divinely inspired, and that the Bible is greatly respected, believed and beloved by every Catholic since its very beginning.

Your same issue, page 38, claims that the Catholic Church teaches that outside of Catholicism no one can be saved. My document, page 2, will prove to you that this is false.

Your same issue, page 41, you "intimate" that Catholics worship idols. My document, page 2, will prove to you that we Catholics do not worship idols, images, relics etc. for to do so would be idolatrous. ONLY God may be adored.

May Jesus Christ, the King of Peace, forgive you for your wretched little paper, for He most certainly is not glorified by it.

L. Suttman
503 Buckeye St.
Miamisburg, Ohio

May 6, 1955
St. James, Mo.
P. O. Box 67

Mr. L. Suttman
503 Buckeye Street
Miamisburg, Ohio
Dear Mr. Suttman:

I am replying to the carbon copy, which you sent me, of your letter to the Editor of the VOICE OF FREEDOM, dated April 29, 1955.

In your first paragraph, you refer to the VOICE OF FREEDOM AS: "unChristian", "uncharitable", and "unholy". Inasmuch as I wrote a number of articles that appeared in the March issue of the VOICE OF FREEDOM, to which you refer, I wish you would 'pick my writings to bits', pointing out and proving wherein I am either 'unChristian', 'uncharitable', and/or 'unholy'. I'm sure, Mr. Suttman, that YOU would brand our Saviour, Jesus Christ, as 'unchristian', etc., if you were to read Rev. 2: 15, in which Christ stated: "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." As I taught you from the New Testament in another letter, Mr. Suttman, Christ HATED false doctrine, such as that which you espouse . . . but He did not hate the misguided person whose soul was lost.

Mr. Suttman, you say the VOICE OF FREEDOM, March 55, page 42 claims that Catholics 'adore Mary'. If you will please read it and copy it correctly, Mr. Suttman, you will see the statement reads: "As for the Virgin of Los Remedios, to this day, the natives adore her and lavish her with a great amount of wealth." This IS a TRUE STATEMENT. It refers to an idol which is 'adored' by the misguided Catholics of Mexico.

As for the Bible being 'Deadly Pastures', that statement was made by one of your 'infallible' (?) Popes of the 19th Century. His very words were quoted. The mere ASSERTION on the part of the tract which you enclosed PROVES NOTHING. MR. SUTTMAN, YOU MUST LEARN THAT MERELY MAKING A CLAIM DOES NOT PROVE A THING. Give us Scriptural quotations for your belief and practices! You claim to hold the Bible in high esteem, . . . but read this: ". . . The Council of Toulouse (1229) and Terragena (1234) forbade the laity to read the vernacular translations of the Bible. Pius IV required bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial". (Catholic Dictionary, Page 82.)

In your fourth paragraph, you refer to the same issue of the VOICE OF FREEDOM,

page 38, which quotes from the CREED OF POPE PIUS IV, and you disagree with Pius IV's Creed. The VOICE OF FREEDOM merely copied what the 'Pope' taught in his creed. If you don't accept it, why don't you leave Roman Catholicism? You claim that your 'document' on page 2, PROVES THIS TO BE FALSE. Mr. Suttman your so-called 'document' merely claims or asserts it to be FALSE. Pope Pius wrote it . . . and according to your false teaching, HE WAS INFALLIBLE!

Mr. Suttman, if Catholics do NOT worship, venerate, adore, or worship idols, why have you removed the following Old Testament Commandment from among the TEN in 'The Catholic Catechism' by Peter Cardinal Gasparri, Page xxiii: "Thou shalt not bow down before any graven image." Now Mr. Suttman, this was one of the original TEN COMMANDMENTS, but IT HAS BEEN REMOVED FROM YOUR ROMAN CATECHISM, which has the Imprimatur of Patrick Cardinal Hayes of New York in it. On page 24, this catechism teaches . . . "Due honor and veneration should be paid also to sacred images . . ."

No, Mr. Suttman, the TRUTH about Communism and Catholicism is taught in the VOICE OF FREEDOM. Keep reading it, Sir, and you'll leave Catholicism if you LOVE THE TRUTH.

Sincerely,
Luther W. Martin

The Elbe Link-up

The readers of the newspapers and those who have listened to radio and watched television are all no doubt informed as to the celebration that has been participated in by some American former soldiers which memorializes the meeting of the Russian Army with the American troops at the Elbe River ten years ago. Some nine men went to Russia at the expense of the Soviet government, celebrating this anniversary on May 9th. It seems that the whole public would think to ask the question why only nine men made this trip when hundreds of thousands of men were involved in that link-up. The VOICE OF FREEDOM knows that this is a propaganda scheme on the part of the Reds to try to further dupe us into making some more concessions and giving them absolute and arbitrary control over innocent peoples. General Patton had been at the Elbe River three months and the Germans were begging to surrender to him, but the Allied Command would not allow this and made him and Eisenhower wait until the Russians got there in order that they might go over and take Germany. Eisenhower had our troops to retreat over 200 miles of

territory they had gained by the life blood of Allied soldiers and allowed the Russians to have this victory. Then we know how the Reds have tried to starve us out of Germany and starve Western Germany into submission and how we had to inaugurate the air lift at the cost of many millions of dollars in order to keep people from being starved by the Reds. In fact, the whole picture is so dark and damnable that instead of remembering it and celebrating it, some of us have to pray God each day for grace to forget it. If this Editor could write on the question mildly, he would say some more about this. Since, however, he isn't able to think of it and keep control over his feelings, he will allow some one else who has better control to say in mild terms some very sensible things about this matter. The following quotation is from the Dallas Morning News. We let it suffice for comment upon this celebration.

Elbe River Linkup

In a cold war, nothing so simple as a cold look at a recent historical event can be tolerated. That is the reason for the verbal shooting over plans to observe the tenth anniversary on May 9 of the meeting of American and Russian forces at the Elbe River in conquered Germany.

The Soviets jumped at the chance to make propaganda hay out of the occasion. Through an outfit in this country calling itself "The American Veterans of the Elbe River Link-up," Moscow has invited 12 American veterans to visit Russia at the Kremlin's expense. It takes no crystal gazer to see how Moscow hopes to use such visitors.

On our side, we had already started a counter propaganda move. This is through the "Elbe Day National Veterans Committee," a group which plans a round of speechmaking at the Capitol in Washington on May 9. Vice-President Nixon, Sen. Paul Douglas and others are set to draw the distinction between the Russian people, whom we are all supposed to love, and their wicked masters in the Kremlin.

Meanwhile, the real tragedy of the Elbe River link-up is lost sight of with the wisdom of hindsight. We now know that it was tragic that our forces pulled up and waited for the Russians to meet them at the Elbe. We now know it was a great mistake to pull back Patton's army from liberated Czechoslovakia and to turn over more than a third of Germany to the Russians. In view of how the Soviets scuttled the whole program for a peaceful settlement of Eastern Europe, it might be better taste and a better tribute to the truth if we just forget the Elbe River link-up anniversary.

JAN 56 166-55 VF
JAMES E COOPER Z 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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Vol. III, No. 7

NASHVILLE, TENNESSEE, JULY, 1955

\$2.00 A YEAR IN ADVANCE

"Meet Father Leo Telesz"

The words that stand as a heading to this article are used by a young girl who has written a tract, or a folder, concerning the mistreatment which was given her by the priest named in the headline. The following letter will tell what information the editor has obtained from another reader of the paper concerning this case. The name of the writer of this letter and the address are withheld because this friend who made the investigation does not want to risk being harmed by the Catholics. Please read the letter:

April 28, 1955

"Gentlemen:

"I am enclosing a pamphlet, which I trust you will read. Maybe you have already seen it, but I never heard of this until last October and then a friend of mine saw it advertised in The Liberal. She sent to the post office box number for some, and after reading the pamphlet through carefully I went down to our County Court House and looked up this case. It is there all right—just like she said. Not one of our three daily newspapers carried one word about this. Louis Seltzer, editor of The Cleveland Press, knew all about it too. But still not ONE WORD in any daily newspaper. If this had been a non-Roman clergyman, the headlines would have been three inches big.

"I now know this girl personally. She is nearly thirty years of age now, and she told me they tried to get her to sue him under Rev. instead of Father so that people would think it was a non-Roman pastor who beat her. She also told me that the post office authorities called her in, and tried to get her to stop sending this true pamphlet through the mails. She has courage and still keeps on.

"Could you mention this as a news item in your magazine? She would appreciate it if you would let her know. Different magazines, The Liberal for one, carried this as a news item and then she received orders through the mails for her pamphlet. She wants to show what kind of justice one could expect in the Roman canon court instead of an Amer-

ican Court of Justice. The Romans dominate the Cleveland Bar Association and also the Cuyahoga County Bar Association. You could mention this too.

"Please write to her at her box number. She does not want her home address to appear in any magazine.

"Hope you will consider this request. The public should know how the Romans dominate the press, radio, television, courts, judges, bar associations and post offices. Practically running the city of Cleveland.

Very truly yours,"

The story which this Catholic girl tells is to the effect that she was beaten by the priest because she had information on him that was detrimental to his reputation. She prosecuted the priest in the Court for this unprovoked attack and cruel abuse, and the priest was tried, convicted and fined. He paid \$2500.00 as a result of this trial. The settlement was made November 30, 1953, and the case number is 620036 and the record is on file in the Cuyahoga County Court house, located at Cleveland, Ohio.

If our readers would like to obtain these leaflets and distribute them, they may do so by writing to P. O. Box 1823, Cleveland 6, Ohio. The price is one dollar for seventy-five copies of the folder. It has five pages. The girl who was mistreated by the priest and her father and mother and other members of this family have, as a result of this episode, quit the Roman Catholic Church. The main point of interest to the VOICE OF FREEDOM in this case is not the fact that a priest turned out to be a scoundrel, but the fact that this girl reports that the Catholic Church did not even reprimand him for his misbehaviour, but rather defended and shielded him and persecuted her and her family. This point is the thing that we wish to emphasize.

This girl's leaflet reporting the case has been advertised in infidel papers. We do not feel that the misconduct of a priest in any way destroys religion or justifies atheism. But it is a known fact that atheism will always use such things to the detriment of religion. The Roman Church claims, as may be seen from another article

in this paper, that atheism attacks that church and does not attack Protestantism, which statement, of course, is not true. Perhaps the Catholic Church will claim that the atheistic papers are attacking it unjustly because of the misbehaviour of Priest Telesz. But if the church does not condemn and punish this priest, then it deserves the attack that the atheists will make upon it now and in every other such case.

Priests and Friars Direct Mob Attack on Protestants ROCKS AND MANURE ARE HURLED AT MISSIONARIES IN BRAZIL MEETING

A street meeting in Parnaiba, Brazil, that began with the song "Stand Up for Jesus," ended with a shower of rocks, sand, and manure, that injured one missionary and two Brazilian Christians.

The attack was led by a priest and five Franciscan friars who had previously preached against the newly-arrived missionaries—Rev. and Mrs. John Stucky and Rev. and Mrs. George Hansen.

On October 9, Mr. Stucky, Mr. Hansen, and Raimundo, a Brazilian Christian, started the meeting about 8 o'clock in the evening on a street corner where only a few people were milling around. Stucky and Hansen used their trombone and accordion to play "Stand Up for Jesus," and "Onward Christian Soldiers." Raimundo stood up to give a short message. When he finished, Hansen began giving his testimony. As he spoke, he saw a group of people come running toward them. Leading the group were a priest and several Franciscan friars from a nearby convent.

As they neared the jeep from which Hansen was speaking, Stucky jumped down and went to meet them. He introduced himself to the leader and then introduced him to Hansen. The chief friar said that the missionaries should go ahead and continue the meeting. The missionaries told the Brazilian Christian Raimundo to speak again and to read from the Catholic version of the Bible. As he began to read,

(Continued on page 98)

Voice of Freedom

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G. C. BREWER, Editor

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Among Ourselves

This issue of our paper is No. 7 of Volume III. For more than two and a half years the VOICE OF FREEDOM has been circulating. How much good we have accomplished, no one can know. But that our paper is widely read we very well know because of the letters that we receive commending and condemning the paper and all of us who have anything to do with producing it. Also, it has been written about in several different Catholic papers and as a matter of course, they have tried to put us before their readers as attacking the Catholics unjustly, making false statements and, in general, showing "hate" for the Roman Catholic church. We can rejoice, however, that several of these Catholic editors have conceded that the paper is "literate" and it is of a little higher quality than the usual anti-Catholic publication. We feel really complimented that they could say this much for our paper.

* * *

For some time we have been completely out of tracts and pamphlets for free distribution. Our supply was exhausted and we did not reproduce these numbers in sufficient amount to give them out to those who wanted to distribute them. By the time this paper reaches our readers, we will again have tracts for free distribution. We have produced about twenty-five or thirty different titles since the paper has been published, but at this time we are reproducing in bulk amounts only some ten or twelve different titles. These have proved to be the most popular tracts that we distribute and the ones that we believe will do the most good. However, in this new supply will be found a tract which has not before been available. The title of this tract is: "Thus Said the Lord" Or The Roman Reiteration Refuted. This tract should be widely distributed and our readers should remember that all this literature is free. We have friends who distribute some numbers by the hundreds. This is the work that we are endeavoring to do.

* * *

Our readers must not forget that producing literature for free distribution takes money and if those who distribute the literature and those who read it do not pay for it, then someone must supply the means for this effective way of doing missionary work and of preserving our freedom. Our donations have not been coming in very freely in recent weeks and

that is why we ran low on free literature. If those who examine these tracts feel that they are worth distributing in great numbers, then we earnestly solicit their help in producing and giving out such literature. Some persons have promised to donate a hundred dollars each year to this type of work. It would be a good time now for such persons to come in with their promised help. We hope to find a hundred persons who would give one hundred dollars each year, for a specified number of years at any rate, and this would give us \$10,000.00 to use for the putting out of free literature. And, with this amount, there is no way for us to measure the good that can be done. In addition to these tracts, we always distribute more papers each month than it takes to supply our subscribers. In other words, for every paper that a subscriber receives, possibly three others are given away to non-subscribers. Yes, we need the help that our friends and well-wishers have promised to give.

* * *

This issue of our paper contains probably as much against Communism as it does against Catholicism. For the beginning, we have purposed to warn and alert our people against the threat of our freedom which comes from both these "isms." Sometimes people ask us which is the greater threat and which would be the greater calamity, to lose our freedom to the Communists or to lose our freedom to the Catholics. Of course, we do not want to lose our freedom at all and, as to a choice between the two, we answer that by quotation from Shakespeare. He said "There is small choice in rotten apples." But as to which is the greater threat, the immediate danger from Communism is greater. We are in a cold war which will have to terminate some way. The world cannot go on in its mad race of armament and the expenditure of hundreds of billions of dollars for war. Either that war must come and bring an end to this mad race and perhaps an end to all of us, or some other way must be found to reach an agreement to live together in peace and remove the threat of war. This editor does not know what that "other way" could possibly be. Of course, someone may say it would come about if we would all become Christians. That we grant, but the prospect of the Communist rulers becoming Christians is just about as bright as the prospect of the devil turning out to be a Christian.

In this issue we are publishing a four-page folder which is written by Brig. Gen., U. S. Army, Ret. Herbert C. Holdridge, whose address is P. O. Box 1086, Sherman Oaks, California. This leaflet is copyrighted but we are using it by permission. If our readers would like to have additional copies of this and would like to distribute it, they may address the author as above and obtain these folders at the rate of 15 copies for \$1.00. Gen Holdridge paints a black picture of the world situation and in this folder, he doesn't give us a remedy. However, he has other publications in

which he does set forth a plan for the readjustment of affairs that he believes will be a remedy. If our readers are interested, they may obtain from him the books and pamphlets in which he sets forth his plan.

We believe that he tells the truth in the leaflet that we are publishing this month and we do not believe he has overdrawn the picture. Whether or not he has an effective remedy, we cannot say.

PRIESTS AND FRIARS DIRECT MOB ATTACK ON PROTESTANTS

(Continued from page 97)

one of the friars interrupted. Stucky said to the friar, "This man is trying to read the Word of God and as a reverend you should give a quiet and respectful ear to the reading of your own Catholic Bible." The man was quiet for a few moments and then shouted, "How many Protestants are here?"

One 18-year old boy courageously raised his hand—a boy who had accepted Christ just three weeks previously. The friar then asked, "How many Catholics are here?" Nearly every hand went up. "In the name of Jesus, all Catholics leave immediately and go to your homes." The crowd began to disperse and move away. However, they did not go home. Instead, they began to start a real disturbance. Stucky and Hansen left the jeep to go and talk with the friars. As they talked, they noticed about twenty men were pushing away the missionary's jeep. Hansen ran after them and ordered them to stop, which they finally did.

Soon the priests led the people in singing *Ave Maria*. Some of the friars began shouting to the missionaries to go back to America to do their preaching. The crowd was getting more boisterous but Hansen could not drive away because Stucky had gone into a nearby house to talk with one of the friars. When Hansen was finally able to find him and they proceeded to drive away, the crowd began to pick up sand, manure and rocks to hurl at them. One rock struck the Brazilian evangelist in the head, another hit a Christian boy who was with them, and a third struck Hansen in the face causing a 1½ inch gash along the side of his nose. None of the men was seriously injured.

The missionaries drove from the scene to the home of one of the town's judges to report the incident and to ask whether or not they were supposed to have liberty to hold such street meetings. The judge assured them that they were within their rights and said he would speak the next day to the acting bishop about the incident.

News about the affair spread rapidly over the town and many Catholics expressed their regret over the incident. One prominent banker wrote the Hansens that he thought it was a disgrace that the leaders of his church did such a thing. Another couple known to be strong Catholics came to the home of the missionaries to express their regret and to say they felt the priests were wrong. The result appears to be

that the missionaries made more friends and sympathizers than they had previously.

From "Conservative Baptist Foreign Mission Society Bulletin."

Democratic Duty

PETER H. SAMSON writing in a recent issue of *Unity* on "The Pope and the Rotary Club" said:

"Montreal's archbishop expressed the unquestioning Catholic reaction by putting the order into effect immediately, saying, 'It's not up to me to interpret the pope's announcements. When the pope speaks, Catholics have nothing else to do but to accept his directives.'"

"Fortunately the rest of us are not so bound to an unquestioning acceptance of a voice of authority which sounds so peculiar in the twentieth century. . . . A church has no more right to slander a respected movement in public than a senator has to slander an individual. . . . The corollary of Rome's freedom to throw its weight around is the democratic duty of others to question and challenge the validity of this arrogant claim [that their faith is unique]. Protestants and other Americans have a social and religious duty to unite in active defense of their democratic institutions and equalitarian traditions, which are daily being encroached upon by this 'state within a state,' this church which still thinks with a twelfth century mind in the twentieth century world."

The Churchman, Episcopalian.

Totalitarians Lauded

Ever since President Eisenhower presented the Order of the Legion of Merit to General Muñoz Grandes, Spanish Defense Minister and former commander of the famous Blue Division under Hitler, the Latin American press has been publishing pictures of the democratic Mr. Eisenhower happily shaking hands with the notorious backer of totalitarianism. The effect has been to reduce still further, among Latin Americans, their already low esteem for United States professions of democratic faith.

Soon after, Dictator Franco's regime honored Hitler's leading wartime airplane designer, Willy Messerschmitt, with the Grand Cross of Aeronautical Merit. Messerschmitt now resides in Spain. Spanish Air Minister General Gonzales Galarza, in a laudatory address during the ceremony, told Messerschmitt: "Your compatriots shed their blood in the Spain of Franco, and the volunteers of the great General Muñoz Grandes shed theirs alongside the Germans." *The Churchman (Episcopal) [WP]*

Where Is Our Religion?

We have a religion on our money; religion on our postage stamps; religion in our pledge of allegiance. We have religion on our television . . . in the theatres; motion pictures . . . We have religion everywhere except, perhaps, in our hearts . . . By and large, religion in our country

has maintained its independence of political government . . . If the church allows itself to be used as an instrument of national policy in ideological war, it cannot avoid its being used for the same purpose in armed war, and this, I submit, is blasphemy.

DR. LEO PFEFFER, *American Jewish Congress at POAU Annual Meeting, Washington, 1955.*

The Churchman (Episc.), Apr. 15., 1955

Letters

May 24, 1955

Dear Brother Brewer:

In one issue of *VOICE OF FREEDOM*, you had an article about the assassination of Abraham Lincoln. I had the chance to read "Thirty Years in Hell," or "From Darkness to Light", written by Ex-priest Bernard Fresenborg in 1903 in St. Louis, Mo., & published by North American Book House. Entered according to Act of Congress in the year 1904 by North American Book House, in the office of the Librarian of Congress, Washington, D. C., I copied the entire book and have wished the book could be reprinted for it should be before the public. I copied what he said about Abraham Lincoln's death and am enclosing in this. Mr. Fresenborg was 56 years old when he wrote the book and had been a Catholic all his life. A Catholic priest for thirty years, so he really knew how Catholics do. You may have the book or have read it. He warned Americans over and over what Catholicism would do here and he was right.

Very sincerely,

/s/ Mrs. Eunice W. Prince

CHAPTER VIII Page 142
From "Thirty Years In Hell":

I want to give the reader a little history in regard to the assassination of Abraham Lincoln.

Wilkes Booth, a Roman Catholic, was the assassin of President Lincoln. The Roman Catholic Church, under the mask of Democracy, was always believed to be responsible for this diabolical assassination. In fact, it is believed, and the belief is well founded, that through the "inquisition" in the City of Rome that plot was laid to destroy the republican form of Government of the United States, and the assassination of Abraham Lincoln was the first step, and the plotting on this side of the water was done in Catholic houses, adorned with Crucifixes, relics and rosaries, scapulars, holy water pots, and medals of Catholicism innumerable.

It was to the house of Mrs. Surratt, located in the very heart of Washington, D. C., that the officers of this government proceeded after the assassination of President Lincoln, and bear in mind that Mrs. Surratt was a Roman Catholic, and the occupants of the house were arrested.

The ones who were arrested were: Mrs. Surratt, a Roman Catholic; her daughter, Anna, a Roman Catholic; Mrs. Fitzpatrick, a Roman Catholic, and Miss Hollahan, a Roman Catholic. Before the Officers had

left this house a light knock was heard at the door and a young man appeared in disguise, as he was dressed as a common laborer and carried a pick upon his shoulder; his hands were white and soft and he was also arrested, and his name was Powell, another Roman Catholic.

John Wilkes Booth, the assassin, was a Roman Catholic, consequently the belief is undoubtedly well founded that not only the scheme to assassinate Abraham Lincoln was laid in the City of Rome by Roman Catholics, but was carried into execution by the same set in this country.

Booth, after the assassination, fled to Surrattsville to the hotel of Mrs. Surratt, and there a Roman Catholic woman had concealed a carbine. Mr. Surratt, at Washington, had warned the folks at the hotel that the weapon would be called for the night of Abraham Lincoln's assassination, which is *prima facie* evidence of the plot to assassinate Lincoln.

After the assassination Booth fled, but on the eastern shores of the Potomac he was concealed in a Roman Catholic Church for nearly a week. As we relate this history, which is true, the evidence becomes more damaging against Roman Catholicism.

The finale of this national tragedy was that Herald, Powell and Mrs. Surratt were hung, and Dr. Mudd and O'Laughlin were committed to life-long imprisonment, and all of these were Roman Catholics.

The question now arises, How did John H. Surratt escape from the same fate of Herald, Powell and Mrs. Surratt, *I will tell you!* John H. Surratt escaped by the assistance of Catholic officials and went to Canada, and was concealed in a "Trappist cloister" near Montreal, and remained there until 1865 when, as a Priest, he went to Liverpool.

In the spring of 1866, Mr. Wm. H. Seward was informed by a Mr. King at Rome, Italy, that John H. Surratt had enlisted in the Papal Guards, under the name of John Watson. He was arrested at Teroli, in Italy, but escaped by plunging down a ravine twenty-three feet deep.

He was wounded by the fall and crawled off to a monastery and remained there until he was healed and then resumed his flight. After his wounds healed, he went to Egypt, as he was not satisfied with Italy, and was there captured by our minister Mr. Hale, and sent to America.

(Note: The Editor of *THE VOICE OF FREEDOM* read this book long ago and his copy has been lost. The Romanists claim that Fresenborg reputed and recanted on his death bed and called for a priest and received *Extreme Unction*. Would you not expect them to claim that?—Editor.)

June 7, 1955

G. C. Brewer, Editor,
VOICE OF FREEDOM,
Box 5153,
Memphis 12, Tenn.
Dear Brother Brewer,

Thanks for your good letter and the encouragement it contained. Also I want to express my gratitude and appreciation

to you and the VOICE OF FREEDOM for your kindness manifested in sending me the back copies of the paper, the four subscriptions for the coming year, and the good tracts. To those who made this possible, we say again, "thanks a million."

As you stated in your letter, we cannot use your publications in volume, but we American workers really can use them. The paper is a storehouse of information and really gives us much help. I plan to translate what I can so that it can be used by our Italian brethren too.

I am wondering if it is possible to obtain a bound copy of the VOICE OF FREEDOM. Not many of the back copies were sent. I am supposing that you do not have them in print. I would very much like to have a copy of each one printed, from the Vol. 1, No. 1 down to the present.

May God continue to bless you in your work. I wish every Roman Catholic in the world could read your paper with an open mind and really see that which they serve; in ignorance or superstition, or even those who serve her willingly for worldly gain. Certainly there is no greater deceiver on earth than the offspring of the devil—the Roman Catholic Church.

Thanks for the prayers that are being added in our behalf. We need God's help, realizing that we cannot direct our steps and that we do not know how to do much of the time. But with His help we are confident that the "sword of the spirit" will cut through the jungle—growth of error and ignorance and leave the path that will lead men to salvation.

Yours in His service,
L. V. Pfeifer

"Violent Men of God" Some Of Them Also Ignoramuses!

J. M. J.

March 28, 1955

(Passion Week)

Dear Bro. Brewer,

Before I start I am Father Frawley of St. Elizabeth's School. I had received a copy of this VOICE OF FREEDOM. I am very upset about this. The Bishop disapproves your paper. I have been given permission by, the Bishop to write you, however you can not have my address for I am not permitted to write you again.

Bro. Brewer, I have come to write you about this VOICE OF FREEDOM. It doesn't please the Bishop to have these paper's brought to us by our own church member's, they have said, look what has been given to me, and look what I have found in my yard! etc.

Our young men which are being trained for priesthood were 305, but, by this evil deed it has caused 100 of our Boy's to leave the priesthood. This paper of Freedom has been the cause! I am very disturbed about this. I am asking you to withdraw this paper and if not then leave the Roman Catholic Church alone! I wish you would quit comendement her teaching's or you will be punished for this evil deed! I will pray for you's because you's will all be

lost. I don't know what you's gay's think but we are violent men of God.

I must be on my way for sunday I really have a lot of palms to Bless. This Sunday it will be palm sunday. Well good bye and, May Our Blessed Mother Mary help you, may she guide you into the true church. My prayer's and Blessing's are upon you for you no not what you do.

Sincerely yours,
Father Frawley
and all the priesthood.
xto.
B.V.M.

Brother Owens Thinks He Has Found the Perimeter!

Dear Mr. Brewer:

Having read an article by Wendle Scott in your May issue of the VOICE OF FREEDOM I am puzzled by your comment that some of his arguments were fallacious. This writer noticed no glaring fallacy in his article but rather thought it hit squarely on some sorely neglected nail-heads.

The editor of the VOICE OF FREEDOM seems to have come to believe that there is no longer any need for persuasion in dealing with Communism and that the most expedient course to follow now is to apply force and only force. Are there not still millions of people who are being wooed by the ideology of Communism? Are we to let them be brain-washed without seeking to counteract the Moscow influence? Surely the editor does not believe that the entire world can presently be affected in no more practical way than to trot out our magnificent "force".

I ask these questions because the editor made Wendle Scott's entire article, in a limited sense, by speaking of fallacious arguments and to then failing to carefully point out such arguments. It seems somewhat out of order for the editor to evidently declare that it is too late to do any more spreading of the gospel of Democracy. I cannot believe such is his stand. It is unseemly, I think, for a minister of the gospel to champion force, and it has as a result been acidly stated "Hell hath no fury like a non-combatant."

The editor seems to have confused foreign politics with religion for he speaks of having "irreligiously blundered in selling innocent and helpless nations into slavery." If this were so it were a grievous fault but wouldn't such be politics instead of religion? The Pope has a method of including a thing under "faith and morals" if he needs to take a lick at something and the same procedure could be followed of calling a political maneuver a "religious" act. One could thus almost escape the charge of political bias.

Still searching for "fallacious" arguments in Wendle Scott's article the writer comes to the reference to the Negro. It might be said by the idealistic lover of democracy "Darling, you are so beautiful . . . except for the wart on your nose." Upon close scrutiny one sees glimpses of the sore eyed Leah instead of the beautiful Rachel in this

democracy of ours as well as in the Church. The wart of segregation and the sore eyes of race prejudice must be removed and cured before we can paint a truly lovely portrait of America or Christianity. Until Negroes are invited to sit next to the editor or any other of the brethren and are loved as brothers in Christ the reproach of Christianity and Democracy will remain and offend the world with its cruel paradox.

Maybe the editor fancies Franco of Spain to be somehow "a defender" of decency and that he kept "innocent and helpless people from slavery" of Communism. Maybe the editor remembers the uncountable instances where this has been used as a pretext for a number of dictators to take over a country and its people to their degradation. What fellowship has Americans with Fascists even if they seem like a drowning man's straw at which we must hysterically grab to defeat this "Diabolical Monster" which the editor seems to think we created? All totalitarian isms must be snubbed and decried. "Freedom is a boat we're all in, a leak anywhere will sink it."

Vernon H. Owens
1717 South First
Louisville 8, Ky.

REPLY

Brother Owens' criticism of the editor's note is based on a misconception. Both Brother Owens and Brother Scott are viewing the situation from an entirely different perspective from that of the editor. A part of the misunderstanding is based on a misprint in the editor's note. The word "irreligiously" was used in that note. Whether the stenographer, the type setter or the proof reader is responsible for this we are unable to say. The word the editor used, however, was EGREGIOUSLY. "We", meaning our Government, have made such blunders as would now make it impossible to do some of the things that Brother Scott recommended. The word "our" was inserted in the editor's note by some mistake. The editor said that it was too late for us now to seek only *Holy Allies*. This refers to the fact that we accepted Russia as an ally in World War II, that we now have Tito as an ally, that we have moved to re-arm our defeated enemies (Germany and Japan and Italy). Therefore, it is a late hour to talk about disarmament and it is wholly inconsistent to talk about rejecting Franco as an ally because he is a dictator, whereas we accepted Stalin as an ally and now accept Tito as an ally. This will give some idea as to what the editor meant when he said it was too late to apply the ideal and principle which Brother Scott presented, the sum of which would be to refuse to accept Franco as an ally.

Brother Scott wrote under the heading "Morality in Foreign Policy Can Whip Communists." He and Brother Owens both seem to talk of foreign relationships in the sense of individual attitudes and behaviour toward people of other races and nations and he believes that the spirit of Christ

and the morality of the New Testament should be manifested and applied in such relationships. With this, the editor is in total agreement. However, the editor thought of foreign policy as the relation of a government with a government and, therefore, referred to what the Government of the United States has done, is doing and seems now compelled to continue doing, by the very circumstances of the case. The editor of the *VOICE OF FREEDOM* does not agree with many of the things that we have had to do as citizens of the United States because our leaders have committed us to these things in our governmental foreign policies. Christianity, of course, is opposed to *force*; and *war* is at the very opposite end of moral thinking from Christianity. But a government that is built on force, is maintained by force and has participated in subjecting nations to force and placing them without their consent under dictators and despots is not in a position to become a pacifist nation over night. Perhaps Brother Owens and Brother Scott have read about some things that this editor remembers, as he was living when they happened. Let us mention the fact that William Jennings Bryan was Secretary of State just preceding our entrance into World War I. Bryan preached peace. He tried to enter into agreement with foreign nations that would work toward disarmament and perpetual world peace. When the United States began to take sides with one belligerent nation against another belligerent nation and, therefore, headed down the road that led us to World War I, Bryan resigned from the Cabinet. He was then denounced, berated and smeared by politicians and papers as a pacifist, a traitor, etc., etc. This editor does not believe in *war* and he did not and does not believe in *conscription*. He believes that the American men will take up arms in defense of their nations without being conscripted when such a defense is, to them, necessary. As the world now goes, not ten men in ten million know why they are fighting in our present wars. We thought in World War I that we were fighting to "make the world safe for democracy," but instead we, to an extent, lost our own democracy in that war and there hasn't been any democracy in the world since then.

The fallacies referred to in the Editor's note may be apparent from what is here said. Specifically, the note was speaking of foreign policies, as the writer knows that the common man has nothing to do with the Government's foreign policy and the ideals of his own life can't be put into the nation's life by any world program or mass action.

Another fallacy was reference to race prejudices and segregation in the United States. In a government's dealing with other governments it is responsible only for the laws and constitution and not for the failure of any of its citizens to live up to these laws and principles. The Constitution of the United States and the laws and the decisions of the Court are not in

favor of race prejudices, segregation, etc. This editor does *not disagree* with Brother Scott's principles or ideals on this point. Nor does he want even to seem to defend race prejudice or any other type of prejudice in the hearts of anybody. He has fought against race prejudice for more years than Brother Scott and Brother Owens have been living. He has lived where race prejudice is the strongest and where a condemnation of it was most dangerous. He, himself, has been threatened with mob violence and was one time seized by a mob and taken out to be hanged because he said *the Negro has a soul*. This might indicate that the brethren who think they are criticising the Editor, don't know what they are talking about. This very statement may apply to them in reference to foreign policies and world affairs also. They and others may be happier if they are not informed on some of the tragedy and immoral and un-Christian acts and agreements and betrayals that have taken place in this wicked age. But in case they or any reader of this paper would like to have some information, we recommend the following books, all of which the Editor possesses and has read:

"Roosevelt and the Coming of the War" by Charles Beard. Published by Yale University Press.

"Ally Betrayed"—"The Uncensored Story of Tito and Mihailovich." By David Martin. Published by Prentice-Hall, Inc., New York, 1946.

"War as I Knew It." By General George S. Patton, Jr. Published by Houghton-Mifflin Company, Boston, in 1947

"Perpetual War for Perpetual Peace." By Harry Elmer Barnes. Published by The Caxton Printers, Ltd., Caldwell, Idaho, 1953

"The Iron Curtain Over America". By Dr. John Beaty. Wilkerson Publishing Co., Dallas, Texas, 1952

"The Big Secret of Pearl Harbor." U. S. News & World Report, April 2, 1954. This was written by Rear Admiral Robert A. Theobald, U. S. N. Ret., with corroboration by Rear Admiral Husband E. Kimmel, U. S. N. Ret., and Fleet Admiral William F. Halsey, U. S. N.

"One Worldism and the United Nations." In the Freeman, March 1955. Written by a company of men.

"The Conscription Idea." By Dean Russell, in Ideas on Liberty in May, 1955.

We refer our readers also to the magazines called Facts Forum, published in Dallas, Texas, Vol. IV, No. 6, which is the issue for June 1955. That issue contains some wonderful information concerning Communists and Communism and it also contains an interview of the Editor, Mr. Dan Smoot, with Dr. Fred Schwarz, from which we shall quote. Before, however, we give you these words, let us remind Brother Owens, who says the editor "*seems to think*," etc., that there is not a nation on earth that went Communist *by the vote of the people!* Communism has been forced on every nation that is today under its power. The people in Iron Cur-

tain countries are not free and they cannot decide for themselves what they will believe or what they will do. We became an ally of Soviet Russia and gave her billions of dollars to help her fight Hitler. We loaned her ships which she has not and will not return. When the war was over, we gave her thirteen nations of Europe without the consent of the nations. We gave her Eastern Germany. We gave her all of Manchuria. We allowed her to have half of Korea. We permitted her to share in the reparations of Japan when she had not been in the war with Japan at all. She took 700,000 trained and armed soldiers from Manchuria which she has never returned or set free. She kept 3,000,000 German soldiers that surrendered to her and never returned them or accounted for them. She holds our civilians and soldiers. In fact, she virtually spits in our face and tells us to go to Hades any time we attempt negotiations with her. And yet we shout "Praise the Lord" "Halleluia" if she will even consent to engage in negotiations for some such thing as a "Big Four Talk." When the World War began, there were only 200,000,000 people behind the Iron Curtain. When the World War was over, thanks to our generosity to the Reds, 800,000,000 innocent and helpless persons were behind the Iron Curtain. Now, since the fiasco in Indo-China, 900,000,000 people are behind the Iron Curtain. But here is the dialogue between Dan Smoot and Dr. Schwarz:

"Schwarz: The history of our conflict with the Communists throughout the past generation is one of successive defeats. They have advanced from strength to strength, while the free world has retreated step by step. An individual who had come twenty years ago with the prophecy of the situation that exists in the world today would have risked incarceration in an institution for the insane. An honest analysis of the historic facts will lead to the terrifying conclusion that the Communists are conquering the world.

"Smoot: The Communists have made great advances in the past, obviously. Do you think they are still advancing?

"Schwarz: We are accustomed to the authority of figures as the measure of progress. A brief look at the figures of Communist advance presents a terrifying picture. Lenin established Bolshevism with seventeen supporters in 1903. Lenin conquered Russia with forty thousand supporters in 1917. In 1955, the party of Lenin is in iron control of 900 million. Seventeen in 1903, forty thousand in 1917, 900 million in 1955, with a tentative date for the conquest of the entire world already fixed. If God would only burn the significance of those figures into our heart. If we had but the honesty to acknowledge them, the intelligence to understand them, the face to tingle with the terror of them!

"At this moment, 900 million human souls are in the laboratory of Communist conditioning, being indoctrinated, brainwashed, fanaticized, selectively liquidated, and technically and militarily trained for world

conquest and mass extermination. That is the honest, simple truth. No effort of the imagination can make it untrue. No heroic, determined act of the will can blot it out. Like a terrible, deadly cancer, there it stands, demanding the most earnest consideration and urgent action. The only possible basis of sound treatment for any disease is an honest acknowledgment of the severity of the situation. Complacency with cancer is the comrade of death. (Dr. S. is a surgeon—Editor)

"Smoot: You seem to think we have failed utterly to resist communism? Why have we failed?

"Schwarz: I would suggest that, in large measure, our failure has been due to an incorrect diagnosis of the pathology of communism. It is an axiom that accurate diagnosis must precede effective treatment. If the trouble lies in the appendix, the removal of the gall bladder by the world's most brilliant surgeon may constitute a magnificent operation, but it is inadequate to treat the diseased condition. If the diagnosis is faulty, the treatment of necessity will be misdirected and ineffective. The generally accepted diagnosis of communism is that it originates in poverty, exploitation, and oppression; that it is primarily a movement of the working class. The corollary of this diagnosis has been the accepted belief that the best way to combat communism is to improve economic conditions, thus leading to the spontaneous decay of the Communist menace.

"Smoot: But Dr. Schwarz, it seems to me that America's foreign policy rests on the assumption that if we can help eliminate poverty in the world, we will strengthen the people of the world to resist communism.

"Schwarz: There is no delusion more dangerous than this one. This delusion is very widespread and limited to no special section of society. Recently, in Portland, Oregon, I went to get my laundry. I mentioned to the laundryman the rather frightening figures of Communist advance. He had enough sense to get frightened. he said, 'We've got to do something. We've got to do something. We've got to feed them. No man ever became a Communist on a full stomach.'

"I looked at him quietly for a moment. I said I could mention one or two: Karl Marx, Friedrich Engels, Vladimir Lenin, Joseph Stalin, Molotov, Voroshilov, Kaganovich, Bulganin, Kaganovich, Mao Tse-tung, Chou En-lai, Liu Shaochi, Chu Teh, Ho Chi Minh, Alger Hiss, William Remington, Hal Ware, Whittaker Chambers—as a matter of fact, every major world Communist figure that's ever been, who became a Communist in a non-Communist country, did so as a student intellectual, materialist in philosophy and atheist in faith.

"Smoot: If poverty doesn't breed communism—what does

"Schwarz: Communism emerges, not out of poverty and exploitation, but out of godlessness and scientific materialism. With one of the leading ex-Communists in this country, I recently went over the en-

tire early leadership of the American Communist party. Do you know how many men of working class origin we could find? One: Manning Johnson."

When Brethren Scott and Owens have read and digested all these, they may not agree with this Editor, but they will know more about him and his thinking than they know now.

The "Son of Perdition's" Pomp and Position

LUTHER W. MARTIN
St. James, Mo.

"Let no man deceive you by any means: for that day shall not come, (day of the Lord. L.W.M.), 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, shewing himself that he is God." (2 Thess. 2: 3-4.)

The foregoing words were written by the Apostle Paul some twenty years after the church had been established on the day of Pentecost, A.D. 33. Paul went ahead to state that the "mystery of iniquity doth already work: . . ." (Verse 7.) In his writings, it is indicated that this Antichrist would arise from within the church itself. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20: 29-30.)

We devote the rest of this treatise to excerpts dealing with the subject of Papal power, as the pontiffs themselves would define it.

Pope Leo XIII—1877-1903 A.D.

In Leo XIII's Encyclical Letter, titled in English, "The Reunion of Christendom", he wrote . . . "But since We hold upon this earth the place of God Almighty . . ." (*Jamvero cum Dei omnipotentis vices in terris geramus*); see Great Encyclical Letters, page 304. Please note that this 'humble servant' saw fit to capitalize the "W" in the pronoun 'We', when referring to himself.

In Leo's Encyclical Letter on the 'Chief Duties of Christians as Citizens', he stated "But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and the Roman Pontiff, as to God Himself." (Page 193, Ibid.)

Pope Paul III—1534-1549 A.D.

Paul III began his Bull with the words of the Lord in Jeremiah, which, by the way, he appropriated to himself: ". . . Behold, I have placed thee over peoples and kingdoms. . ."

Pope Pius V—1566-1572 A.D.

Pius V began his Bull by referring to himself as a prince "set up over all nations and all kingdoms, to root up, destroy, dis-

sipate, disperse, plant and build . . ." (See A. Lowndes, *Vindication of Anglican Orders*.)

Dr. John A. Ryan Comments On Leo XIII's Encyclical Letter, 'Immortale Dei'

Dr. Ryan's closing remarks read as follows: "In a genuinely (Roman. L. W. M.) Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth." Does not such a position answer and explain the cause of all the difficulties which the workers of the churches of Christ have had in Italy, during the past few years?

Catholic Encyclopedia On Papal Position

A number of statements are contained in the Catholic Encyclopedia, relating to Papal authority. They are abridged as follows: "The sources of . . . positive ecclesiastical law are essentially the episcopate and its head, the pope . . . The pope, as head of the episcopate, possesses in himself the same powers as the episcopate united with him . . . In proportion as the administration of the Church became centralized, the intervention of the Popes in legislation became more and more marked . . . They are the fruitful source of Canon Law; can abrogate all laws made by predecessors or Councils, legislate for the whole Church or for a part, for a particular country, or for individuals. The Pope is not legally obliged to obtain the consent of any person or persons; is limited only by Divine law, natural and positive, dogmatic and moral. He is the living law, having all law in the treasury of his heart . . . From the earliest ages the letters of the Roman Pontiffs constitute, with the canons of the councils, the principal element of Canon Law." (Cath. Encyc. Vol. ix, page 59 a, b.)

Encyclopedia Britannica

The Encyclopedia Britannica gives Gratian's condensation of the doctrine of Papal sovereignty in relation to canon law, as follows: "They (the Popes. L. W. M.) are above all the laws of the Church, and can use them according to their wish; they alone judge and cannot be judged." (Encyc. Brit. Vol. xx, page 695 d.)

In 1924, an Italian published a book in Rome, entitled, "*La Supremazia del Papato*." The author was Ludovico Lucantonio. This work was dedicated to Cardinal Gasparri, the Papal Secretary of State. On page 71, it is declared *ipsissimis verbis*, (the very words) . . . "**The Pope here on earth is Christ.**" ("Il Papa, qui in terra, e Cristo; ditelo altrimenti Vicario di Cristo, o successore di Pietro, e direte tutta una cosa.") The preface to this book was written by a Roman Monsignor.

Ignatius Loyola in the sixteenth century said: ". . . the white that I see, I would believe to be black, if the Hierar-

chial Church were so to rule it . . ." (Spiritual Exercises of St. Ignatius Loyola, with Commentary by Joseph Rickaby, S. J., page 223.)

Pope Pius XI—1922—1939 A.D.

In a Pastoral Letter on the election of 'His Holiness', Pius XI, the statement is made: "The papacy—the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills!"

Summation of Roman Writers On Papal Power and Position

(1) Leo XIII—"WE . . . hold the place of God Almighty."

(2) Leo XIII—SUPREME TEACHER is the Roman Pontiff.

(3) Leo XIII—COMPLETE SUBMISSION must be given to the Pontiff as to GOD HIMSELF.

(4) Paul III—Pope placed OVER PEOPLES and OVER KINGDOMS.

(5) Pius V—Pope a PRINCE OVER ALL NATIONS and ALL KINGDOMS, with power to 'root up', 'destroy', 'dissipate', 'disperse', 'plant', and 'build'.

(6) Catholic Encyclopedia—Pope . . . the fruitful SOURCE OF CANON LAW.

(7) Catholic Encyclopedia—Pope . . . can abrogate ALL laws made by predecessors.

(8) Catholic Encyclopedia—Pope . . . is the LIVING LAW.

(9) Encyclopedia Britannica—Pope . . . (according to Gratian) is ABOVE ALL LAWS OF THE CHURCH, and can use them as they wish.

(10) L. Lucantonio—Pope . . . is CHRIST ON EARTH!

(11) Pius XI—Pope's will is over ALL OTHER WILLS. Pope's conscience is over ALL OTHER CONSCIENCES.

" . . . Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU: . . . (Emphasis mine L.W.M. Read Matt. 20: 25-26.) Jesus has ALL POWER, both in heaven and on earth. Matt. 28:18.

God Upon Earth!

LUTHER W. MARTIN
St. James, Mo.

When two fishermen get together, and begin regaling each other with tales of the ones that got away, this writer is reminded of some of the titles usurped and/or taken by the Roman Catholic Hierarchy. The similarity evoked is that of seemingly trying to 'out-do' the other.

For example, one preacher or priest may wear the title 'Reverend' . . . which by the way, was applied exclusively to God, in the Bible. But the next priest may go by the appellation 'Right Reverend' . . . and the third claims the title, 'Very Right Reverend'. Then, not to be out-done, a fourth priest comes along and is termed 'Most Reverend'.

The Catholic Church also awards another title to those priests who have accomplished

some work which the Church considers to be outstanding. These may be called 'Monsignor' . . . which literally means 'My Lord'.

The Most Singular Title

In the race between the Greek Catholic (Greek Orthodox) Church and the Roman segment of what was once the 'Greek Catholic' Church, much of their differences resulted from taking unto themselves more elaborate titles. The bishop (Patriarch) of Constantinople was the first to claim the title of 'Universal (Ecumenical) Bishop' . . . or bishop over all the congregations of the entire world. This claim by the Eastern bishop so angered the bishop of Rome (who had been beaten to the punch) that Gregory 'the Great', the Roman bishop, termed such a presumptuous title, and its wearer as being in some manner, the fore-runner of the Antichrist. It was only a few years, however until the bishop of Rome wrested the title from the Eastern Patriarch, and from 606 A.D., until this day, the bishop of Rome CLAIMS to be the world-wide bishop.

In an old volume published at Naples, Italy, in the year 1620 A.D., the following dedication was made to Pope Paul V.: "Paulo V.—Vice Deo, Christianae Reip. Monarchae, invictissimae Pontificiae Omnipotentiae Conservatori acerrimo," which literally translated, runs thus, "TO PAUL V., VICE GOD, THE INVINCIBLE MONARCH OF THE CHRISTIAN WORLD, AND THE MOST ZEALOUS DEFENDER OF THE PONTIFICAL OMNIPOTENCE." This doesn't sound much like Peter who said . . . "Stand up; I myself also am a man." (Acts 10:26.) This utterance was occasioned when Cornelius fell down before Peter in order to worship him. Even if the Catholics were right in CLAIMING Peter to have been the first Pope (only he wasn't), they'd have to change many of the rituals and writings in order for their teaching and practice to harmonize with Peter's attitude towards being worshipped, in the place of God!

In another work, dedicated to Pope Paul III., and printed at Bologna in the year 1540 A.D., we have an even more extraordinary expression of extravagance, which reads like this: "Paulo tertio, Max. in terris. Deo," which would imply the words, "TO PAUL III., GOD UPON EARTH." If this is not blasphemy, what is?

The foregoing information relative to the dedications to the Popes in the two books, was more recently published in Littell's Living Age, No. 87, 10 January, 1846.

The Maiden, Who by Faith Accepted the Impossible

BY W. S. BOYETT

Six months from the time of the visit of the angel to Zacharias the angel Gabriel was sent to the city of Galilee named Nazareth, unto a virgin named Mary. This angel Gabriel made a startling announcement to this young maiden. Just how old

Mary was is not known exactly, but according to Jewish custom, marriage was consummated very young, and since Mary is said to have been betrothed to Joseph, but not yet married, it is safe to assume that she was quite young. The amazing thing about this young maiden is the faith that she had in the announcement of the angel. Though the thing that she was asked to believe was far more unusual than that which the angel had announced to Zacharias, yet she did not doubt as did this aged priest. She readily accepted the word of the angel and showed her belief in his message and gladly accepted her place selected for her by God. Mary realized that God had a place and a plan for her and she was more than glad to assume the role that He had selected. God has a plan for all men and happy indeed is the man that is glad and anxious to accept his God given place. Happy is the man that is willing to serve his God in the capacity that he is best suited.

The angel announced God's plan for Mary, but it was Mary's faith that was necessary for the plan to be carried out. There had not been a woman from the days of our first mother—Eve—until the time of Mary that would not have been highly favored on being selected by God to be the medium through which He was to bring Christ into the world. But Mary's faith made her outstanding, thus the selection of her. Elisabeth extols her faith in the following words: "And blessed is she that believed; for there shall be a fulfillment of the things which hath been spoken to her from the Lord." (Luke 1:45). Elisabeth showed a like faith in the promise of God. These two New Testament women should stand out to us today as examples of true faith. Faith that assures that God is able and willing to do whatever he promises, regardless of how impossible of accomplishment it may seem.

Mary had a question to ask the angel when he announced to her that she should bear a child and call his name Jesus, but this was but natural. How many confusing thoughts were going through her mind no one will ever know. And, as she states, she knew not a man; it was but natural that she should desire to know how this promise was to be fulfilled. This did not express a doubt on her part, but was nothing more than the honest inquiry of how these things could be. It will be noticed that when the angel Gabriel explained to her that the Holy Spirit would come upon her and that the holy thing which she should bear would be called the Son of God, she showed no more amazement but said: "Behold, the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38).

Mary, by being the mother of Jesus, became the one among womankind through whom God chose to fulfill the world's first prophecy. It was to the serpent that God had said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Jesus

Christ was the first being to possess humanity that was wholly the son of the woman. All other men have been born of women all right, but they have also been begotten of man, but not Jesus. He was begotten of the Holy Spirit. He was both God and man. The God part of Jesus was not born of the virgin Mary at all. This divine nature of our Lord had always been in existence. In John we are told: "In the beginning was the word, and the word was with God, and the word was God . . . And the word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father." (Jno. 1:1-14). In his prayer to the Father in John 17, he asked that he might be glorified with the father with the same glory that he had with him before the world was. (John 17:6). Paul affirms of him that all things were made by and through him and that there is nothing that is made that was not made by him, and he is before every creature. And that it pleased the Father that in Him should all fullness dwell (Col. 1:12-19). It is surely true that Jesus was God, not the only true God, but God in the sense that he possessed all the attributes of Divinity. He was one of the parts of the Godhead, hence is called "Immanuel" which is interpreted "God with us." But to suppose that Mary was the mother of that part of Jesus that possessed Divinity or deity is to suppose something that is not only ridiculous, but is contrary to every teaching of the nature of Jesus that is found in the Bible. Mary is in no sense the mother of deity, and is thus in no sense the mother of God. She was the mother of the human nature of him who was both God and man.

One of the amazing things about what the Bible says about Mary is how completely her life is lost sight of after the beginning of the ministry of her illustrious Son. Of the four gospel writers only Matthew and Luke make more than a slight reference to Mary. We are indebted to Luke for more about her than to any other gospel writer. Were it not for his record we would know nothing about the visit of Mary to Elisabeth and of Elisabeth's eulogism of her. Nor would we have been blessed with those beautiful words of Mary in her song of praise in the house of Elisabeth. The last mention of her in the New Testament is found in the first chapter of Acts, which was written by Luke.

It seems impossible that men should pay honors, that only belong to God, to Mary or to any other Bible Character and at the same time claim to be God fearing and Bible believing people. The words of Gabriel to Mary contain no intimation that he intended future generations to do her any signal honor. Even the words of Elisabeth, "Blessed art thou among women," have nothing in them to give such an idea. The word "blessed" is used in many passages in the Bible and concerning many people. Abraham was called blessed, but no one does acts of worship to him. The use of the word "blessed" here and in the statement of Mary, "Henceforth

shall all generations call me blessed" does not suggest the idea that Mary was to wear the name "blessed". The statement of Mary concerning all generations calling her blessed is nothing more than what Leah, the wife of Jacob said of herself. She said at the birth of Asher: "Happy am I, for the daughters will call me blessed." (Gen. 30:13). The identical expression used by Mary in this place, as it stands in the original Greek, is used by James in the following passage: "Take brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we called them blessed that endured." (James 5:10-11). The expression "called them Blessed" is the only other place in the New Testament where the exact words as used by Mary appear. Of course this does not mean that we are to use the word "blessed" as a title for the prophets, nor does the other passage teach that we should so use it with reference to Mary. This is in no way an effort to take honor away from Mary, but it is rather an attempt to encourage people not to take honor away from God in order to bestow it on Mary or anyone else.

Throughout the lifetime of Jesus, Mary is referred to only a few times. She of course is in Jerusalem at the time Jesus is left behind in the Temple at the age of twelve. She is present at a marriage feast in Cana of Galilee as recorded in John 2. Here she shows her undiminished faith, when she tells the servants, "whatsoever he bids you, do it." She is mentioned as the mother of Jesus in the following words in two passages: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters are they not all with us?" (Matt. 13:55-56). This shows beyond a doubt that Mary had other children than Jesus. Jesus was the first born, but she also had four other sons and some daughters. This places honor on motherhood still further by showing us that the mother of our Lord assumed and filled the place in the home of a housewife and mother after she had been so highly favored of God. To teach the perpetual virginity of Mary is to deny the Bible and to dishonor motherhood.

The only time during the lifetime of Jesus that anyone suggested the idea of giving signal honor to Mary was by a woman during one of the Lord's messages to the people. It reads: "And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice and said unto him, Blessed is the womb that bare thee, and the breast which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:27-28). It seems impossible that anyone should read this passage and not see that Jesus showed that the one that heard the word of God and kept it was more to be blessed than was Mary. On another occasion he was told that his mother and brethren were standing without seeking to speak with

him. To which he gave the following answer: "Who is my mother? And who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my father which is in heaven, he is my brother, and sister, and mother." (Matt. 12:48-50). This shows that Jesus did not honor his own mother, and brethren, and sisters, any more than he did all of his disciples. When Jesus was on the cross he pointed out his mother to the beloved John and John took her to his house from that day forward. (Jno. 19:25-27). Though we do not have any record of the death of Mary there is absolutely no grounds to assume that she never died. The doctrine of the assumption of Mary is a modern allusion authorized only in 1950 and is without one iota of scriptural support.

What Do Catholics Mean by 'Blessing Statues'?

LUTHER W. MARTIN
St. James, Mo.

The unabridged dictionary gives us a first definition for the word BLESS: "from the consecration by sprinkling the altar with blood." Secondly; "to set apart, to consecrate to holy purposes; to make and pronounce holy." Thirdly; "to make happy; to make successful; to make prosperous in temporal concerns; . . ." Fourthly; "to wish happiness to; as the father blessed his son." Fifth; "to consecrate by prayer." Sixth; "To praise; to magnify; to extol for excellencies."

Now, keeping the foregoing definitions in mind, let us copy two different news items dealing with things being 'blessed':

"Archbishop Ritter Blesses Statue At High School"

"Archbishop Joseph E. Ritter of St. Louis blessed a six-foot statue of the Blessed Virgin in dedication ceremonies yesterday at St. Mary's High School, 4701 South Grand boulevard.

"After a brief address by the archbishop, the student body sang two hymns. The white statue, standing on a six-foot pedestal near the main entrance of the school, was donated by the graduating classes of 1953 and 1954 in observance of the Marian year, which ended today." (St. Louis Post-Dispatch.)

The second news item reads as follows:

"Brief Cases Blessed"

"Lisbon—University professors and students had their brief cases blessed at a traditional ceremony which takes place every year in the Lisbon Cathedral. The blessing was performed by His Eminence Cardinal Emmanuel Goncalves Cerejeira, Patriarch of Lisbon." (St. Louis Register, June 3, 1955.)

Questions For Catholics!

In the so-called blessing of the idol and the brief cases, just what was accomplished? And, if so, which of the definitions will apply to the action performed?

If the Jews were being mimicked, why wasn't blood used on the idol of Mary, and also upon the brief cases? Even so, if this HAD been done, what good would have resulted?

If the second definition is to apply, then to what 'holy purpose' is the idol dedicated, unless it is actually being worshipped?

If the third definition is to apply, then are we to believe that the idol and the brief cases were 'made happy' by supposedly being blessed? Or were they 'made prosperous in temporal concerns'?

If the fourth definition is proper, then we must accept the idea that a reasonably intelligent human being was "wishing happiness" to an idol of stone, or "wishing happiness" to a brief case of leather.

If the fifth definition is appropriate, then we would ask . . . "What is to be gained by 'consecrating' an idol, or brief case, 'by prayer'?"

Finally, if the sixth and last definition is to be applied, are not the Catholics admitting openly that they are 'praising, magnifying, and extolling for excellencies' the idol of the virgin Mary, and the brief cases?

Replying to the Catholic Tracts

In the June issue of the *VOICE OF FREEDOM*, we took notice of two tracts that had been mailed to the editor by one of our readers, who requested that some of the points made in these tracts be answered. The tracts were written, as we noted in that issue of the paper, by the priest whose name is Richard Ginder. If our readers will refer to the June issue, they will see what was said about this priest and his writings and they will also see a review of some things quoted from one of his pamphlets. In this issue we are quoting from the other pamphlet which comes out under the title "Bad Catholics?" In this, the writer refers to accusations that are made against certain priests and popes and other members of the Catholic church whose morals and whose character in other ways have been anything but Christian. He admits that they have had and still do have bad men among them. He argues, of course, that a bad Catholic doesn't prove that the Catholicism is bad. We admit the logic of this argument and we do not care to enter into a comparison of black sheep in the Protestant fold and sheep of the same color in the Catholic flock. But the writer continues to compare Catholicism and Protestantism and to claim some advantages for the Catholic church in the comparison. We here give a few pages of the tract in order that our readers may see the points the author makes and how he stresses them.

The Church of the Saints

Yet if we look for the church that is the home of the saints, so to speak, we're struck by the amazing fact that although it is the professed aim of every church to lead its members towards perfect conformity with the will of God, there's only one church that dares—actually dares—

to single out individuals and, after a careful examination, declare, with the fullness of her apostolic and infallible power, that they are in heaven and that their lives can serve as a pattern for mankind.

Who are some of these people? Above all, the first fifty-six men who have headed the Catholic Church from Pope St. Peter, who died in the year 67, all the way down to Pope St. Felix, who died in the year 530. And, after him, twenty-seven other popes. Then that glorious body of men and women, boys and girls, of every color, nation, and position, from the beginning to the days of Mother Cabrini, who died only a few years ago in Chicago.

St. Crispin was a shoemaker; St. Thomas More was Lord High Chancellor of England; St. Thomas Aquinas was a university professor; St. Louis was King of France.

These people were all faced with just the problems we have. They had to fight to make ends meet; they had headaches and boils; they lost jobs and found them again; they dropped dishes and scalded themselves; yet, somehow, they made a magnificent success of things.

And how did these people achieve sainthood? Simply by following to the letter the directions of their Church. They assisted at the Holy Sacrifice of the Mass; they nourished their souls on the Body and Blood of Jesus Christ in His Blessed Sacrament. They drank deeply of the graces offered them in confession and sacramental absolution. They were the heirs of a vast library comprising the experience and advice of saints by the thousands who had gone before them. They meditated over the pages of Sacred Scripture. They shared in all the prayers offered by the Communion of Saints. And, of course, they benefited by the fullness of God's truth, handed down through the unanimous teaching of His Church.

"But They Never Do!"

Now, about the other churches: Since a church has no business other than to produce holy people, wouldn't you think that a Protestant church would occasionally single out one of its members as an example for the rest?—But they never do!

And the Eastern Church, before its break with the Mother Church, produced saint after saint (Basil, John Damascene, the two Gregories, for instance). But since the separation there has been nothing but silence in the East.

More: Even the good people of the Protestant churches are good only through what their churches have kept of Catholic doctrine. Their Bible was written and preserved through the ages by Catholics. It was the Catholic Church that taught the world about Jesus, that defended His Godhead against every attack. The Protestant churches get their very name from the fact that they have "protested" point after point of the ancient creed. All that they can claim as their own are their "protests," a series of erasures in the slate of Christian teaching.

And then, too, there are the miracu-

lous shrines: Lourdes, St. Ann de Beaupre, Fatima, Guadalupe—places that are apparently sacred to Almighty God—where He works miracles in a striking and incontrovertible way. And these shrines, all of them, are under Catholic auspices . . .

The Ideal of Asceticism

In comparison with the Protestants, only the Catholic Church has kept the ideal of asceticism: hardship voluntarily endured for the love of God. Each of her priests sacrifices family life, embracing a life of chastity. Her monks and nuns in tens of thousands take vows of perpetual poverty, chastity, and obedience. Some of the more rigorous communities of such religious men and women keep perpetual silence, live on a scant vegetarian diet, and stay for life within the confines of their monastic property—all of their own free will.

Notice, too, that the enemies of religion, the leaders of organized atheism, are not especially interested in, say the Presbyterians or the Mormons. No—their attack is always focussed on the Vatican, on the Pope, the head of the Catholic Church.

Those who sponsor dirty novels, dirty books, dirty movies—generally under the guise of art—know that they will be squarely blocked by the Catholic Church. The advocates of free-love, of easier divorce, of birth prevention, of mercy murder, of any relaxation in moral standards, can always find a few stray Protestant clergymen to endorse their stand—but never a priest!

The one thing characteristic of Protestantism, remember, is the principle that the whole church can blunder, that she can be wrong. And, pray, what would Stalin or any other atheist have to quarrel over with that? As to the rest of Protestant teaching—it is for the most part a carryover from the Catholic Church.

Whenever a tyrant arises, of a mind to enslave the people, he finds himself confronted by the Catholic Church. Whenever rulers have thought to justify their own wrong-doing, they've had to battle against that same society. The Catholic Church is the vindicator of righteousness, the articulate defender of holy living, and the mouthpiece of God in every age.

She is the perfect physician of souls: holy in her teachings, holy in her sacraments, holy in her saints, and holy in her Founder, Our Lord and Saviour, Jesus Christ. May He be blessed forever. Amen.

REPLY

No. 1—"Saints"

Those who noticed what was said on the pages quoted from the pamphlet no doubt observed that this priest claims advantage by the Catholic church because it singles out certain persons and makes them "Saints," whereas the Protestants have not found a single individual among any of the groups that they have so honored. Instead of this being to the advantage of the Roman church, the priest here emphasizes a point wherein the Roman

church has invented a system and inaugurated an action that is not only unscriptural but that is presumptuous and blasphemous. He describes the type of life that persons must live in order to be honored by the church to the extent that the church *canonizes* them, which exalts them to a position in heaven in which God did not place them. Thus men on earth have promoted and seated these individuals in positions of honor and influence and dignity and power that God, Himself, did not confer upon them. Apart from the blasphemous assumption of power to do this, there are other criticisms that might seem in point here. The Roman church claims that it has had 262 popes and out of this number, fewer than fifty of them have been made Saints. Therefore, according to Richard Ginder's description of the way people must live in order to become Saints, this indicates that the vast majority of popes have not behaved in such regular, consistent and Christian manner!

But anyone who is acquainted with the New Testament will see that all Christians are saints. Paul addressed the brethren as those who were "called to be saints" (Romans 1:7; 1 Cor. 2:2). And instead of the saints being exalted in heaven, Saul of Tarsus said he imprisoned many of the saints (Acts 26:10). Also instead of the saints being intercessors for men, we read that the Holy Spirit makes intercession for the saints (Romans 8:27). Paul teaches that instead of going to law before unbelievers, we should go before the saints for a decision of matters that may need adjudication (1 Cor. 6). Paul speaks of the churches of the saints (1 Cor. 14:33). These points show that the word "saint" as used in the Scripture, has no such meaning as it is given by the Roman Catholics. These passages alone should make clear to any reader that all Christians are saints. And do not forget the point made in the first of this paragraph, that for a church on earth to assume to be able to *beatify* and *canonize* persons who long ago have gone out into eternity, is presumptuous and blasphemous.

But as to the Protestants honoring men in a legitimate and non-blasphemous way, we think it is not necessary to tell our readers or to remind Richard Ginder that they do this. Does he not know that Protestants generally and the Lutherans in particular honor Martin Luther? Does he not know there are statues erected to Luther at various places and one was erected in Washington, D. C., over the strong protest of Roman Catholics? And it would be well here to remind our readers that in Quebec, Canada the Catholics have erected a statue of Loyola, the founder of the Jesuits, and he is trampling the image of Martin Luther under his feet!! So, after all, Priest Ginder shouldn't be too much concerned about whether Protestants honor men who deserve honor.

No. 2.—"Protestants have Protested Point after Point of the Ancient Creed"

The priest asserts that only the Roman Catholic church has taught us about Jesus

Christ and defended His God head; that atheists attack the Roman church and give no attention to Protestant groups. This assertion is just about as true as anything the Catholics ever state with reference to themselves or to the Protestants which means, of course, that there is no truth at all in it. If we should try to catalog all the books that have been written on Christian evidences, which would be an impossible task for this paper, we would find that the great majority of such books have been written by Protestants and not by Catholics. If we should appeal to the findings of archaeology that sustain the word of God, we would find that these scientists were not Catholics but Protestants. What Catholic ever met in debate representatives of atheism and defeated them? It is not necessary to continue this point because the statement of the priest is too obviously untrue and the facts about the fights that Protestants have made and are making for the faith are too well known.

But in the statement that the Protestants protested against points in the "ancient creed," we have another bald statement of untruth. The ancient creeds that have been formulated are the "Nicean Creed," the "Athanasian Creed," the "Apostles Creed," etc. Is this what the priest refers to, i.e., is it a formulated creed that he is referring to? Or is it the Catholic creed as it today exists which is an accumulation of pronouncements by popes and visions by fanatics and superstitious fables and unscriptural doctrines and impudent assumptions of power, etc.? Let us ask what point of Catholic doctrine taught in the New Testament *has any Protestant ever protested?*

No. 3—"Shrines"

The priest refers to certain places that are called shrines by the Roman church and he thinks the Protestants have no shrines and he names shrines, even including Fatima. These places were made shrines because some children, or some visionary or fanatical persons imagined that they saw Mary and heard her speak, etc. All of which things are fables and the thing that made them a place of shrine is superstition. Instead of these being to the honor of the Roman church, they are the hardest thing that the Roman church will ever have to explain to intellectual people.

No. 4—"The 'Ideal of Asceticism'"

Here, again, the priest refers to something that he thinks argues to the advantage of the Roman Catholic church when, in reality, it is another evidence of the ignorance, superstition and fanaticism of Roman Catholicism. It not only includes the celibacy of priests and nuns, but it glorifies hermits, justifies the mutilation of the body and other austerities which are against nature. And, instead of being evidence of devotion and consecration to God, they are evidences of a diseased mind on the part of the persons who practice them. The priest ought to tell us under

this heading about the "Penitencies," and the Flagellants. These people live out in the mountains of New Mexico and Mexico. They have to practice their punishment of themselves in secret because the laws of the land forbid some of the things they do. They will roll nude in a bed of ants, they lie upon beds of cactus and crawl like a snake over these cactus thorns until they tear their flesh from their bones. They whip themselves with thongs and, if one can endure enough punishment without complaint, he will be so highly honored by his comrades in insanity that they will consent to *crucify* him, nailing him to a cross and letting him die in agony. These are Roman Catholics, remember, and they have plenty of priests, including Richard Ginder, who want to argue that such evidence of self-denial and self-affliction prove that Catholics are far better servants of God than Protestants.

No. 5—"Atheism Attacks only the Roman Catholic Church"

This has been given attention already and it has been shown to be untrue, though, as a matter of course, since the Roman Catholic church is the largest religious group in the world, atheists who do not believe in any religion at all, would regard the Roman church as a representative of all religion. And it is the abuses and presumptions and falsehoods taught and practiced by the Roman church that cause men to be atheists. After men have turned from the priesthood to atheism, as is the case of men now living such as Priest McCabe, of course they attack the things that once held them in bondage. Those of use who meet and defeat these atheists have to explain to them and to the public over and over that we are not defending the follies and the falsehoods of Roman Catholicism. Roman Catholicism, instead of defeating atheism, makes atheists.

No. 6—"Dirty Novels"

Priest Ginder thinks he makes a point in showing that the Roman Catholic church denounces and opposes dirty novels, salacious magazines, suggestive picture shows, etc. He says Protestants do none of these things. Here again is a false statement. But the priest, himself, could be mistaken here, since the Roman Catholic church is an authoritarian organization and can act officially, whereas Protestants do not compose any such authority power and cannot act officially altogether. Protestant groups and organizations and Protestant individuals oppose far more immoral things than do the Roman Catholic priests. Whoever heard of a priest that was a prohibitionist? Whoever heard of the Catholic church opposing gambling? There are plenty of cases on record where the Catholic church itself has been brought into court for selling beer and engaging in gambling and using gambling devices. So if we should enter into a discussion on the merits of this point, Priest Ginder would find himself embarrassed before he got through with it.

No. 7—The "Whole Church may Blunder"

The priest says the Protestants think that the whole Protestant church may blunder. To him this is a weakness because he thinks the Roman church is infallible and he thinks that this is such an advantage that he boasts of it. We know that the claim of the Catholic church is false and we know that the whole church, although claiming to be infallible, has blundered. And one infallible pope has contradicted other infallible popes and this cannot be attributed to the weakness of a man because these popes were not acting as men; *they were acting as God!* As to Protestants, they know all men are fallible and that any church group is composed of fallible men and where they have governing boards or bodies, they admit that these boards and bodies are fallible. But all Protestants know that Christ is infallible, that his word is infallible, and to Him we go for guidance, and his word to us is law.

No. 8—"Opposes Tyrants"

The priest says that wherever a tyrant arises, the Catholic church immediately becomes his antagonist!!! If this were not such a serious matter, it would be laughable. Every statement that this priest has made which he thinks proves an advantage to the Roman church, is an assertion of something that is either absolutely untrue, or else is glorifying something that Protestants know should be abolished. The pope, himself, is a tyrant and naturally would oppose any tyrant that rivals his power. But we know that the pope will form a pact or a concordat with any kind of a despotic power that establishes itself on earth. How about the recent concordance between the pope and Franco? How about the concordat with the pope and Mussolini? What was the relation of the pope with Hitler?

These remarks in review of Priest Ginder's tract we trust will be of some value to our readers in refuting such Catholic propaganda.

HERBERT C. HOLDRIDGE

P. O. Box 1086, Sherman Oaks, Calif.
Brig. Gen. U.S. Army (Ret.) Feb. 22, 1955

TO: PROTEST-ants

Subject: "To Promote the General Welfare"

The world stands on the brink of disaster. "A" and "H" Bombs are loaded on bombing planes, waiting to take off at the command: "Commence, Firing!" which will destroy the world. At any moment some homicidal maniac on either side, in uniform or otherwise, may be tempted to play "Russian Roulette" with every chamber of the atom gun loaded, and with the muzzle pointed at our heads.

On the home front, even though we may avoid disaster, we are faced with the imminent collapse of our economy, which may carry us to civil war or revolution.

Yet, in the face of these threats, the voice of PROTEST is stilled in the land. We cry for peace, but there is no peace, for

peacemakers deal with symptoms and lack the moral courage to deal with root causes. We yield to widespread unemployment and destitution in a world of fabulous abundances. We lose our freedoms. But who dares search for underlying causes, or if aware of them, who dares even to whisper them in privacy, much less shout them from the house tops as courage and honesty demand?

This is my personal PROTEST. This is my personal effort to expose the root causes, and to propose corrective action.

Basic Principles: The Spirit of America

I state as my confession of faith that the spirit of the United States is expressed in those two inspired documents, the Declaration of Independence and the Bill of Rights of our Constitution. The structure established by the Constitution was designed to give expression to these fundamental principles. These principles established a new foundation for the freedom and integrity of the individual challenging the absolutism of political rulers, hierarchies and organized power groups. A fundamental objective of government, in fulfilling its obligations toward individuals, is the requirement: "To promote the general welfare". Little evidence can be produced that that objective is being fulfilled anywhere in our country.

The Enemy

Objective analysis shows that at the present historical moment, **four dictatorships** contend for power in the United States, each of which constitutes a threat to our Constitutional freedoms:

a. Big "Money" (Monopolism): We erred in believing that in winning our Revolutionary War we had won our liberties for all time. We fell asleep, and as we slept the forces of exploitation which caused us to break our ties with England merely transferred their centers of power from Europe to the New World, swept across our continent like a swarm of locusts, converted the wealth of the land to their own use, and grew in power until today they threaten our freedoms utterly.

Today these forces constitute a dictatorship of "Big Money"—a financial conspiracy of Wall Street and other centers of financial power, yielding loyalties neither to the United States nor to any other political state of the world, but loyal only to their own system of world usury.

This financial dictatorship has concentrated the wealth of the country into the hands of a few individuals; has usurped the power of Congress over our monetary system; has set itself against the historical consummation of an economy of abundance already created by science, technology and the new super-science of "automation"; has "plowed under", buried, burned, dumped and otherwise destroyed hundreds of billions of dollars worth of consumers goods, much of it already bought and paid for by our taxpayers, in order to create artificial scarcities unnecessary to the perpetuation of its system; has condemned millions of our people, especially our senior citizens,

to insecurity and outright starvation in the midst of abundance; and has finally resorted to international wars as its major financial hypodermic to sustain its system. With the collaboration of an unawakened citizenry it has sent our sons to die on battlefields of the world; has bankrupted our country twice over (800 billions of dollars of public debt alone); has placed that intolerable burden on the shoulders of our sons and daughters, and on unborn generations—a debt which they did not contract and which they can never pay—in its last bid for survival.

These ruthless acts constitute a shameful, criminal betrayal of humanity such as the world has never before known. Once more, as the beginning of the 19th Century which saw the birth of the Industrial Revolution, science has created a new technological revolution. Once more the fruits of that revolution have been captured and exploited by the forces of greed, with only the crumbs fallen from their table used "to promote the general welfare."

And in this historic moment the system dies of its own inherent evils. Briefly, profits can be made only in a world of scarcities. When supply is scarce, profits can be made. When supply is abundant, profits cannot be made. Science, technology and "automation" have created a world of abundances in which the profits system, (the "price system" of the Technocrats), cannot live.

b. Vaticanism: The second dictatorship threatening our liberties is **Vaticanism**—the power of a foreign, **secular, political** dictator (the Pope backed by the Roman Catholic Hierarchy), who intervenes in the internal and international affairs of the United States.

In the Syllabus of Errors of Pius XI and the Encyclicals of Leo XIII the Vatican has declared open warfare against the principles of human freedom stated in our Declaration of Independence and the Bill of Rights of our Constitution. This has since been its undeviating policy. The two points of view are irreconcilable. Thus, every Roman Catholic, even though he may not be aware of the fact, is faced with intolerable conflicts in loyalty. Unless and until every Roman Catholic in the United States openly rejects the **political** presumptions of the Vatican in our internal and international affairs, he remains suspect as to loyalty to our Constitution. **THIS HAS NOTHING TO DO WITH RELIGION.** (See my letter of July 4, 1954 to President Eisenhower)

Yet, members of this large population of questionable loyalty have been infiltrated into top positions of government, industry, labor organizations, the armed forces, our foreign service, fraternal organizations, etc. where they are in a position to slant action in the direction of the philosophies of an enemy dictator. This absolute monarch uses our armed forces as an instrument of **his** foreign policy; injects the issue of the support of his parochial schools into our legislative bodies contrary to our Consti-

tution; demonstrates continued enmity toward our public schools system; obtains exemptions from taxation for his church and school properties, thus transferring that heavy burden to the shoulders of non-Roman Catholic taxpayers, using the proceeds to subvert our institutions; and otherwise perpetrates "unfriendly acts" against our government and our people.

Because its stated purposes are to "Make America Catholic" and to establish a world theocracy under its control; comprises one thousand times the membership; controls fabulous wealth for use as a political and military "war chest", much of it gathered by its tax collectors, in one way or another, from American citizens; and extends its power into every political capitol of the world, Vaticanism constitutes a greater menace to our liberties than Communism itself.

Approximately enough, in its betrayal of humanity, "Big Money" has been ably aided and abetted by the Vatican—its partner in crime. It was the Vatican which, during the Middle Ages, set the stage for this infamous system of greed, exploitation, violence and usury by giving the stamp of its morality to this system of national and international usury, historically condemned by Christianity and by all great world religions. The day the Vatican succumbed to Mammonism (usury), and carried Protestant Churches with it into materialism, it planted a poison in Christianity which is now about to destroy that great religion.

c. Communism: Although I am not a "Red Baiter" and give Russia and China much credit for the social and economic benefits brought to their people, I am intelligent enough to know, and honest enough to affirm, that American Communists have turned their backs on the spirit of our Charters of Liberty; that they draw their inspiration and direction from the Kremlin (another international dictatorship which interferes in the internal affairs of our nation through its mesmerized followers); that they, too, suffer from a conflict of loyalties; and that they anticipate with satisfaction disintegration into chaos within the United States, out of which they hope to seize power as have the Communists of other countries of the world. The philosophies of Thomas Jefferson and Karl Marx have little in common.

d. Militarism: The fourth dictatorship now rampant in the United States can be epitomized in the single word: "Pentagonism"—a word which will eventually carry all the stigma which the word "Bastille" carried in France at the time of the French Revolution. Its leaders (many of them my classmates at West Point and personally very fine individuals), are conditioned to unthinking obedience, and are too inert intellectually and too lacking in social awareness to understand historical economic, political and social movements. They find it to their professional advantage to join with "Big Money" and the Vatican to promote international war and war crises. The threats of the third dictatorship, Com-

munist, ideally serve their purposes. From within the grim walls of the Pentagon they plan the complete militarization of our youth, plot world disaster in World War III, and justify every act of violence in the name of "national security", when they know full well, professionally, that their final remaining act on the international level is to blow up the world.

Guilt:

In assessing the responsibility for this tragic, senseless situation, we must agree that we are all guilty as accessors before and after the fact.

The scientists and technologists who created the revolution of abundance have willingly prostituted their science to "Big Money", even to the development of "A" and "H" Bombs capable of destroying the world. Now they are trapped by their own creation, intellectual slaves to a system whose obsolescence, they, themselves, have decreed.

The educators are co-workers with the scientists, teaching the science of new age even as they wear the muzzles of the old, nor do they assume any social responsibility for the fact that for every graduate they force in at the bottom of the economic system, an "elder citizen" all of 40 or 45 years of age is forced out at the top to join the army of the unemployed.

The politicians have spearheaded the crimes of the exploiters and wasters for so many generations that as a tribe they are completely oblivious of their treason to our freedoms.

The "Brass" of **Organized Labor** has fallen into line, collaborating in international violence as an expedient to keep their members employed, regardless of what happens to non-members.

The press of the country, self-infected by its own false propaganda, has long since surrendered all "freedom", and has degenerated into the mouth piece of the **status-quo-ante**. Even the so-called "liberal" press is little better than the "left wing of the status quo".

Organized "**Protestant**" Churches have ceased to protest, have remained inert even under the attacks of the Vatican designed to undermine the very freedom of religion upon which their own salvation rests, and have followed the Vatican down the road to Mammonism.

These are, of course, sweeping generalizations. However, at the broad base—the grass roots—are thousands, and millions, of patriotic, courageous, inarticulate individuals who dream of a new America founded on the spirit of the old. It is in these that we have faith, for whom we must speak, with whom we must cooperate.

ARE YOU A PROTEST-ant

Are you a "Protest-ant"? Regardless of race, color or religion—white, black or yellow—Christian, Jew, or Atheist—Protestant or Roman Catholic—the forces of dictatorship and exploitation strike at all alike. Shall we be content to be puppets moved by the invisible forces of Wall Street, the Vatican, the Kremlin, and the Pentagon?

Or have we had enough of violence, insecurity, bondage? Are we mice, or are we men and women of "free will", emancipated spiritually and intellectually—"Children of God" if you will—prepared to stand on our feet in our integrity and courage to build a better world in the spirit of our Charters of Liberty? If so, **this is what we—you—can do:**

(1) **PROTEST!** Declare your own protest, or if you agree substantially with this PROTEST, help us to distribute it everywhere, to every responsible, thinking individual. Copies can be obtained at minimum cost.

(2) **DICTATORSHIPS** Know your enemy. Work unceasingly to expose the threats to our freedoms through all dictatorships within our borders. TRUTH is our weapon. These forces cannot endure the light.

(3) **ECONOMY OF ABUNDANCE:** The solution of our economic problem lies in the development of a **NEW DESIGN FOR THE DISTRIBUTION OF ABUNDANCE.**

There can be no compromise on this issue. **Abundance is!** and shall no longer be squandered while people starve or live in dread and insecurity. Demand of our elected representatives and of all other responsible agencies and individuals that they see to it that a design for abundance be developed forthwith, under the spirit of our Constitution and traditions, "to promote the general welfare". The only remaining alternative to such peaceful adjustment to economic fact is gun-fire. If you wish a copy of my own outlined suggestion, write for it and it will be sent at a minimum cost. I offer it as a starting point for discussion.

(4) **WORLD PEACE:** The solution of our economic problem will go far toward solving the problem of atomic war. Demand of your representatives that world peace be attained by intelligent negotiation and by the elimination of the economic, political and ecclesiastical causes of war. Armed force is obsolete, since its use can lead only to suicide. As a corollary, reject all programs for the continued draft of our youth and for universal military training, reliance upon which creates a **delusion of security**, the corruption of the youth of our land, and the destruction of our democracy.

(5) **INTEGRITY:** Strive for the restoration of standards of morality, ethics, personal integrity, and brotherhood, upon which our great nation was founded, and whose corruption by the forces of dictatorship has made us the most-hated nation of the world.

(6) **ORGANIZED EFFORT:** Some of us are working toward the formation of a national organization—**AMERICANS FOR CONSTITUTIONAL ACTION**—with the purpose of publicizing these issues and to inject them into the political campaigns of 1956. Action will be dependent upon developing strength and finances, and will to participate. If you wish to take part, fill in the enclosed form and return it, together with such financial contribution as you are able to make. If hoped-for

strength develops, early incorporation is planned. I shall keep accurate accounts of all organizational contributions received prior to incorporation. I have received no financial advantage from any of my crusading activities in which I have engaged since my retirement from the Army, nor do I expect any at this time, except to defray actual expenses.

CONCLUSION

WE MUST HANG TOGETHER, or we shall surely die together. From the fullness of many years of experience, hard knocks, and thoughtful meditation, I offer this PROTEST as the best plan for participation of which I am capable. I have shouted these truths from the housetops for over twenty years, still live to tell the tale, and have enjoyed every minute of it. So would you. Each of us is equally responsible "to defend the Constitution of the United States against all enemies, both foreign and domestic". Will you join us? Live each day as if you were the one Left to walk beneath the daily sun To see freedom freely won— How do you know, how can you tell, Out of the fire and shell You may be the citadel!

(John Ritchey)

BACK TO THE CONSTITUTION!

HERBERT C. HOLDRIDGE

Brigadier General, U.S. Army (Ret.)

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P. O. Box 1086, Sherman Oaks, Calif.

Copies of this tract may be had from the author at rate of 15 for \$1.00—Editor, VOICE OF FREEDOM.

The Roman Catholic Church in Spain

BY WILLIAM GUNN

This immense subject can hardly be covered in one article. It could easily fill several thick volumes, and there is certainly a great need for a good sociological-historical analysis of the Spanish Roman Catholic Church.

However, someone may be thinking: "But what do I care about what goes on in Spain? How does all that affect me?" The answer is important. The Spanish Roman Catholic Church of today is the result of great political power in the hands of the Roman church. It shows what the Roman church will do in any country where it obtains that power, including the United States. Also, it is the logical result of Roman Catholic doctrines.

The Spanish Roman Catholic Church is not unique. What it has done in Spain, it has done in many other countries. A very interesting study would be to parallel the growth and tactics of the Roman church in Europe and in the western hemisphere.

The bloody history of this church in Spain, with the expulsion of the Moors and Jews and the Inquisition, is too involved to go into here. However, I would like to describe its contemporary position.

It is one of the three pillars supporting

the Franco dictatorship. The other two are the army and the Falange, the official fascist party. Hangers-on in the regime include politicians, black-marketeers, big landowners and the degenerate, poverty-stricken aristocracy.

The Roman church has naturally received great concessions for its support of the regime. It is the state religion; the only religion whose ceremonies are legally valid. It has control of all education and mixes in politics to its heart's content. An interesting sidelight is found in *The Goebbels Diaries* (Doubleday, 1948, page 63) in which Goebbels comments:

"Franco has delivered a speech, intended chiefly for home consumption, in which he declared that the Spaniards are God's chosen people and will remain faithful to the Catholic church . . . Franco, as we know, is a bigoted churchgoer. He permits Spain to be practically governed, not by himself, but by his wife and her father confessor. That's a nice revolutionist we placed on the throne."

To protect the Spanish people from heresy, the Spanish Roman Catholic Church has created the Opus Dei (the work of God). It is an organization of laymen who watch out for the church interests in all walks of life. The following are some quotes from *Camino Road* (Ediciones Rialp, Madrid, 1953), the handbook of the organization written by its founder, the Rev. Father José María Escrivá:

"To serve as loudspeaker for the enemy is a crowning idiocy; and, if the enemy is an enemy of God, it is a great sin. Therefore, in the professional terrain, I will never praise the science of one who uses it as a position to attack the church. (page 259)

"Have you bothered to meditate how absurd it is to stop being a Catholic, on entering the university or the professional association or the learned assembly or the Parliament, as one who leaves his hat at the door?" (page 116)

Here are some more very illuminating quotes from the same book:

"The priest, whoever he may be—is always another Christ. (page 34)

"To obey . . . sure road. To obey the superior blindly . . . saintly road. To obey in your apostolate . . . the only road: because, in a work of God, the spirit must obey or leave. (page 292)

"Minutes of silence." Leave that for atheists, Masons and Protestants, who have dry hearts.

"The Catholics, sons of God, speak with our Father who is in heaven." (page 44)

The remark about Masons and Protestants is interesting. To be denounced as a Mason is worth your life in Spain. If you're a Spaniard, of course. Foreigners are rarely molested. The Nov. 15, 1954 edition of *Iberica* reports:

"Fifteen Spaniards have been prisoners in the prison of Madrid for close to two years, for the crime of trying to recognize masonic institutions. Remember that to be a Mason is a crime in Spain since a 'law' was passed in the year 1939. The

trial had been set for the middle of October, but has been delayed without cause being known. For this same crime 10 other Spaniards have been imprisoned in Barcelona since 1952."

As for Protestants, THE CHURCHMAN has reported regularly on the closing of Protestant chapels in Spain and the invectives hurled at Protestants by Roman Catholic bishops throughout Spain. Just recently two young Spaniards, one the son of a right-wing Roman Catholic leader, Manuel Fal Conde, were released with a light fine for assault on a Protestant minister in Seville on March 4, 1952. They also attempted to burn down his chapel. They escaped imprisonment thanks to an "amnesty" promulgated recently. The amnesty didn't of course, apply to political or religious prisoners.

Both of these admirable youths are members of Acción Católica (Catholic Action), another militant Roman Catholic lay organization. This group joined the Falange in drawing up lists of their enemies to be shot during and after the Spanish Civil War (1936-39). This phase of the Roman churches' activities is well covered in Gerald Brenan's excellent book *The Face of Spain* (Pellegrini and Cudahy, 1951) in connection with the death of Spain's famous young poet, Federico García Lorca. We also have a Catholic Action organization here in the United States.

Marriage ceremonies performed by Protestant ministers in Spain are not valid legally. I had an opportunity to confirm this, when I wished to marry a Spanish girl. Not a Roman Catholic priest in all of Spain would marry us. The marriage had to be a Roman Catholic one in Spain, because the U. S. embassy in Madrid, respecting the Franco laws on the subject, would not give my wife a visa to enter the U. S. otherwise. We finally had to go to Tangier, Morocco, where we were married in a little Baptist mission and in the American Legation. Incidentally, my wife-to-be's passport was obtained only with considerable bribery and pulling of strings within the corrupt Franco government.

Even now, with our marriage recognized by the U. S. government and with all the documents to prove it, the Spanish government still refuses to recognize our marriage as legal. In all communications to my wife, the Spanish consul here uses her maiden name.

Spain is a land of great poverty. I have seen whole villages living in caves hacked out of the hillsides. There are even cave dwellers in Madrid, the capital. I have described this poverty in a previous article in THE CHURCHMAN [Oct. 1, 1954] but I said little about the wealth of the Roman Catholic Church in Spain, or about the scandalous display of that wealth.

Perhaps the most flagrant example of all is Semana Santa (Holy Week) in Seville. There, for seven days, amid the most irreverent merrymaking, richly bedecked floats with bejeweled Virgins and Christs are paraded through the streets on the backs of twenty or thirty porters.

Suppose that you are in Seville during Semana Santa. Probably you would be sitting in one of the rows of chairs lining the Plaza of San Fernando. Across the street are stands for distinguished guests and high officials of church and state. It's night and the streets are jammed with a happy, shouting, drinking crowd.

Then a distant monotonous thump of drums is heard. An undertone of excitement runs through the crowd. The measured beat of the drums comes closer, accompanied by occasional trumpet blasts. Then, in spite of the street lights, a bright glow can be seen approaching from the street on your right and the first members of the brotherhood enter the plaza two abreast. They wear long, inquisitorial robes that reach to their feet and rise to a high peak over their heads, covering their faces, with only a slit for their eyes.

Then the float bearing the Virgin comes into view. In front are tiers of candles, their light sparkling in the gold and jewels covering the Virgin and the float. There is a heavy gold and silver brocaded canopy over the float, with the same rich cloth hanging from the bottom of the float to the ground, covering the twenty or thirty sweating, half-naked porters bearing the heavy float.

The float itself is of mahogany, richly carved and decorated with figures of solid gold and silver. However, the Virgin herself is the central figure. The beautifully carved and painted life-size figure, dressed in the finest silk clothes, wears a fabulous gold and silver embroidered mantle, stretching for yards behind her, which represents a lifetime of work by devoted seamstresses. In addition, dozens of necklaces hang from her neck and her fingers are covered with rings, not to speak of the brooches and pins hanging from her clothes.

The heavy float moves only a few feet at a time, swaying slowly forward and then stopping, till one of brotherhood walking behind taps the ground three times with his staff. Then the long trumpets blare and the float rises and moves on. Behind the Virgin always comes a second float bearing her corresponding Christ. However, this float is relatively simple, and everyone's attention is fixed on the Virgin. There is a fierce competition forever raging between the principal brotherhoods, and a "sevillano" will take to fists and knives as to whether La Macarena is as pretty as La de Trinana.

All of Semana Santa, day and night, hundreds of these processions move through the streets of Seville. The Virgins may vary in splendor and the robes of the brotherhoods in color, but they are all essentially as described above.

This "Virgin cult" deserves further comment. While I was in Seville I was lucky enough to be taken to see one of the Virgins in her church by a fanatical member of her brotherhood.

This Virgin, the Virgen de las Aguas (Virgin of the Waters), has 17 dresses, each sewn with gold and silver thread and in-

crusted with diamonds and other precious stones. She has silken underwear, down to petticoat and brassiere (the image is only carved to the waist). She has her own lace handkerchiefs, towels, soap, toothbrush, hairpins, perfume, comb and human hair. She is dressed by women and never seen naked by male eyes.

When this Virgin, who is considered a very minor one, both in wealth and potency, is paraded through the streets, she wears jewels valued at 60 million pesetas, well over a million dollars. So one can imagine the enormous wealth of the Virgin de la Esperanza, popularly known as La Macarena. Each tear on the cheeks of La Macarena is a solid diamond, for instance.

This display of fabulous wealth in a land of great poverty is not the only interesting feature in Spanish Roman Catholicism. There is also a certain idolatric tendency, which may be noticed in the descriptions above, and a very interesting erotic aspect.

In the book *Lorca, the Poet and the People* (Harcourt, Brace and Company, 1949), Arturo Barea, a Spaniard who knows his country as well as anyone alive, points out the erotic sexual element in Roman Catholicism in Spain. He shows how damaging to young minds the Roman Catholic doctrine of the corruption and inferiority of women is. He also points out that sadistic and masochistic individuals are frequently created through the insistent exposure of children to the art and writings describing in great detail the tortures of the early Christian martyrs—particularly young virgin martyrs.

The Roman Catholic Church in Spain is dying. Dying but still dangerous. The June issue of *THE CHURCHMAN* quoted *Ecclesia*, the Roman Catholic Church organ in Spain and the only periodical not subject to censorship by the Franco government, to the effect that the "overwhelming majority of Spanish workers are not practicing Catholics." *Ecclesia* added: "The workers prefer to see the priest aloof from politics. The workers believe that both the church and the priest are more inclined toward the moneyed than the humble classes and are even convinced that our religious mission protects the rich more than the poor."

The Spanish Roman Catholic clergy scents the inevitable downfall of the dictatorship and is trying desperately to regain its popularity among the people. The Spanish Roman Catholic Church is still dangerous, undoubtedly. This is a game it has played many a time and won, in Spain and elsewhere. However, it sealed its doom when it took up arms against the people and threw its lot with international fascism in July, 1936. The Spanish people will never forget.

Remarks

by J. B. Matthews at the Testimonial
Dinner to Rabbi Benjamin Schultz,
April 20, 1955

By way of introducing what I have to say about the guest of honor this evening,

I wish to describe briefly two important events in the story of mankind—the one modern and the other ancient. These two events will, I believe, furnish an appropriate context for the career of Rabbi Benjamin Schultz.

The first event took place in Moscow on the second day of August in 1935. The Seventh World Congress of the Communist International was in session.

The long delayed meeting of this Seventh Congress had whetted the expectancy of Communists all over the world. Obviously, something new was in the making.

Finally, the great moment came. Georgi Dimitroff, recently freed from a Nazi prison, and newly chosen head of the Communist International, was presented to the delegates with a long-winded speech by Wilhelm Pieck, German Communist leader. Communist speeches are notoriously long, and Dimitroff's lasted more than four hours.

Near the end of the second hour of the speech, came the burden of the new tactical orientation. It was an historic pronouncement. As it has been carried out in practice, its consequences have weighed heavily upon the lives and reputations of thousands of Americans. In four brief sentences, Dimitroff spelled it out. "Comrades," he said, "you remember the ancient tale of the capture of Troy. Troy was inaccessible to the armies attacking her, thanks to her impregnable walls. And the attacking army, after suffering many sacrifices, was unable to achieve victory until with the aid of the famous Trojan horse it managed to penetrate to the very heart of the enemy's camp. We revolutionary workers," shouted Dimitroff, rousing the delegates to a high pitch of enthusiasm, "should not be shy about using the same tactics . . ."

The tale of Troy's fall, as told in the immortal epic poem of Virgil, has several dramatic aspects which Dimitroff's bare reference to the deception of the wooden horse did not include.

According to the story in Book II of the Aeneid, the Greeks laid siege to the walled city of Troy in a war that lasted ten years. In Greek mythology, the conflict between the Greeks and the Trojans was attributed to a case of wife-stealing. Paris, son of Priam, king of Troy, eloped with Helen, wife of Menelaus, king of Sparta.

The gods concerned themselves deeply with the prolonged strife. Poseidon, Hera, and Athena aided the Greeks, while Ares and Aphrodite took the side of the Trojans. Zeus and Apollo were neutralists.

At the end of ten years, Troy remained impregnable to the attacking Greek force of Agamemnon. It was then that one Epeus, of the besieging Greeks, built the famous wooden horse: eminently fitting analogy of Dimitroff's proposed strategem.

The Greek army, pretending to concede defeat after ten fruitless years of battle, sailed away to Tenedos, leaving the huge frame of the wooden horse filled with picked warriors on the beach outside the walls of Troy. With the cessation of fighting, the curious Trojans went out to look over the deserted camp of the enemy

There they found the horse, and shortly thereafter, a lone Greek soldier named Sinon.

According to Anaeas, the narrator of the epic tale, the Trojans promptly separated into two factions, the pro-horse and the anti-horse, the trusting and the skeptical, the latter constituting a dissenting minority. The few skeptics were led by a bold minister of religion named Laocoon.

The unheeded warning of Laocoon should be told in Virgil's own words: "The giddy multitude is split into opposite factions. Then it is that the foremost, before all the rest, followed by a great crowd, Laocoon eagerly runs down from the heights of the citadel, and from afar he cries: 'Wretched citizens, how has so wild a frenzy seized you? Do you believe that the enemy have sailed away? or do you think that any Grecian gifts are free from fraud? Is such your knowledge of Ulysses? Either the Greeks are enclosed and concealed in this frame, or this is an engine wrought against our walls, or there is some hidden deceit; trust not the horse, ye Trojans. Whatever it is, I fear the Greeks even when they bring gifts.' So he spoke, and hurled his mighty spear with impetuous force against the flank and belly of the creature with its curving joints. If it has been our divine destiny, if our minds had been clear, Laocoon would have prevailed upon us to smash with our swords the lurking-place of the Greeks, and Troy would not be standing, and thou wouldst still remain, O lofty citadel of Priam!"

Laocoon paid dearly for his skepticism and his attempt to warn his fellow Trojans. He was castigated by other priests and by the head of state, for making accusations without producing proof.

Concerning the findings of the lone Greek soldier, Sinon, the poet Virgil recites the following: "Lo, some Dardan shepherds meanwhile came, dragging to the king with loud shouts a youth whose hands were bound behind his back, who, though they knew him not, had without compulsion put himself in their way as they approached him, in order to effect his plan, and open Troy to the Greeks, being confident in soul, and prepared for any event, either to work out his scheme, or to submit to certain death."

At first, the Trojans showed animosity toward Simon, but after questioning him and hearing his tearful tale their anger turned to pity. Sinon told a carefully rehearsed story of how he had been chosen from among all the Greek soldiers to be offered up as a human sacrifice demanded by the oracles of Phoebus. After he had been prepared for death upon the altar, he managed to break his bonds and escape, hiding all night in a muddy marsh with his hands still bound behind him.

The fake refugee told his story so convincingly and with such copious tears that

the Trojans, who had given asylum to many bona fide refugees, believed him. In fact, Virgil says that King Priam was "the first to bid that the man be released from his manacles and tight fetters," and spoke to him in friendly words, saying: "Whoever you are, from this time forward lose and forget the Greeks; you shall be ours . . ."

The trusting ones among the Trojans then hauled the huge frame of the wooden horse into the heart of the city, believing Sinon's word that it had been constructed by the departing Greeks as a propitiatory gift of Athena.

Translating this ancient story into some of its modern equivalents, we find: That very day the trusting Trojans went about setting up the Trojan Committee for Protection of Foreign Born; got up an impressive list of sponsors headed by King Priam's wife as honorary chairman; and threw an apple-jack party at the residence of Paris and Helen to raise money to fight for the repeal of the Trojan Internal Security Act of 1950 B.C., which measure, they alleged, placed discriminating restrictions upon the admission of refugees bearing Greek gifts and culture.

The Committee on Un-Trojan Activities was hurriedly called into session, after issuing subpoenas for Sinon and the sponsors of the pro-horse organization. There was a loud outcry when it appeared that the chairman of the committee was conducting a one-man hearing; the opposition members of the committee were at Helen's apple-jack party. Taking the witness stand, the Greek refugee Sinon stuck by his story about the wooden horse but declined to tell the committee whether or not he was a Greek spy. When the sponsors of the Trojan Committee for Protection of Foreign Born were called to the stand, not one of them would disavow his affiliation with the pro-horse organization, but with one voice they asserted that they were in good company, each relying on the reputation of another to establish his innocence by association.

The New Trojan Times denounced the Committee on Un-Trojan Activities, editorially, for its abusive treatment of Sinon and the pro-horse sponsors, and declared that the committee had by its own un-Trojan procedures inaugurated an era of hysteria and thought-control.

While all this was going on, the Trojan Senate adopted a resolution of censure against Laocoon for hurling his spear with impetuous force into the belly and flank of the wooden horse.

The Trojans for Democratic Action met and passed a resolution charging Laocoon and his followers with damaging Trojan prestige abroad, especially in Athens and Sparta.

Meanwhile, at the Trojan University on Eveningside Heights, Professor Commager-

ipides lectured his afternoon class—the last, as it turned out—on the menace of Laocoonism.

But that night—that night which was to live in the annals of men down through all time—the Greek army sailed back from Tenedos; Sinon slipped quietly from his bed of feigned slumber, and released the warriors within the wooden horse who, in turn, opened the city gates, and admitted the waiting army of Agamemnon.

The Sinonites, aided and abetted unwittingly by the Priamites, had won the day. The Laocoonites had nothing but the facts on their side.

Thus, in one day, the Greeks accomplished by the deceit of a wooden horse and the trickery of a fake refugee what they had not been able to accomplish by force of arms in ten years: Troy was wiped from the face of the earth.

. . . Now, we are back in the 20th century, more than three thousand years after the sack of Troy. We sit once more in the Hall of Columns in Moscow. It is August 2, 1935. We hear a booming voice from the platform cry: "We revolutionary workers . . . should not be shy about using the same tactics . . ."

Such was the origin of the Communist-front organization, the wooden horse by which the Communist Party has successfully penetrated to the heart of American public opinion. In the person of Ben Schultz, the spirit of the ancient Trojan priest, Laocoon, lives again. For these many years, he has been hurling with deadly accuracy and with impetuous force his spear into the flank and belly of this contraption of deceitfulness.

In 1946, Rabbi Schultz was the first to expose, in an article written for the Hearst newspapers, the anti-semitism of the Soviet regime.

In 1947, he pioneered the exposure of the Communist infiltration of the churches, and like Laocoon of ancient Troy he paid the penalty for his exposure.

For five years, he has led the Joint Committee Against Communism in New York and has made it, with the help of Lottie, the most effective organization of its kind in the United States.

As executive director of the American Jewish League Against Communism, he has traveled tirelessly across the nation, year in and year out, warning his fellow countrymen, "Equo ne credite!" "Believe not the horse!"

J. Edgar Hoover has written that Rabbi Schultz deserves "the nation's gratitude for his fight to educate our citizens on the true meaning of Communism." Karl Mundt has declared that "our country needs a Rabbi Schultz in every community."

I am honored to nominate Benjamin Schultz for the high priesthood of the Ancient Trojan Order of Laocoon and His Descendants.

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
Communism, Democracy, and Catholic Power, Paul Blanchard.....	1.95
Campbell-Purcell Debate on Roman Catholicism	3.00
Infallibility of the Church, George Salmon	3.50
The Bible vs. Romanism, A. N. Trice (Paper)	1.00
Basic Errors of Catholicism, Paul Matthews	2.50
The Two Babylons; or, the Papal Worship, Alexander Hislop	3.50
Out of the Labyrinth, L. H. Lehmann ..	3.00
Was Peter Pope? James D. Bales.....	.50
Fifty Years in the Church in Rome, Father Chiniquy	3.75
Vatican Policy and World Affairs, W. F. Montano50

The Church of Christ, Thomas W. Phillips	2.25
Stevens-Beevers Debate on Catholicism	2.50
Timmerman's Lectures on Catholicism ..	1.50
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
Primer on Roman Catholicism for Protestants, Stanley I. Stuber.....	2.50
The Popes and Their Church, Joseph McCabe	1.00
Crux Ansata, An Indictment of the Roman Catholic Church, H. G. Wells	1.00
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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NASHVILLE, TENNESSEE, AUGUST, 1955

\$2.00 A YEAR IN ADVANCE

Will V. E. Howard Be Heard By Congressional Committee? Read This Exchange of Letters

June 5, 1955

Honorable John D. McClellan
United States Senate
Washington 25, D. C.

My dear Senator McClellan:

Your reply to my letter of April 4th received.

You indicated that my proposal to present facts, proving that the hierarchy of Rome is engaged in subversive acts toward the destruction of our free institutions in America, was not for your Committee to consider inasmuch as they were of a religious nature.

May I point out, your honor, that any group, religious, or otherwise, who is engaged in activities designed for the destruction of our freedoms, granted by our Constitution, should be exposed and brought to account for their evil deeds.

You must know, Senator, that the Catholic Church is also a Sovereign Power. The ruler of the church, the Pope, claims sovereignty by divine right, and he is the head of a small state, the Vatican State, created by the Lateran Treaty of 1929 with Mussolini. The Vatican State is ruled by the same power which rules the religious aspects of the Catholic Church. The Vatican State has a government of its own, with full civil government, with a flag, a police force, armed guards, and courts. It issues currency in the form of gold and silver coins, bearing the effigy of the Pope, and it has some 500 national citizens who use Vatican passports when they wish to travel. Shall we refuse to undress a subversive political power because it has on a cloak of religion?

I would be pleased to have the opportunity to appear before the Senate Investigation Committee, of which you are Chairman, and present facts, proving, beyond any doubt, that the hierarchy of Rome, through her subversive agents in the United States, is a threat to our American freedoms; that the Vatican and its foreign dominated hierarchy in the United States has established militant and hostile organi-

zations, subversive to our Constitution, our Republic, and our free institutions.

Yours very truly,
V. E. Howard

* * *

UNITED STATES SENATE
COMMITTEE ON
GOVERNMENT OPERATIONS

June 10, 1955

Rev. V. E. Howard
Church of Christ
1128 Commerce Highway
Greenville, Texas
Dear Mr. Howard:

This acknowledges your letter of June 5.

As I pointed out to you in my previous letter, the Senate Permanent Subcommittee on Investigations, which is a subcommittee of the Committee on Government Operations, has no jurisdiction to inquire into religious controversies. The committee's authority is limited to government operations. The unAmerican Activities Committee of the House of Representatives and the Internal Security Subcommittee, which is a subcommittee of the Senate Judiciary Committee, are the only committees of Congress that would have jurisdiction of your charges against the Catholic Church.

If you want to appear and are prepared to do so, I will ask the Permanent Subcommittee on Investigations to give you a hearing, which will give you an opportunity to substantiate your charges that

"the hierarchy of Rome, through her subversive agents in the United States, is a threat to our American freedoms; that the Vatican and its foreign dominated hierarchy in the United States has established militant and hostile organizations, subversive to our Constitution, our Republic, and our free institutions."

However, I wish to advise you in advance that the committee would expect and require something more as proof than just your personal opinion or conviction on the subject; and, too, before the committee would hear you it would require that you submit to its staff some documentary evidence or other substantial evidence of prima-facie value to substantiate the charge. Otherwise, the committee would

not, I am sure, be willing to order or schedule public hearings just to hear your testimony giving your views, opinions, and conclusions without something to corroborate and substantiate your charges.

With kindest regards, I am

Sincerely yours,
John L. McClellan

Protestants Still Having Trouble

NY Herald Tribune News Service

BOGOTA, Colombia—Despite a falling off of anti-Protestant, violence in Colombia during the past year, Protestant missionaries here are far from happy over their position.

They point out that basically their status is still highly unsatisfactory. They are still prohibited, under the law, against any public proselyting outside their places of worship. And in so-called Catholic mission territories, (enlarged a year ago to embrace three-fourths of Colombia's area) they are still denied the right to carry on any public mission work or any educational work except for the children of non-Catholic foreigners.

MEANWHILE, they complain, anti-Protestant agitation continues and it remains difficult to obtain official permission for the admission of new missionaries into the country. A Protestant leader said he had been trying for nearly a year, to obtain entry visas for an American agriculturist and his wife, needed as replacements in a Protestant school.

Today there are in the neighborhood of 200 Protestant missionaries in Colombia. This represents a reduction of about 100 since 1946, when the accession of conservative government opened the way for increased pressure on the Protestant movement.

Though Colombian officials have denied repeatedly that there has been Protestant persecution in this country, records compiled by the Evangelical Confederation of Colombia (an alliance of Protestant organizations) tell a tragic story of blood-letting and destruction. And a report read by Lutheran Bishop Hanns Lilje to the general assembly of the World Council of Churches

(Continued on page 114)

Voice of Freedom

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G. C. BREWER, Editor

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Among Ourselves

The issue between Catholics and non-Catholics has one aspect that makes it difficult to approach people who want to be liberal in their attitude toward religion and who yet intend to be loyal to our American way of life. Catholicism is a religion and in the practice of religion Catholics are guaranteed freedom and protection by the Constitution of the United States. When we attack the Catholics, people think that we are sinning against our own country in that we are trying to rob people of religious freedom. The Catholics put heavy emphasis upon this idea and, by that means, they succeed in closing the ears of many people to our protests. We do not desire to rob the Catholics of their freedom and when we discuss the false teaching of the Catholic church, we do so simply on the same basis that non-Catholics discuss their religious differences freely and fairly when they are disposed to do so. We do not intend to use any pressure except persuasion and enlightenment.

But the Catholic church is also a civil power and a political force. And, according to the teaching of that church, the Pope should be looked upon as the one to decide all issues in the final appeal. All civil officers are inferior to him and should take orders from him. This is the aspect of the controversy that the Voice of Freedom is dedicated to disclose and emphasize. We are fighting in the defensive. We believe that if the Catholics had power to do so, they would rob us of our freedom. This belief is based on plain, authoritative statements in Catholic teaching. Pius IX declared that all religions except the Catholic church should be excluded from any nation. This has been quoted in our paper more than once. It is found in his famous Syllabus of Errors. We hope to keep the points made in these paragraphs clear in the minds of any readers who may chance to get an issue of our paper.

* * *

In this issue of the Voice of Freedom, we are quoting two lengthy articles or chapters from the pen of other men. We do this because the question of religious freedom and the Catholic attitude toward religious freedom is definitely brought out and given full emphasis. The chapter on "How to Conquer the Enemy," as will be seen, is from the pen of John L. Brandt, who was a fearless fighter against Catholicism in the Nineteenth Century. The book from which we quote was copyrighted in 1895. This chapter not only proves conclu-

sively that our contention that the Catholics would deprive us of our freedom is true, but it also shows what we can and should do to preserve our freedom. This is exactly what the VOICE OF FREEDOM is endeavoring to do. It wants to alert the people and point out what the preventive remedy is. John L. Brandt does this in a most excellent manner. We trust that every reader will give close attention to the chapter found in his issue of our paper. We commend it wholeheartedly and we trust that its length will not cause any reader to neglect to give attention to its every word.

* * *

In this issue of the paper will be found an excellent arrangement of arguments to prove that the Roman Catholic church is un-American in its fundamental teaching and that the action of its agents is subversive. As has been stated in another paragraph, it is difficult to get this viewpoint made clear to those who do not wholly know the facts. The fact that Romanism is a religion gives it the protection of the Constitution of the United States. Therefore, we who are fighting Romanism have to suffer the accusation of being against religious freedom and of trying to interfere with the religious teaching and practice of our sincere friends who are Catholics. This is the hardest problem that we face in dealing with Catholicism and alerting the people to the danger to our freedom that Catholicism constitutes. We do not wish to change the Constitution of the United States, or to deprive any religious people of the protection that it grants. But we know that the Roman church claims that it is divinely authorized to control the civil powers and to change any law that interferes with the authority of the church; that Catholics also claim that the Pope has civil powers and political domination in this world. This means that the first allegiance of any Roman Catholic is to the Pope. But it is also true that under present conditions, the Romanists can be faithful to the Pope and at the same time good citizens of the United States, because their Pope teaches them to recognize and support our Constitution in all of its provisions. If he did not teach them to do this, then the conflict would be on in good earnest and, the followers of the Pope being in the minority, the battle would not last long. Therefore, the Catholics are good citizens of the United States but this is only for convenience sake; and when they attain a majority, the Pope will change his instructions and the good American Catholics will have to change their convictions and their practice. If Brother Martin's proof is not conclusive, it would be hard to see how any propositions can be established. This brief by Luther Martin, together with the chapter which we have quoted from John L. Bryant, certainly will establish our contention that Roman Catholicism is un-American in its fundamental teaching.

* * *

Our venerable brother, John Hayes of Athens, Alabama, continues to send us valuable clippings and even an occasional

article written by him. He has sent some pages from the Congressional Record and has marked a number of things in this Record that he thinks would be valuable for many of us. Among the things that he brings to our attention is a long article which was read into the Congressional Record by The Honorable John J. Rooney of New York on Wednesday, May 11, 1955. This article is from the pen of a Jesuit priest by the name of Robert A. Graham. The subject is, "The Holy See and the Vatican State." This reveals things concerning the relationship between the present Pope and President Franklin Delano Roosevelt. Also, it tells of how this priest thinks the Vatican State should be considered by the United States. We may print the article in full in a future issue of the VOICE OF FREEDOM.

We thank Brother Hayes for his interest and it seems a great pity that a man of his information and usefulness has to be so near the close of his earthly sojourn. Brother Hayes is an octogenarian. May God give us young men who will read and study and keep informed in the way that Brother Hayes has done.

Protestants Still Having Trouble

(Continued from page 113)

last Aug. 30 cited figures to show that during the previous six years "religious persecution" had resulted in the deaths of 53 Protestants, the destruction by fire and dynamite of 43 Protestant churches and chapels and the closing of more than 120 Protestant schools.

—From Galveston (Tex.) News

Catholic Culture! (In Propaganda)

(b) **The Catholic Church is meant to be a school of the best culture.** It takes the poorest child, denizen of woods or slums, and puts him in communion with the saints. It puts him in touch with the culture of Greece and Rome. It offers him the very best in architecture and art. It gives him prayers which are the soul of propriety and good form.

That culture has been largely broken up by the terrible breach of the Reformation. The Reformation cut off some of the older Churches from the best in modern thinking; it cut off some modern Churches from the best in ancient culture.

But this is merely to stress the outward observances and the external considerations. Catholicism means nothing if it does not invite a man farther than that. It has not only great art to show him, but it bids him seek for the very **inspiration of art**, which Christ most certainly has proved to be. It makes him not a connoisseur of art, but an artist himself. . . . It introduces the soul to personal contact with all the company of heaven and to a communion with Christ of the profoundest intimacy of worship, friendship, and love.

From "Sermon Hearts"

By W. H. Leach, Cokesbury Press.

O, yes, yes indeed! "By their fruits you

shall know them". Take a look at Mexico, under Catholic rule for hundreds of years!

—EDITOR VOICE OF FREEDOM

Notice

Recently off the press is a 32-page tract by James M. Tolle entitled "Mary-Fact and Fiction." For a free copy, write to Alexander St. Church, 768 Alexander Street, San Fernando, California.

Attention

"I am especially anxious to contact all ex-Catholic Priests. Please communicate with me at once."

V. E. Howard
Box 113
Greenville, Texas

Bishop Treacy Again Denies Necedah Claim

LA CROSSE, Wis.—(NC)—Bishop John P. Treacy of La Crosse declared that "all claims" of a Necedah, Wis., farm woman that she had visions of Our Lady are "false." He specifically banned all public and private devotions connected with the claims.

The Necedah "visions" were first publicized in 1950 when Mrs. Fred Van Hoof claimed to have seen and received a message from the Blessed Virgin. Subsequent publicity about the so-called return visits of the Blessed Mother drew crowds of up to 80,000 persons to the barren little farm on the outskirts of Necedah, where Mrs. Van Hoof claimed to be having her "visions."

In August of 1950, the diocese of La Crosse said investigation of the alleged apparitions indicated that "the claims are of an extremely questionable nature," and barred religious exercises of any kind at the Necedah farm.

In a new statement issued on the Feast of the Sacred Heart, Bishop Treacy declared:

"Because of the continued promotion of the claims made by Mrs. Mary A. Van Hoof of Necedah, Wis., we, by virtue of our authority as Bishop of the Diocese of La Crosse, hereby declare that all claims regarding supernatural revelations and visions made by the aforementioned Mrs. Van Hoof are false. Furthermore, all public and private religious worship connected with these false claims is prohibited at Necedah, Wisconsin."

—From The Catholic Messenger
Official Diocesan Paper
Davenport, Iowa

COMMENT

Poor dear Mrs. Van Hoof of Necedah, She hath seen much more than she needah Or else she hath told such a whopper That the Bishop now speaks to estop her.

And the eighty thousand dupes who gave heedah
Must now with docility recedah

For when the Bishops speak by word or Epistle
The poor dupes must hie-back to the Missal.

If Virgin or Saints did come to Necedah
If that's really what the woman hath seedah

She must now recant, though on the level
And declare that what she saw was the Devil.

She has no right to protest or to pleadah
That what she told was truth, indeedah
For when the Pope or the Bishop speaks, forsooth

He maketh truth a lie and a lie truth.

The millions who have protested this, we readah

Have all surely been made to bleedah
And the blood shed by Popes will incarnadine

All the waters of earth that are brine.

Now will Mrs. Van Hoof of Necedah
Show that she is of martyr breedah?
For the Bishop hath pronounced, as we've read

That the good woman lied in all she said.

Letters

1033 W. Liberty St.
Rome, N. Y.
June 13, 1955

VOICE OF FREEDOM,
P. O. Box 5133
Memphis 12, Tenn.
G. C. Brewer, Editor
Dear Brother Brewer:

I have been going to write you a number of times, but never seemed to get to do it, or find the time.

We have been subscribing to the VOICE OF FREEDOM for a couple of years now, and believe it to be a wonderful paper and enjoy it very much.

We only wish that it could be read by more folks in this section of the U. S., but then someone would try to have it banned; we here have many Roman Catholics.

My family (who are five in number with our children) and a young married couple are the only Christians in this city. We have to drive about forty miles each Lord's day (one way) to worship, rain or shine, summer or winter, to Hubbardsville, N. Y., a small settlement, south of Rome. (We have a congregation of about 25 adults and children, about 11 members of the household of the Lord.)

Rome, N. Y. is a city of about 45,000 population, about central New York state, and a manufacturing city of copper, brass and wire. We have four large Catholic churches here, one for Italians, one for Germans, one for Irish, one for Polish. So you can understand the hard time we as Christians have in teaching the truth. My Catholic friends will not listen to me. I am a patrolman with the Police Dept. for the City of Rome, and do try to teach my fellow workers the truth, but they

laugh and say that the Catholic church is the true church (most of the policemen are Catholic). So you must understand how discouraged I get. I don't believe that we could ever get the VOICE OF FREEDOM into the library here as there are a number of Catholics on the Board of Trustees.

I do hope that I have not written too much, as I know you are a busy man, and did not want to take too much of your time.

Am enclosing a few clippings from local papers which may be of use to you.

Thank you for your time to read this.

Yours in Christ

/s/ Francis E. Phillips

P.S. I did have a number of clippings from "Time" but you may have read them, so shall not send them unless you would like them.

/s/ F. E. P.

* * *

June 14, 1955

Mr. G. C. Brewer
c/o Freedom Press, Inc.
110 Seventh Ave., North
Nashville, Tennessee
Dear Bro. in Christ,

Let me present myself to you. I am a young preacher of the Gospel of the Lord Jesus Christ here in Sunny, Italy.

Bro. Wyndal H. Hudson, also a preacher of the Church of Christ in Leghorn, gave me, some days ago, a copy of "The VOICE OF FREEDOM" of December 1954. I have read it and, since the first lines I understood that *being of very high value* so much in the States as in Italy, which you are clearly aware how prey it is of both the enemies of liberty: Catholicism and Communism. We really need some thing like that to open the eyes of those, a small number today but ever increasing, who live and would also die for truth and freedom.

Please, would you send a copy of the paper to my address monthly? And also, if possible, let me have some old issues of it, as you please. I, on my side, shall send you some articles, to be printed about the religious and civil liberty which we now enjoy here. Surely this is a kind of cooperation to be deepened and widened and strengthened with all our energies following the steps of our Lord and Saviour Jesus who never failed to show openly to simple people the threat of the covetous wolves.

May the Lord bless this work and give He Himself the light necessary to give the real sight to a blind and blinded nation! May He also show you all Americans the right way to preserve the wonderful gift He gave every man with birth and you, as an organized people, twice.

Waiting to hear from you, dear Bro. Brewer, soon. I thank first the Lord and then you signing

in mutual service for Him
Dario Maffei

Who will pay for Dario's subscription?
—Editor

"Freedom of Speech" Colombian Protestants Face Acute Educational Restrictions

The government is working to halt Protestant education in this South American nation. Last month 13 Protestant primary day schools were forced shut, making a total of 30 for this year and over 160 for the period since organized religious persecution began in 1948.

The recent closing of two schools by a Roman Catholic priest indicates the manner in which the Catholic Church and the government, working together, are suppressing Protestant education.

Father Rómulo Trujillo, a Catholic priest and Director of Education in Huila Department, closed the Protestant primary schools in Cachaya and Corozal late last year. In Decree 260 of 1954, signed by him and Colonel Ezequiel Palacios, governor of the Department, Father Trujillo accused the two schools of functioning without official approval, of not giving instruction in the Roman Catholic religion, and of engaging in "proselytizing." "The function of the Protestant schools of Cachaya and Corozal, sponsored by the Protestant congregation of Gigante," said the priest in his decree, "and of all educational establishments with the same characteristics, is prohibited." The closing of the two schools has aggravated the already serious problem of public education in Huila Department.

Educational Crisis in Huila Department. The government Statistical Bureau in a report on Huila, makes the following statement about public education in that Department:

The primary school population of the Department is calculated for 1952 at 50,618 children, of which 24,208 attend educational establishments; that is, 50% remain without instruction. Illiteracy is high, at least 60%, because the number of schools is insufficient for the population.

(*Economía y Estadística*, No. 77, January to June, 1953, page 48)

But the lack of public schools in Huila Department is only a small index of a still more critical problem, the nation-wide educational deficiency.

The Crisis in Public Education may be seen from the statistics for 1953, recently released by the government. Of the 2,331,286 Colombian children between 7 and 14 years of age, only 1,028,219, or 44% were enrolled in schools at the beginning of the year. Of those who were enrolled, only half finished the school year and were promoted to the following grade. Thus, less than a fourth of the primary school population obtained adequate instruction during the year.

Lack of Qualified Teachers. In the same year, 1953, there were 21,823 primary school teachers, but only 5,996 of them had a normal school degree. Children fortunate enough to begin a primary school education have but small opportunity of finishing even that rudimentary training. Of every 100 children who enroll in the first

grade only 12 reach the fourth. In 80% of the municipalities of the nation no fourth grade is offered in the schools, and in 58% no third grade. Illiteracy, already very high (over 44% of the adult population can neither read nor write), is increasing with the present educational deficiency.

The Problem for Protestants is even more serious. The domination of the public school system by the Roman Catholic Church has produced the following results.

(1) *Obligatory Religious Instruction.* In the public schools all children are compelled to receive instruction in the dogmas and doctrines of the Roman Catholic Church. The Protestant Christian faith is ridiculed and misrepresented. The Reformation of the 16th century is held up as one of history's worst crimes, and Martin Luther, in the Catholic catalogue of evil, occupies a place next to Judas Iscariot.

(2) *Obligatory Participation in Catholic Rites.* All public school children are obliged to join in the rites and practices of the Roman Catholic Church. Teachers and pupils must attend the Mass as a group on Sundays and feast days. The recital of the Rosary is taught in the Primary grades. In the 4th grade the government requires the teaching of the Litanies to the Most Holy Virgin.

In one town, the mayor, after closing the Protestant school, forced Protestant parents to enroll their children in the public school under threat of fine. The parish priest then required all children in the public school to receive Catholic baptism, confess their sins to him, receive first communion, go to Mass, and contribute to Roman Catholic celebrations.

In some cases, parents have requested at the time of enrollment that their children be excused from attending Mass. Teachers and principals have sometimes agreed to this, but later, under clerical pressure, the teachers censure children who do not go to Mass.

A recent example is the persecution of Eugenio Vásquez in the public school for boys in Zaragoza (Antioquia Department). When it was discovered, last year, that Eugenio was a Protestant, his teacher announced that Protestantism is the religion of the Devil and then expelled him from the school. Later, after being readmitted, the child was forced to pray to images of saints in his classroom. Edilina Vásquez, Teresita de la Osa, and Cecilia Diaz, three Protestant girls who attend the Zaragoza public school directed by the Sisters of Charity of Santa Teresita, were required to pray in front of images of saints in the school. The Sisters told the three girls that the Protestant Church was a "house of corruption" and forbade them to attend services there.

(3) *Discrimination and Persecution in Public Schools.* Children who do not attend the Mass are punished. Some have been beaten, made to kneel in the sun for long periods, or made to trot around the school yard for a certain length of time. Protestant children are subjected to abusive language on the part of the teachers. Both

teachers and Catholic children ridicule Protestant students because of their religious beliefs.

(4) *Expulsion from Public Schools.* Frequently children are not admitted if it is known that they are Protestants. If children are admitted, they are usually expelled when it is discovered that they are Protestants. In one public school four girls were expelled because they refused to kneel at Mass.

(5) *Prohibition of Protestant Schools.* To stop Protestant education in the most backward regions of the country, the Minister of the Interior, Lucio Pabon Nunez, has prohibited Protestant schools for Colombian children in the 18 "Mission Territories" (regions assigned to Roman Catholic missionary orders, whose combined areas equal $\frac{3}{4}$ of the national territory). The prohibition was issued as a Circular of the Minister, dated January 28, 1954. It states: "The presence of Protestant pastors in Mission Territories . . . 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."

(6) *Closing of Protestant Schools.* More than 160 Protestant primary day schools have been closed since 1948. In most cases the closures have been ordered by police, mayors or Directors of Education. In a few instances the school buildings have been destroyed by the authorities and the teachers have had to flee. Frequently the government authorities have merely stated that Protestant schools are prohibited in Colombia and that the Protestant religion has to be eliminated.

In some closures the mayor, accompanied by the police, has gone to the schools and pushed the children out into the street. Often the schools have been closed on the grounds that they do not teach the government plan of study, although the only variation from the government plan is in the matter of religion. Frequently excuses such as inadequate sanitary conditions or mixed-education have been used to close schools, and then they have not been permitted to reopen after the requirements in these regards have been fulfilled. Sometimes the schools have been closed because the local priest ordered them closed. Schools in Mission Territories have been shut because a 1953 Treaty with the Vatican gives the Roman Catholic Church control of education in those regions.

A few of the closed schools have been reopened. Of these, the ones which have received the most publicity are the Baptist and Seventh-Day Adventist schools of the predominantly Protestant islands of San Andrés and Providencia. The five schools were closed for three months last year by Bishop Gaspar de Orihuela, a Spanish capuchin monk who serves as Apostolic Prefect in the islands.

His arbitrary action produced an international furor which led to the reopening of the schools by direct presidential order. It should be noted, however, that according to

the 1953 Treaty on Missions, and according to the above-cited Circular of the Minister of the Interior, Protestant schools in San Andrés and Providencia are prohibited because they lie within Mission Territory of the Apostolic Prefecture of San Andrés and Providencia.

(7) *Government Refusal to Attend Protestant Complaints.* Protestants have registered many complaints with Departmental Inspectors of Education, referring to Article 53 of the Constitution of Colombia which guarantees freedom of religion in the following words:

The State guarantees freedom of conscience. No one shall be disturbed because of his religious opinions, or obliged to profess creeds or to observe practices which are contrary to his conscience.

Inspectors have invariably agreed with this, and, without investigation, denied that discrimination or persecution could have taken place.

(8) *Refusal to Approve Protestant Schools.* Government approval for private schools requires the certification of the local priest. The Roman Catholic Church, however, has officially condemned Protestant schools as a threat to public morals and national unity. In the Mission Territories (¾ of the national area) Roman Catholic bishops directly control all education, according to the terms of the Treaty on Missions. In Huila, Cauca, Caldas, and Tolima Departments priests serve as government Directors of Education. Even in the remaining 20% of the nation, the present government has refused to act on requests to give approval to Protestant schools.

Frequently the application forms for approval are ignored by the authorities. Sometimes approval is denied because the schools do not comply with certain impracticable rules which are generally ignored by the public schools. For example, Protestant rural schools have been turned down because of a lack of modern sanitary installations with porcelain toilets. While this may sound reasonable to a foreigner, it should be understood that of the 12,500 schools in Colombia, less than half have sanitary installations with running water. Informed Colombians recognize this tactic for what it is, a form of "legal" discrimination against the Protestant minority.

The Purpose of Protestant Schools in Colombia. Protestant schools have been calumniated by the Roman Catholic hierarchy, and unworthy motives have been attributed to Protestant educators. It should be noted that the objective of Protestant education is twofold.

(1) *To Educate Children of Protestant Families.* This Bulletin has indicated a few of the reasons why Protestant children cannot attend the public schools. Since literate laymen are a basic necessity of the Protestant Church, the only solution to the problem consists in establishing Protestant Schools.

(2) *To Make a Genuine Cultural Contribution to the National Life of Colombia.*

The Protestant Church does this in the following ways.

(a) *Protestant schools supplement the present deficiency in public education,* thus making it possible for many thousands of Colombian children to receive an education who would otherwise remain illiterate.

(b) *Protestant Schools Function with Democratic Principles.* No child is refused enrollment on the basis of race, creed, color, or social or economic background. Illegitimate children, who are frequently refused enrollment in other schools, are not turned away at Protestant institutions. This problem is by no means a minor one. In 1950, 28% of the children born in Colombia were illegitimate.

(c) *Protestant Schools Use Modern Pedagogical Methods.* Without attempting to analyze the present status of education in Colombia it should, nevertheless, be pointed out that Protestants have been leaders in the introduction of modern educational techniques.

(d) *Protestant Schools train civic leaders of high moral character.* The false idea, promulgated by the Roman Catholic hierarchy, that only Roman Catholics can be true patriots must be emphatically rejected.

(e) *Protestant Schools Promote Mutual Understanding and Good-Will.* Long before the days of the "good neighbor policy", Protestant schools were an effective means of promoting international understanding and hemispheric solidarity.

A Look to the Future. The official attitude, though unexpressed, is evidently the following: Better an illiterate Colombian than one educated by Protestant teachers. This government position of hostility to Protestant schools means that the activities and functioning of Protestant Schools will be hampered and restricted whenever this can be done without causing a public scandal. Protestant educators will need considerable flexibility to adjust themselves to changes in local conditions, and their plans will be made in an atmosphere of uncertainty.

News Service of the Evangelical Confederation of Colombia (CEDEC)

"Father Smith Instructs Jackson" on "the Mass the Only Form of True Worship"

H. McKERLIE

In their publication, "Father Smith Instructs Jackson", "presented with the compliments of The Supreme Council Knights of Columbus Religious Bureau", three chapters are devoted to "The Holy Eucharist", "The Mass", and "Communion." In chapter 33, *Father S.* says,

"Let me begin this instruction by stating that the Holy Eucharist is a Sacrament and a Sacrifice; in it our Saviour Jesus Christ, body and blood,

soul and divinity, under the appearances of bread and wine, is contained offered and received . . . When Our Lord said: "This is my body" through His Almighty Power, the entire substance of the bread was changed into His body; and when He said: "This is my blood" the entire substance of the wine was changed into His blood."

At this point *Mr. J.* interjects: "Were Christ's words to be taken in their obvious sense? Wasn't he speaking figuratively?" To which *Father S.* responds:

"No. A whole year before the Last Supper, He *promised* that He would give to man His *real* flesh and blood, and at that time His hearers, including the Apostles, understood that He was talking figuratively, but He insisted that His words be taken literally. (John VI)."

Father S. also tells *Mr. J.* that "Christ empowered and commissioned the Apostles to work the same wonder; after He had given them Himself as spiritual food, He said to them: "Do this in remembrance of me." (Luke XXII, 19.) Thus He made them priests. . . . This change is called *Transubstantiation*. . . . Priests exercise the ministry of Christ and change bread and wine into the body and blood of Christ by repeating at the Consecration of the Mass the words of Christ: "This is my body . . . this is my blood."

To *Mr. J.'s* question, "Does that mean that Our Lord is whole and entire both under the appearances of bread and under the appearances of wine?", *Father S.* answers "Yes."

Enough is quoted to bring before us the authorized teaching of the Church of Rome on "The Eucharist" or "Mass." As a "sacrament and sacrifice" of the Church of Rome, there need be no contention; Romanists may believe and practice what they like. But when it is claimed that Christ Jesus instituted the rite and commanded its repetition, the student of the Bible and its early Church History cannot but raise strong objection to all such teaching. Neither the so-called 'Sacrament' nor "Sacrifice" nor "Mass," is an ordinance of the Son of God, the Divine Head of His Church.

1. As a Sacrament, the Mass Is (1) Deceiving, and (2) Sinful.

(1) If the changes implied in transubstantiation are actually wrought, whoever works them, whether deity or priest, does so to deceive. And it may be asked, Why this deception? Can it be in order to overcome the general natural antipathy to eating raw flesh, or drinking human blood? Or is it an attempt to avoid the just accusation of 'cannibalism'? The writer has no desire to judge the motives of Roman Catholic teachers, he is just like many others—"wondering."

When a rational being sees bread, sees and tastes wine, what ought he to believe? He is confronted with the word of a priest against the evidence of his God-given senses. According to Acts 1: 3, the eyes

and other organs are capable of furnishing "many infallible proofs." Christ staked the reality of His resurrection from the dead on the reliability of His disciples' human senses of sight and feeling:

"Behold my hands and my feet, that it is I myself; handle me; and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, He shewed them his hands and his feet" (Luke 24: 39-40). (John 20: 27.)

And John speaks as if the whole fabric of the Christian Religion rests on the infallibility of sight, hearing, and feeling. It is easy to believe these words of his are the strongest assertion of the reliability of human senses that can be put into ordinary language:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 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." (1 John 1: 1-3.)

The task performed by the senses as referred to in these Scriptures is perfectly in line with using them to correctly identify the real nature of the elements in the Mass. So used, what is the testimony of sight, taste, hearing and feeling? Honestly declares as fact, what the priest is compelled to admit as *mere appearance*: The bread looks bread; it tastes bread; let it fall and it sounds bread; touch it, try to crumble it, it feels bread. And after the priest's blessing and pronouncing the words "that change the entire *substance* of the bread and wine into the body and blood of Christ," the wine still looks wine, tastes wine. Not the slightest change is perceptible in the '*substance*' of either bread or wine, nor is any change discernible in colour, shape, texture, or detailed appearances. And, if it were true that "Jesus Christ, body and blood, soul and divinity . . . is contained" in the Holy Eucharist, He could not now challenge the doubter as He formerly did to "Behold . . . handle me; and see . . . flesh and (blood) as ye see me have." And, since man has no sense by which to discern the alleged transubstantiation, one may ask, How does the priest know that it has taken place? Besides, the human senses that were relied on to identify 'flesh and blood' can be depended upon to recognize 'bread and wine'—and that's just what is seen in the Holy Eucharist, whether the beholder be Roman Catholic priest, layman, or Protestant.

(2) This "Sacrament" Is Sinful.

This is no reflection on the love, loyalty, nor reverent devotion of the Roman Catholic worshipper. It is the Sacrament that

is sinful. "Sin is the transgression of the law" (1 John 3: 4); and the Roman Catholic may read in his own New Testament, Romans 4: 15.

"The effect of the law is only to bring God's displeasure upon us; it is only where there is a law that transgression becomes possible."

And as there is a law of God against "eating blood," the 'sacrament' that compels eating or drinking blood commands transgression and thereby is sinful. That Jesus never offered nor commanded anyone to eat or drink blood is made evident by the New Testament Scriptures. In the R.C. New Testament, Galatians 4: 4, we read:

" . . . Then God sent out his Son on a mission to us. He took birth from a woman, took birth as a subject of the law."

That law under which Christ was born 'a subject' made it a capital offence for the person eating blood of any kind:

" . . . No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. . . . Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." (Lev. 17: 10; 16; 19: 26; 3: 17; 7: 26-27; Deut. 12: 16; 15: 23.)

So oft repeated a command was surely important. And like all other commandments of His Father, it would be implicitly obeyed, for, according to His own statement, that was the object of His mission to earth:

"It is the will of him who sent me, not my own will, that I have come down from heaven to do." (John 6: 38.)

Christ was sent to "those who were subject to law." Here is His own statement:

" . . . My errand is only to the lost sheep that are of the house of Israel." (Matt. 15: 24.)

When sending out 'the twelve' and, later, the 'seventy,' He limited their mission to the same people. (Matt. 10: 6; Luke 1: 1.) During all His ministry to Israel, Jesus not only obeyed every God-authorized command in the law, but was very careful and explicit in insisting that those He taught should also obey its precepts:

" . . . the scribes and Pharisees, he said, have established themselves in the place from which Moses used to teach; do what they tell you, then, continue to observe what they tell you, but do not imitate their actions, for they tell you one thing and do another." (Matt. 23: 2-3.)

It is certainly a grave charge to suggest that after such public exhortation of the multitude to obey the law, Jesus should institute and command repetition of an ordinance that compels the worshipper to disobey the law! For, let it be remembered, the Law of Moses was Israel's covenanted law until Christ's death fulfilled it. (Col. 2: 14.)

Lest it be thought by any that "the sermon on the mount" was a repudiation of

the law, attention is directed to our Lord's own declaration:

"Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection." (Matt. 5: 17.)

"The Lord's Supper," "Breaking of the bread," or "Communion," was instituted by Jesus on the night He was betrayed, under the Mosaic Law, while yet the divine command that forbade the eating of blood was in force. And if Jesus gave His disciples blood to eat or to drink, He was 'setting aside' the law. Moreover, Jesus spoke strongly against any departure from the law. It was to stand unaltered until fulfilled:

"Believe me, heaven and earth must disappear sooner than one jot, one flourish disappear from the law; it must all be accomplished. Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teachers others to keep them will be accounted in the kingdom of heaven as the greatest." (Matt. 5: 18-19.)

Rather than believe Jesus Christ could be so inconsistent as to make the foregoing avowal of respect for God's law, then induce His disciples to violate one of its statutes, we conclude that in saying, "This is my body" and "this is my blood," the Saviour used the words *figuratively*. There is strong support for this claim in the Lord's endeavor to reveal the spiritual purport of His "strange talk" to the wondering disciples:

"I myself am the living bread that has come down from heaven. If anyone eats of this bread, he shall live for ever. And now, what is this bread which I am to give? It is my flesh, given for the life of the world. . . . My flesh is real food, my blood is real drink. . . . He who eats my flesh, and drinks my blood, lives continually in me, and I in him. . . . Such is the bread which has come down from heaven; it is not as it was with your fathers, who ate manna and died none less; the man who eats this bread will live eternally."

"And there were many of his disciples who said, when they heard it, This is strange talk, who can be expected to listen to it? But Jesus, inwardly aware that his disciples were complaining over it, said to them, Does this try your faith? What will you make of it, if you see the Son of Man ascending to the place where he was before? Only the spirit gives life; the flesh is of no avail; and the words I have spoken to you are spirit, and life." (John 6: 48-65.)

The fact that in none of the accounts of the institution of the Lord's Supper is there the slightest hint of surprise on the part of the disciples when told to drink "the blood

of the new testament," is ground for a strong presumption that they had learned the lesson of John 6: 64, and understood their Lord's language as figurative.

The Law of Moses did not apply to Gentiles, except when they desired to join Israel and become merged in that nation. And while certain of its commands have never been reiterated in the 'law of Christ,' most of them, in some form, are imposed in Christian-Apostolic doctrine. And the prohibition of eating or drinking blood is as binding on the Christian as ever it was on the Jew. That being the case, if the "Mass" is what *Father Smith* says it is, no Christian can obey Christ in partaking. Moreover, this doctrine of transubstantiation sets the inspired Apostle against his Divine Master; here are the opposing commands. Jesus says:

"... Drink, all of you, of this; for this is my blood, of the new testament." (Matt. 26: 28.) The Apostles say: "It is the Holy Spirit's pleasure and ours that no burden be laid upon you beyond these, which cannot be avoided; you are to abstain from what is sacrificed to idols, from blood-meat and meat which has been strangled, and from fornication." (Acts 15: 28-29.)

Be it noted that this decree was issued by the men who had been present at that "Last Supper," and heard what Christ said. Let it also be noted that the Apostles and presbyters ascribe these injunctions to the Holy Spirit, of whom Jesus had told them: "... 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 said to you." (John 14: 25.)

Another important point to remember is that neither the Apostles nor Holy Spirit command anything Christ has not previously decided they are to command. This is plainly stated and emphasized in John 16: 13-15:

"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 bring honour to me, because it is from me that he will derive what he makes plain to you, because all that belongs to the Father belongs to me."

This statement of the Lord frees the Holy Spirit and the Apostles from all responsibility for issuing the injunction against eating "blood-meat"; Christ Himself is the Author and Supreme Authority behind that decree. And the question that fact raises is Does Christ contradict Himself? It also becomes evident that, if the Lord's words, "Drink, this is my blood," be understood as taught by *Father S.*, no Christian can obey his Lord who also says: "... abstain from blood-meat."

Father S. seems to represent Jesus as teaching that the "Holy Eucharist" is the

source and supply of "supernatural Life"; he quotes Jesus to that effect:

"... those would have 'everlasting life' who would eat His flesh and drink His blood, and that those who should not eat the same, would not have life in them." Of course, He meant supernatural life.

But the Lord Himself taught differently. Explaining His parable of "The Sower," the Master said, "... the seed is God's word." (Luke 8: 11.) And His apostle Peter elaborates on the life-giving function of that "seed":

"... give constant proof of your affection for each other, loving unaffectedly as brethren should, since you have all been born anew with an immortal, imperishable birth, through the word of God who lives and abides for ever. Yes, all mortal things are like grass, and all their glory like the bloom of grass; the grass withereth and its bloom falls, but the word of the Lord lasts for ever. And this word is nothing other than the gospel which has been preached to you." (1 Pet. 1: 22-24.)

It is the function of the Gospel to impart Divine life. The function of the "breaking of the bread" is to nourish and sustain that spiritual life. And that is accomplished when, and to the extent that, Christ's loving request is gratefully respected:

"... This is my body given for you, this do for a commemoration of me."

The Lord's Supper is a memorial, to be partaken of in remembrance of Him. This makes its proper observance dependent on previous knowledge of Christ; for we cannot remember what we have not known.

As the 'power of authority' used to change the "substance" of bread and wine into real flesh and blood may be presumed also to be able to effect a corresponding change in their appearance, taste, etc., whether intentional or not, failure to change the appearances of the bread and wine deceives. And although partaking of the 'blood' is due to being deceived, the sin of disobedience is committed. Referring to Eve's disobedience in the 'garden,' Paul says:

"... nor was it Adam that went astray; woman was led astray, and was involved in transgression." (1 Tim. 2: 14.)

"Led astray" is a translation of the Greek word "*apatetheisa*" meaning "having been deceived." If the "Eucharist" cup is filled with blood, its appearance and taste do not prevent transgression in drinking it; nor do all the dogmatic declarations of priests justify the transgression of Christ's command to 'abstain from blood-meat.' In normal health, man's God-given senses testify there is no change wrought in the bread and wine of the 'consecrated' elements of the 'Mass.' That testimony of sight and touch Jesus deemed infallible in identifying His own flesh and bones. (Luke 24: 39-40.) And since these senses could recognize the body of their Lord so surprisingly confronting them at that time,

there is no reason for doubting their ability to detect the presence of flesh and blood—if these were present in the 'Mass' today. Moreover, there is the additional testimony of taste, sufficient evidence to take away any excuse for being deceived by the unsupported assertions of religious teachers. Eve's responsibility is ours. For her, the Divine prohibition was "of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it." For the Christian of all time, the Lord's prohibition is "Abstain from blood-meat." Allowing herself to be "led astray" was transgression. Can being deceived into disobedience in eating "blood meat" be any thing less than transgression? We think not, therefore conclude the modern 'mass' of *Father S.* is sinful.

II. As a "Sacrifice," the 'Mass' Is Uncalled For.

In "*Father Smith Instructs Jackson*," the 34th chapter bears the caption,

"The Mass the Only Form of True Worship."

Under this heading, *Father Smith* labours to make it clear that Jesus,

"... in the religion He founded, wanted the Holy Trinity to be worshipped, as It deserved, every day until the end of the world. He wanted God honoured as much and as uninterruptedly on earth as in Heaven. That worship was begun, not on the Cross, but the night before His death at the Last Supper. It was the first Mass offered by Jesus in Person, and was only the beginning of many daily Masses, which would be offered by Him through His ministers, the Apostles and those who would be ordained by them for that purpose.

At the Last Supper sacrifice, immediately after the Saviour pronounced over the bread and wine the words which changed them into His body and blood, He said to the Apostles: "Do this." They were to be God's instruments for effecting the presence of Christ under the form of bread. Thereupon He Himself would repeat the same offering He made to the Father at the Last Supper, thus rendering in our name a worship of infinite value. What more pleasing sacrifice could there be than the God-Man, the perfect victim, offering Himself to His Heavenly Father?"

To this and some more, Mr. Jackson responds with the question:

"You call this worship 'Sacrifice,' do you not?"

Father S. "Yes. From the beginning of the world the form of worship known as sacrifice was the kind by which the Almighty was adored. A sacrifice is the offering of a victim by a priest to God alone, and the destruction of it in some way to acknowledge that He is the Creator and Lord of all things."

"... In sacrifice a visible object is offered to God, then destroyed, to denote that we owe everything to Him,

and that we deserve to be destroyed because of our sins."

"... But Christ having instituted His religion first of all for His Father's glory, gave it a sacrifice, by which His Heavenly Father would be fittingly honoured every day until the end of the world."

This claim for daily repetition of the "sacrifice" is just the very thing contradicted by the Roman Catholic New Testament Scriptures. This is a translation of the Vulgate into English by Mgr. Knox, authorized by the Archbishops and Bishops of England and Wales, and carrying the following recommendation:

"We trust the translation now offered will prove an added incentive to people in this country to read and study the New Testament. As Pope Pius XII writes in his recent encyclical letter, *Divino Afflante*: 'Christ, the Author of salvation, will be better known, more ardently loved, more faithfully imitated by men, in so far as they are moved by an earnest desire to know and meditate upon the Sacred Scriptures, especially the New Testament.'

May God bless and reward the translator for the signal service he has rendered to the Catholic Church in this country.

BERNARD

Archbishop of Westminster."

Here is a Book no Catholic should be ashamed to read. In fact, with so fervent a desire for its study coming from the Pope himself, it seems obligatory for all loyal Roman Catholics to read and be guided by it. And What has the Epistle to the Hebrews in this New Testament say about daily offerings of Christ as a sacrifice?" Referring to Christ's abiding High-Priesthood, the 7th chapter closes with these worthy words:

"Such was the high priest that suited our need, holy and guileless and undefiled, not reckoned among us sinner, lifted high above all the heavens; one who has no need to do as those other priests did, offering a two-fold sacrifice day by day, first for his own sins, then for those of the people. What he has done he has done once for all; and the offering was himself. The law makes priests of men, and men are frail; promise and oath, now, have superseded the law; our high priest, now, is that Son who has reached his full achievements for all eternity."

After much comforting teaching, the 9th chapter also draws to an end with further discouragement to repetition of the "sacrifice" of the "Mass":

"Nor does he make a repeated offering of himself, as the high priest, when he enters the sanctuary, makes a yearly offering of blood that is not his own.

If that were so, he must have suffered again and again, ever since the world was created; as it is, he has been revealed once for all, at the moment when history reached its fulfilment, annulling our sins by his sacrifice. Man's destiny is to die once for

all; nothing remains after that but judgment; and Christ was offered once for all, to drain the cup of a world's sins; when we see him again, sin will play its part no longer, he will bring salvation to those who await his coming. The 10th chapter of this epistle also contributes to and emphasizes the idea of the sufficiency and finality of Christ's "One sacrifice for sins for ever":

"As Christ comes into the world, he says, No sacrifice, no offering was thy demand; thou hast endowed me, instead, with a body. Thou hast not found any pleasure in burnt sacrifices, in sacrifices for sin. See then, I said, I am coming to fulfil what is written of me, where the book lies unrolled; to do thy will, O my God. First he says, Thou didst not demand victim or offering, the burnt sacrifice, the sacrifice for sin, nor hast thou found any pleasure in them; in anything that is, which the law has to offer, and then:—I said, See, my God, I am coming to do thy will. He must clear the ground first, so as to build up afterwards. In accordance with this divine will we have been sanctified by an offering made once for all, the body of Jesus Christ. One high priest after another must stand there, day after day, offering again, and again the same sacrifices, which can never take away our sins; whereas he sits for ever at the right hand of God, offering for our sins a sacrifice that is never repeated. He only waits, until his enemies are made a footstool under his feet; by a single offering he has completed his work, for all time, in those whom he sanctifies. And here the Holy Spirit adds his testimony. He has been saying, This is the covenant I will grant them, the Lord says, when that time comes, I will implant my laws in their hearts, engrave them in their innermost thoughts. And what follows? I will not remember their sins and their transgressions any more. Where they are so remitted, there is no longer any room for a sin-offering."

A thoughtful study of these three chapters of the Hebrew letter suggests that the strongest refutation of Father Smith's teaching on the "Mass" is presented in the Scriptures recommended by the Pope, archbishops of his own church, for study by all Catholics. All Christians can endorse that recommendation, for all desire to see its delightful result as expressed in the words of the Lord Himself:

"... so you will come to know the truth, and the truth will set you free." (John 8: 32).

How to Conquer the Enemy

I believe that one of the most pronounced enemies of the great principles of the Constitution of the United States is the Roman Catholic Church. We have already shown how she has assailed and renounced most of these principles. All Protestants believe in our Constitution, and are determined to

defend it. Over the word "union", in our Constitution, one of the most terrific wars the world has ever seen was fought.

Rome Is An Enemy to the Sovereignty of the People

Says the preamble to the Constitution: "We, the people of the United States, in order to promote a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

In Article VI. of the Constitution we find: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, ... shall be the supreme law of the land."

The Declaration of Independence declares that "Governments derive their just powers from the consent of the governed."

These plain declarations declare the people of the United States to be the supreme source of political power—to be self-governing.

Many of the State constitutions announce the same doctrine; as, for instance: We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this constitution."

Against the principle of our Government Rome announces the Pope as the supreme judge and invests him with supreme sovereignty.

Pope Leo XIII. announces in one of his encyclicals: "It is not lawful to follow one rule in private conduct and another in the governing of the state: to wit, that the authority of the Church should be observed in private life but rejected in state matters."

Rome's canon law declares the Pope has the right to annul state laws, treaties, etc.

In essays on "Religious Literature," edited by Cardinal Manning, we read, "Moreover the right of opposing kings is inherent in the supreme sovereignty which the Popes exercise over all Christian nations."

Bishop Gilmour, in 1873, said: "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next."

The present pope, in 1890, declared: "Politics ... are inseparably bound up with the laws of morality and religious duties."

The *Boston Pilot*, February 15th, 1890, announces the present Pope as saying we must render as "perfect submission and obedience of will to the Church and the sovereign Pontiff as to God himself."

Pius IX states in his syllabus: "The Roman Church has a right to exercise its authority without any limit set to it by the civil power."

Vicar General Preston said: "The man who takes his religion, but not his politics, from Rome is not a good Catholic."

The *Catholic Weekly*, of Albany, says: "Though we love our country dearly, we love our Church and the Pope more and more."

Leo XIII, in an encyclical, November, 1885, declares: "Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially in the matter of modern liberty, which under the semblance of honesty of purpose, leads to harm and destruction."

Father Hecker, in the *Catholic World* of 1870, says: "All legislation must be governed by the will of God, unerringly indicated by the Pope."

Daniel O'Connell urges Catholics to do all in their "power" to carry out the intentions of the Pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle."

One of the generals of the Jesuits declared: "I govern all the world without anyone knowing how I do it."

Henry Brownson, in an address at the Baltimore Catholic Congress, stated: "If Catholics separate religion from politics, claiming that politics are independent of religion, how can the Church produce any effects in support of popular government?"

C. J. Bonaparte, at the same Congress, said: "Every Pope . . . must inflexibly assert that no living man is his rightful superior . . . If he admits that his liberty depends on the law, then to protect himself against the changes in the law, he must use his only effective weapon, political agitation . . . It matters little if the Pope be an exile or a captive, a subject he cannot be . . . The Church needs now a chief ruler, who for what he does, or what he leaves undone, shall answer at no human judgment-seat." The same author declares: "The freedom of the Pope is an inalienable right embraced in his divine commission, and for this right, the Pope has, and ever will have, the unwavering support of his spiritual children."

M. F. Morriss, of Washington, D. C., gave out the following hope at the World's Columbian Catholic Congress: "Is it too much to hope that the time will come again when all the nations will agree, by common consent, to submit their controversies which they are unable to settle amicably between themselves, to a supreme court of the world, presided over by the Roman Pontiff?" The first sentence in the second resolution, at this Congress, reads as follows: "We declare our devoted loyalty and unaltered attachment to our Holy Father, Pope Leo XIII."

These numerous quotations, which could be multiplied into a volume, assure us that the Pope claims the supreme sovereignty, and that all loyal Catholics support this claim. These statements are sufficient to convince any intelligent mind that Romanism is the enemy of the sovereignty of the people.

Rome Is An Enemy of Our Religious Liberty

Our Constitution declares in its first Amendment, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Pius IX declared it to be an error that "every man is free to embrace and profess the religion he shall believe true."

Bishop O'Connor says: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

The *Shepherd of the Valley* not many years ago, Rome's official organ of the Bishop of St. Louis, stated: "If Catholics ever obtain a sufficient numerical majority in this country, religious freedom is at an end."

The *Boston Pilot* announces that "no good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the protection and promotion of the true faith."

In the allocution of Pope Pius IX, September, 1857, we read: "The Roman Catholic religion, with all its rights, ought to be exclusively dominant in such sort that all other worship should be banished and interdicted."

Rome Is An Enemy to Liberty of Conscience

The Constitution of the United States guarantees liberty of conscience; nothing is dearer to our people.

Pius IX, in an encyclical letter of December 8th, 1864, condemns those who assert the liberty of conscience and of religious worship, and from another encyclical, August 15th, 1854, we take the following extract: "The absurd and erroneous doctrines, or ravings in defense of liberty of conscience, are a most pestilential error, a pest of all others, to be dreaded in the State."

Said the *Catholic World*, January, 1870: "The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She therefore does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty. My conscience is my church, the Catholic Church; and any restriction of her freedom, or any act in violation of her rights, violates or abridges my right or freedom of conscience."

Rome's attitude on this question being established, we shall next show that:

Rome Is Opposed to Separation of Church and State

Our Constitution prohibits the establishment of a state religion.

Pius IX declares that it is an error to hold that "the church ought to be separate from the state and the state from the church."

Says the *Catholic World*: "The state is just as much bound to respect, protect and defend the Catholic Church in her faith, her constitution, her discipline and her worship, as if she were the only religious body in the nation."

One of Rome's most enthusiastic speakers at the World's Columbian Catholic Congress, declared: "The Church does desire to influence human government; it does watch empires, kingdoms, republics, of whatever be the form such corporations may take, with anxious eyes."

Says Mr. J. D. Fulton: "Rome is organiz-

ing an aggressive warfare upon the separation of Church and the state. It was the hope of promoting a union of church and state that made the red-robed cardinal desire the company of a son of a Presbyterian minister, occupying the position of President, in laying the corner-stone of the Jesuit College."

We believe the Church of Christ is a divine institution, and its mission is to preach the Gospel. We believe in the state, and claim it is a divine institution, and its duties are to guarantee every subject liberty and protection. "There must be a free church in a free state; the state, subject to justice; the church, subject to Christ."

Rome Is An Enemy of the Oath of Naturalization

The revised statutes of the United States declare: "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, in particular, that to which he has been subject."

The Roman Catholic profession of faith, sanctioned by the Third Plenary Council of Baltimore, contains the following oath of allegiance to the Pope: "And I pledge and swear true obedience to the Roman Pontiff, Vicar of Jesus Christ, and successor of the blessed Peter, prince of the Apostles." Rome's canon law declares: "No oaths are to be kept if they are against the interests of the Church of Rome."

There is an ex-judge in Toledo, who told me of a priest that made oath of allegiance to the United States, and the next Sunday stated to his church that he only did it to secure the right of suffrage, and that he wanted his people to understand that he was first loyal to the Pope.

Rome Is the Enemy of the Free Press

In one of the amendments to the Constitution we read: "Congress shall make no law . . . abridging the freedom of speech or of the press."

Pope Leo, in a letter of June 17th, 1885, informs us that obedience to the Pope is "a duty incumbent upon all without exception," and "most strictly so upon journalists."

Pius IX, 1864, condemned all who maintained the liberty of the press. Father Hecker, in the *Catholic World*, 1870, declares that Catholic authorities must control the utterances of the press. As we have devoted an entire chapter to this subject, further quotations are unnecessary.

Rome Is An Enemy of the Free Schools

One of the foundation-stones of our great country is the public school. This institution is fostered by both national and state laws. The syllabus of Pope Pius IX affirms that the Roman Catholic Church "has the right to deprive the civil authority of the entire right of the public schools." Cardinal Antonelli, January 1st, 1870, writing in behalf of Pope Pius IX, on the subject of free education and worship, states "Both of these principles are contrary to the laws of the Church." The *Western Tablet*, of

Chicago, informed the Catholic laity that "if your son or daughter is attending a state school you are violating your duty as a Catholic parent, and conducting to the everlasting despair and anguish of your child." The following is taken from one of the resolutions of the World's Columbian Catholic Congress; "We must continue to use our best efforts to increase and strengthen our parochial schools and colleges . . . It is the sense of this Congress, therefore, that Catholic education should be steadfastly upheld, according to the decrees of the Council of Baltimore and the decisions of the Holy See." They passed no resolution supporting our public schools—far from it.

As we have devoted a chapter to this subject, further citations are unnecessary.

Rome Is An Enemy of Progress

All Protestants believe in progress and development, in advancing to a higher standard in commerce, education, morality and religion. Says Pius IX, in his syllabus, "It is an error to believe that the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism and civilization, as lately introduced." Can it be possible that Rome would take us back to the decree of Pope Urban XIII, who said, "In the name and by the authority of Jesus Christ, the plenitude of which resides in his Vicar, the Pope, we declare that the teaching that the earth is not the centre of the world, and that it moves with a diurnal motion, is absurd, philosophically false, and erroneous in faith."

Mr. Mackenzie, in the *Nineteenth Century*, says: "Once Rome could prevent progress, now she can but curse it. Rome has entered on a mortal contest with forces which are universal and irresistible. She has undertaken to arrest and turn back the mightiest power on earth. She has announced resistance to the laws of Providence—silent, patient, but undeviating. Nothing less than shameful defeat can result from such an enterprise. . . If Rome is unable to reconcile herself to modern civilization, her decline and fall are inevitable."

Rome Is An Enemy of Protestantism

A Protestant is one who denies the authority of the Pope and holds to the right of private judgment in matters of religion. The chief features of Protestantism are: the supremacy of the Bible, justification by faith, individual responsibility, and freedom of conscience, of education and of worship. Now let us see in what contempt Rome holds these principles. Archbishop Ireland, at the Centenary Celebration, said: "As a religious system, Protestantism is . . . utterly valueless as a doctrinal or moral power." H. F. Brownson, of Detroit, at the Baltimore Catholic Congress, said: "The American system is also anti-Protestant, and must either reject Protestantism or be overthrown by it." Father Fidelis stated at the dedication of Rome's University at Washington, "Protestantism has had its day, and is passing, as all human systems of philosophy or religion must surely pass."

Archbishop Ireland says: "The great

work which in God's providence the Catholics of the United States are called upon to do within the coming century is to make America Catholic, and to solve for the Church Universal the all-absorbing problem with which the age confronts her," and he then tells us, "The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced." I wonder if he here alludes to Rome's numerous secret societies, that are so well organized, and armed and drilled for any contest that may come. If this is the purpose of the Roman Catholic Church, and if this is the spirit that Archbishop Ireland endeavored to instill into the members of the Catholic Congress, then, my friends, look out for a conflict—a conflict between the principles of our Government and those of the Roman Catholic Church.

Dr. Brownson tells us: "Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic Prelates and priests." The *Catholic World* asserts: "The Roman Catholic Church cannot accept or in any degree favor liberty in the Protestant sense of liberty." The *New York Tablet* tells us: "Protestants have no authority in religion and count for nothing in the Church of God."

In the secret plans of the Jesuits we find the following: "That this secret hate be combined with great activity in endeavoring to detach the faithful from every government inimical to us and employ them . . . to strike deadly blows at heresy." We read in the Memorial of the Captivity of Napoleon: "Wherever the Jesuits are admitted, they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the enemy of all constituted authority." We are told in the same book, "Every act, every crime, however atrocious, is a meritorious work, if committed for the interests of the society of the Jesuits." This agrees with the doctrine of St. Thomas Aquinas, one of their celebrated theologians; "Though heretics must be tolerated, not because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the Church; but those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated."

In one of Rome's books on rites and ceremonies, "Pontificale Romanum," is the bishop's oath, in which are the following words: "Heretics, schismatics and rebels to our said Lord, or his aforesaid successors, I will to my utmost persecute and oppose." This portion of the oath is now kept from the public when the bishop swears allegiance to the Pope.

Judging by the foregoing extracts from Rome's highest authorities, nothing could be more evident than that Rome is the open and avowed enemy of our Government, and that if the principles of Rome

prevail here our Constitution must fail.

This enemy claims that the temporal powers must obey the spiritual; the Church has power to grant or take away temporal possessions; the Church has the right to practice the censure of books and the press. The Pope has the right to amend state laws and constitutions, to absolve from obedience thereto, when opposed to the Church; the right to absolve from oaths and to annul all legal relations of those in marriage; to persecute heretics, and to absolve from sin, etc.

We have shown that Rome is the enemy of the sovereignty of the people, of religious liberty, of liberty of conscience and of the liberty of the press. She is opposed to the separation of church and state; opposed to the oath of naturalization; opposed to our free schools. She is the foe of progress, of Protestantism and of our Bible societies. In short she is the implacable enemy of America, whose overthrow she has plotted.

Suppose that in America there were ten million Chinamen who were taking Rome's attitude toward our Government. Suppose they attacked and denounced every principle of American liberty. Suppose they announced that they were organized, and were determined to obtain the supremacy of our country. Suppose they were continually swearing allegiance to a former Emperor. How long would loyal American citizens permit this treason? One of two things is certain: they would soon be compelled to leave this country, or to render allegiance to the Government. They would have to renounce the foreign potentate or leave the country. Should not the same rule hold good when applied to Rome? The Jesuits have been expelled from nearly every country in Europe, and shall we now permit them to suck the life-blood from this nation? Shall we allow our liberties to be devoured by this Roman vulture? Is there no remedy? Is there no balm in Gilead? Is there no help? Must we continue to suffer these abuses? May we not hope to find the remedy in one or all of the following measures?

1. Organization

Rome is an organized power. She can be most effectually met by organization. In union there is strength. In cooperation there is power. In organized work there is victory. We should come together as individuals and organize, that we may stand united in our efforts to conquer the enemy. States are organized into empires. Many short railroad lines are organized into an immense system. Business men organize for business. Political parties organize for more effectual work. Manufacturers organize to further their interests. Laboring men organize to protect their rights. When Christ fed the multitude He had them seated in companies of hundreds and by fifties; He completed an organization of twelve men that turned the world upside down. There is much unused power among the Protestants because they lack organization. By this power, our labors can be controlled and

centralized. It will be an economy of resources.

It will be a conservation of energy. As Protestants, we agree upon the fundamental principles of our Government. As Protestants we want no divided kingdom, but a focusing of all of our forces for the preservation of our institutions. This will hasten the victory.

2. A Union of Christian People

God's people must lay aside their private opinions and petty jealousies, and work together against the powers of darkness. Cooperation in poorer methods is better than division in better methods. We are told that "one shall chase a thousand and two shall put ten thousand to flight." An organized army of ten thousand can put to flight an unorganized army of ten times that number. Rome laughs at our divisions. This is our greatest weakness. Our many denominations are an undeniable evil. Is there no ground upon which we may unite? Is there no foundation upon which we may stand as a united body? Do we not agree upon the great fundamental principles of Christianity? Do we not believe that Jesus is the Christ, the Son of the living God? As a basis of union, is not this the central idea? Is not this of divine authority? This foundation is broad enough for every true believer. This is the foundation that God laid. It is the foundation of the prophets and apostles. Faith in Christ, and obedience to His will, I believe, will eventually settle every question, and restore to the Word of God its proper place and make it the only rule of faith and practice. In short, this foundation will substitute the Bible, for human creeds; facts, for definitions; things, for words; faith for speculation; unity of faith, for unity of opinion; the commandments of God, for human traditions; piety, for ceremony; godliness, for formality; Christianity, for partizan zeal; the practice of Christianity, for the mere profession of it; Christ, for the Pope.

It seems to me, that to this end we must labor. Let us exalt Christ; let us preach the whole Christ, the tender-hearted, miracle-working, sympathetic teacher of humanity. Let us preach Him as the crucified and risen Lord, as sitting at the right hand of God the Father. Let us preach Him as the sole foundation of authority, the sum and substance of our faith, the all in all of our salvation, the beginning and the end, the first and the last.

Upon this basis I believe we shall eventually arrive: one Lord, one faith, one baptism; one Bible, one name, one hope, one Spirit, one God, the Father of all, who is above you all and in you all.

3. Tell the Truth

Tell what you know about Romanism! Uncover its pollutions! Make known the scandal of the confessional! Tell what you know about the convents and nuneries! Expose the conduct of the celibate priesthood! Publish what you know about her intrigues and purposes! Every effort you put forth will subtract from Rome's power. Every truth spoken will strengthen Chris-

tianity and oppose Romanism. Think how Luther and Melancthon, Knox, and William or Orange, told the truth. They told it in huts, palaces, churches, towns and cities. Every Protestant man and woman in the North and South, in the East and West, must as individuals, come up to the help of the Lord against the mighty. Proclaim the truth. Agitation is needed. No reform is ever brought about by keeping silent. You owe it to your country and to your God to speak out upon this question. God is for the truth. You are an instrument in the hands of God to attest the truth that God will help them that work for Him, and that He will bless the truth wherever it is spoken. "Ye shall know the truth, and the truth shall make you free."

4. Create and Distribute Literature That Will Expose Rome

Our people need to be educated upon this question. Knowledge is power. Give wings to knowledge. Let its noise be heard. It will arouse the energies and enlist the sympathies of millions who are asleep. Christ must be preached. The Pope must be antagonized. Politicians must have their eyes opened. Men of courage must take a stand. Urge the pulpit, the press and the platform to support the principles of our Government against the encroachments of Rome. Urge Catholics to read the Bible. It is God's inspired book. It is against Rome. Wherever this book is clearly read and men are taught to think for themselves, Rome loses her grasp. Let the open Bible tell of its treasures to the poor and deluded Romanist. If he has no Bible, give him one. If he possesses no book that teaches him the real purposes of Romanism, either give or lend him one. Let a million men do this, and keep on doing it, and there will be such a mighty sentiment created in this country against Rome that her power will soon begin to fade.

5. Use Your Influence at the Ballot-Box

"It is not in our stars, but in ourselves, that we are underlings." Mark every man that panders to Rome. Know the principles of every office-seeker. Before you cast your vote, know beyond the shadow of a doubt the principles of the aspirant to the office. Especially look well to your school boards and law-makers. Votes count. Rome moves solidly, so says one of her archbishops, for the party that will promote her interests. Then it is your duty to lay aside party politics and vote solidly for the party that is against Rome. This is a national question, and it will have to be fought out either in the pulpit, school, press and ballot-box, or upon the battle-field.

Keep in Sight the Plea of Protestantism

"A Protestant," says the Standard Dictionary, "is a member of one of those bodies of Christians that adhere to Protestantism as opposed to Roman Catholicism; in general, a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion."

The term was first applied to the adherents of Luther, who protested against a decree that involved a submission to the authority of the Roman Catholic Church. In short, a Protestant is one who protests against Rome; one who turns away from Romanism to Christianity, from man-made creeds to the Word of God, from the Pope to Christ.

Protestants who lose sight of these facts weaken the cause of Protestantism. These facts and principles should always be kept in view, and on them all Protestants should stand firmly and be consistent. When men are led to believe that Romanism is about as good as New Testament Christianity, their influence for the cause that we so earnestly plead is hurtful.

When they begin to fawn upon Romanism and to seek her favors, they are laying the axe at the root of Protestantism. It is like the Christian who falls in with the world; he imbibes its notions and adjusts himself to its ways.

Conformity to the spirit and intentions of Rome, and losing sight of the great principles of the Reformation, is the deplorable weakness of the Protestants of our country. When this spirit of indifference to our distinctive plea becomes manifest, danger from Rome becomes imminent.

Protestant people are like the man in the hotel, who when awakened in the night by the cry of fire, turned over in the bed, and after assuring himself that the walls were still cold, went to sleep again. O Protestants, forget not the principles of your ancestors! Those principles are divine. They must be proclaimed from every hilltop and tower. There must be a revival of protesting against Rome—protesting against her intrigues, encroachments, and practices.

Lastly:

Personal Consecration to the Work

Every man that reads this, has a work to do against Rome; and if he does not do it, it will not be done. He has an influence to exert, and if he does not exert it, it will not be exerted. He has a word to say, and if he does not say it, it will not be said.

There is a great demand for consecrated energy. There is power in consecrated life. We should have convictions and stand by them. We should have principles and stand upon them. We should speak the truth and spurn the consequences. We should stand by the right in the face of criticism. To the great work of instructing humanity, of purifying politics, of protesting against the encroachments of Rome, of calling God's people out of Babylon, of preserving the freedom of our public institutions, of advocating the principles of Protestantism—in short, of preaching the Gospel of Christ, every Christian should reconsecrate the energies of his body, the affections of his heart, the faculties of his mind and the attributes of his soul.

Let us do our duty while it is today. Let us do our work lovingly, yet boldly, and when we lay aside our garments our children will take up our work and become

defenders of the right, stormers of abuses, reformers of wrong, heralders of liberty, advocates of the truth, ministers of the gospel, and men of God; and our country will be free and independent, and our schoolhouses will stand as the lighthouses of universal knowledge, our press will be pure and untrammelled, our flag will float over land and sea as the grandest emblem of a liberty-loving people, and the Christ will be accepted as the King of Kings and the Lord of Lords.

(This chapter on "How to Conquer the Enemy" is taken from a book whose author is now deceased and whose copyright has expired. The book—

"America or Rome

Christ or the Pope

By John L. Brandt

G. C. Brewer, Editor.)

Will the McClellan Committee Hear These Arguments?

LUTHER W. MARTIN, St. James, Mo.

(The following is a brief prepared by Brother Luther W. Martin to assist Brother V. E. Howard in presenting his case to the Congressional Committee if the Committee agrees to hear him.—Editor.)

Proposition:

The Hierarchy of Rome, through her subversive agents in the United States, is a threat to our American Freedoms; the Vatican and its foreign dominated hierarchy in the United States has established militant and hostile organizations, subversive to our Constitution, our Republic, and our free institutions.

Introduction:

In order to factually establish the above proposition, we shall, in this 'brief,' emphasize the following points:

(1) The Roman Catholic Church does not confine her activities to simply 'spiritual' matters.

(2) The Roman Catholic Church and her Hierarchy, constitute a sovereign and temporal power, whose aims and intentions are NOT coordinate with the aims, intentions and purposes of the United States Government, and with the Constitution of the United States of America.

(3) The supreme head of the Roman Catholic Church, the Roman Pontiff, is a foreign Ruler, to whom American citizens pay homage and allegiance, and through this divided-allegiance, introduce un-American principles and concepts among erstwhile loyal American citizens.

I. The Roman Catholic Church Does Not Confine Her Activities to Simply Spiritual Matters

On page 41, of 'A Catholic Dictionary,' edited by Donald Attwater, with the 'Imprimatur,' (Let it be printed.), the permission of the Catholic Hierarchy for the printing of said dictionary, we copy from the material entitled, 'Authority, Ecclesiastical.'

"The Church, as a perfect society, sovereign and independent, has supreme spiritual authority over her members,

legislative, judicial and executive, by divine law. Her authority is independent of the civil authority of the state, and is of a higher order. *Though instituted for a spiritual end, the Church has the right to use material and temporal means to secure that end, and in the use of such means as are necessary she has exclusive authority.*" (Italics mine. L.W.M.) (Published by The Macmillan Company, Second Edition, Revised, 1949.)

From the foregoing quotation from an authorized Catholic publication, the following Catholic concepts are ascertained:

(1) The Church's authority is of 'a higher order' and is 'independent of the civil authority of the state.'

(2) The Church claims to have the 'right to use material and temporal means' to secure her goal of 'supreme spiritual authority over her members.'

(3) The Church stipulates that she has 'exclusive authority in the use of such means' (temporal or otherwise).

Therefore, it is concluded and established, that the Roman Catholic Church is active in both temporal and spiritual matters.

On page 97, from the same 'Catholic Dictionary,' under the heading, 'Church and State,' we copy the following:

"The relations of Church and state are based on the following principles: (a) Each is a perfect society, supreme in its own domain, the Church in spiritual things, the state in material and temporal things. (b) Each is juridically independent of the other. But because of the nobler end of the Church—the glory of God and the salvation of souls—the state is bound to further that end by refraining from all interference with the Church's legitimate authority and by aiding her positively. . . . (c) The Church has the absolute right, independently of the state, to those material and temporal things which are necessary to her spiritual ends, e.g. church buildings, funds. (d) The Church is a society of a higher order than the state, so that in a conflict of rights over mixed matters the Church must prevail." (Italics mine. L.W.M.)

From the foregoing we have established and conclude:

(1) The state is 'bound' to further the purpose of the Church, by 'Aiding her positively.' Thus, according to the officially approved Catholic Dictionary, the temporal and political state is obligated to underwrite the support of the Church, positively.

(2) The Church must prevail in any 'conflict' between herself and the state, over 'mixed' matters. Obviously, if the Church refrained from temporal and material pursuits, she would not be in 'conflict' with the state.

On page 201, (Ibid.) under the title, 'Freedom of Worship,' we copy:

"The inalienable right of all men to worship God according to the teaching of the Catholic Church. No state can justifiably prevent the exercise of this right; and indeed it has a duty to foster

this true worship, and Christ established one form and content of public worship in establishing one only Church, to which all are commanded to submit. . . ." (Italics mine. L.W.M.)

Again, let us analyse the preceding quotation:

(1) Roman Catholic 'freedom of worship' consists NOT of choice of religion, as the American Constitution guarantees, but merely deals with 'freedom' to accept Catholicism.

(2) Further, the state "has a duty to foster this 'true' worship," as defined by Roman Catholicism.

We have already learned, that, according to the Catholic Hierarchy, the Church has EXCLUSIVE AUTHORITY IN TEMPORAL AND MATERIAL MEANS used in achieving her supreme spiritual goal. Now, it appears that this 'temporal and material' means is to be 'DUTIFULLY FOSTERED BY THE CIVIL GOVERNMENT,' all of which is unconstitutional, as measured by the United States Constitution and the Bill of Rights.

The Inquisition—Religious and Political

On pages 255 and 256, we copy again from the 'Catholic Dictionary':

"INQUISITION—An ecclesiastical tribunal for the discovery, punishment and prevention of heresy, first instituted in southern France by Pope Gregory IX in 1229. Hitherto heresy had been dealt with by the secular power at the instance of the bishops, but the spread of Catharism provoked new procedure. The Inquisition was generally administered by the Dominicans, but was not founded or even formulated by St. Dominic. The institution was based on the principle that truth must be upheld and promoted in the interests of secular no less than ecclesiastical justice; error must be abandoned or uprooted. . . ."

"SPANISH INQUISITION—Was set up by King Ferdinand and Queen Isabella in 1478, empowered by Pope Sixtus IV. Its object was to proceed against lapsed converts from Judaism, crypto-Jews and other apostates whose secret activities were dangerous to Church and state, and it was extended to the Christian Moors, who were in danger of apostasy. It established itself in Spanish America and from about 1550 till well on in the 17th century it was keeping Spain clear of Protestantism. . . . Both its cruelties and the number of death-penalties inflicted have been exaggerated, but were sufficiently scandalous to excite horror. . . . Early in the 19th century the Inquisition was for a time revived as part of a political movement to restore royal absolutism in Spain. Its last victim was a village school-master who was hanged in 1826." (Italics mine. L.W.M.) From the foregoing evidence, the Catholic Church herself admits that:

(1) The Roman Pontiff instituted the dreaded Inquisition.

(2) Previously, the bishops of the Church had induced by some means, the secular power to 'deal with heresy'.

Thus, an instance of the Roman Hierarchy delegating its 'spiritual' authority to the state.

(3) The Inquisition was based upon the principle . . . "truth must be upheld and promoted in the interests of secular no less than ecclesiastical justice." Thus, the 'right-about-face' with the Roman 'clergy' taking over the stamping out of heresy, both for the 'spiritual' power but also for the secular power. In this instance, the Church solicited and received the secular authority, as well as already possessing 'spiritual' authority.

(4) The Roman Church pursued the principle . . . "Error must be abandoned or uprooted." The 'temporal' means used in this case was physical and mental torture—brain-washing—and finally death.

(5) The Roman Pontiff empowered the Spanish Inquisition to "Proceed against" . . . "lapsed converts" and "other apostates" . . . "whose secret activities were dangerous to Church and state." Again, a combining of authority, and all of it delegated to the Church of Rome.

(6) The Catholic Dictionary admits that "well on the 17th century it (the Inquisition) was keeping Spain clear of Protestantism." Perhaps you say . . . this was at least, 'spiritual' work. Then, please note the next thought.

(7) In the 19th century the Inquisition was revived for a time, "as a part of a political movement to restore royal absolutism in Spain." Solely political . . . yet administered through a Roman Catholic Institution.

This writer contends that already, sufficient authoritative material has been submitted to prove beyond any doubt whatsoever, that THE ROMAN CATHOLIC CHURCH DOES NOT CONFINE HER ACTIVITIES TO SPIRITUAL MATTERS, but in nations and communities where she is in the majority, she expands her spheres of influence to include both religious and political power.

The fact that *Concordats* are frequently executed between the Vatican and various secular powers, is in itself, an admission that their interests and spheres of influence are so similar, that in order to define their respective responsibilities, the Roman Church and the secular states draw up these treaties. The most notorious *Concordat* of recent years was the *Treaty of the Lateran*, negotiated between the Dictator, Benito Mussolini and the Pope of Rome, and signed in 1929.

Prior to the signing of the Italian-Vatican Treaty, Pius XI, on December 20th, 1926, stated that Mussolini was "the man sent by Providence," and his successor as Cardinal Archbishop of Milan called Mussolini "the New Constantine." (Page 245, *American Freedom and Catholic Power*, By Paul Blanshard.)

In America, the Bishop of Cleveland termed Mussolini the "Man of Destiny", and Cardinal O'Connell of Boston, who had

received a high fascist decoration, exalted Il Duce by calling him "a genius in the field of Government, given to Italy by God." (Ibid. pp. 245.)

Thus, depending entirely upon Rome's own definition of what constitutes the 'spiritual realm', we see the Pontiff and those who in all nations take an oath of fealty to him, delving into numerous political intrigues.

Life, magazine, for April 19, 1948, published a photograph dealing with the group of Catholic choir-boys in a Brooklyn parish, who distributed copies of a political form letter to the assembled parishioners. The letter dealt with the support of the Christian Democratic (Catholic) Party in the Italian elections.

Concerning the same election, *The New York Times* stated: "The thousands of parish priests are concentrating their efforts on the women voters, who are regarded as generally more strongly attached to religion than are the men."

The *Brooklyn Tablet*, an official Roman Catholic publication, said: "Already the 4,500,000 members of Italian Catholic Action are being mobilized to ensure victory for the Christian Democratic Party and the defeat of the People's Democratic Front, a coalition of Communists and left-wing Socialists."

II. THE ROMAN CATHOLIC CHURCH AND HER HIERARCHY, CONSTITUTE A SOVEREIGN AND TEMPORAL POWER, WHOSE AIMS AND INTENTIONS ARE NOT COORDINATE WITH THE AIMS, INTENTIONS AND PURPOSES OF THE UNITED STATES GOVERNMENT, AND WITH THE CONSTITUTION OF THE UNITED STATES OF AMERICA.

In this portion of our 'brief', it is our intention to set forth evidence to the effect that the 'aims and intentions' of the Roman Church are not in harmony with the principles upon which the United States Government is founded, not in harmony with the aims and purposes of our National Government.

On page 26, of the "Encyclical Letter of Pope Lee XII", published by the Paulist Press, 401 West 59th Street, New York City, and bearing the 'Imprimi Potest' (It may be printed), the title of the letter being "Human Liberty"; we copy as follows:

"NO UNCONDITIONAL LIBERTY—42. From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship, as if there were so many rights given by nature to man . . ."

Now, let us copy the First Amendment to the Constitution of the United States:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or of the right of the people to peaceably assemble . . ."

QUESTION: WHICH SHALL WE ACCEPT? It is CONSTITUTIONAL for American Citizens to expect and enjoy the 'four freedoms' . . . of worship . . . of

speech . . . of press . . . or of peaceable assembly. But, the Catholic Hierarchy asserts . . . "IT IS QUITE UNLAWFUL" to demand . . . to defend . . . or to grant the freedoms guaranteed us by our Constitution!

From the foregoing, it is certainly obvious to the unbiased mind, that the Papal philosophy and the First Amendment are diametrically opposed each to the other.

On page 27, of the same publication, we copy again:

"LIBERTY TO CHANGE GOVERNMENT—43. Whenever there exists, or there is reason to fear, an unjust oppression of the people on the one hand, or a deprivation of the liberty of the Church on the other, it is lawful to seek for such a change of government as will bring about due liberty of action."

In this statement, two reasons are given for 'lawfully seeking to change the government.' (1) Unjust oppression of the people by the government. (2) Depriving the Roman Catholic Church of her liberty is given as an equal and second reason for changing the government. Of course, this latter reason for 'lawfully changing the government' would depend upon the Catholic Church's OWN DEFINITION as to what constituted the restriction of her liberty. Is, for example, the removal of governmental subsidies from the Roman Church in Argentina, sufficient 'deprivation' to justify the 'lawful change' of Argentinian Government, say . . . by revolt?

In a pamphlet written during World War Two, (1943, Copyright date,) and published by The Paulist Press, entitled "God In Society", we copy from page 32:

"All men of good will must enter the battle for LASTING PEACE. It is the NEW CRUSADE to rescue the spirit of man from error, doubt and sin. It is a world-wide battle for truth, justice and love.

"There are five stages in this battle. We must restore to the human person his dignity and rights; we must restore matrimony and the family to their God-given place in Society; the dignity and rights of Labor must be respected; our JURIDICAL ORDER must be rebuilt; THE CORRECT IDEA of the State must be brought back to the modern world."

The emphasis indicated in the above quotation is that of the pamphlet, not ours. Therefore, we particularly call your attention to the "JURIDICAL ORDER that must be REBUILT" (our emphasis. L.W.M.), and "THE CORRECT IDEA OF THE STATE being brought back to the modern world."

Are we to conclude that the 'modern world' is not as CORRECT as the 'world of the dark ages'? Just what does the Catholic Hierarchy think it will require to 'CORRECT THE STATE' . . . the Government of the United States? Is the United States Government so INCORRECT, that possibly Catholicism is already being deprived of what she considers to be her 'liberties'?

Suppose we investigate another quota-

tion from "God In Society". On page 31, we are told:

"The Papal Peace is radical. It goes back to roots. The roots of Christian Tradition. For 400 years men have tried to follow other traditions. Their failure is written in a welter of blood. The Papal Peace aims at remaking, rebuilding the world on the Christian Tradition."

NOW WE KNOW! What happened 400 years ago . . . that ROMAN CATHOLICISM IS TRYING TO "REMAKE AND REBUILD"? It was in 1517 that Martin Luther first publicly opposed the power of the Roman Church. It was in 1521 that he was banned and excommunicated. In the majority, the German Nation followed Luther and broke with Catholicism. It appears that the so-called 'Papal Peace' IS radical.

However, for fear that someone may question my conclusions as to WHAT was referred to, 400 years ago, we copy from page 18, of "God In Society":

"In the past 400 years the Christian Tradition became the lost horizon. It was first dimmed out by Protestantism. The dimout grew darker and darker until Rationalism, Naturalism, Liberalism, Unbridled Capitalism turned the dimout into a blackout. . . ."

Now, in addition to Protestantism, it appears that the Catholic Church is also fighting that which it terms 'Unbridled Capitalism'. By this expression, are we to assume that Capitalism is not sufficiently 'bridled' by the Democracy under which the American free-enterprise system has operated?

The Catholic Dictionary to which we referred earlier in this treatise, makes the following statement, which we copy in part, concerning 'Capitalism'; (page 73):

". . . . Modern large-scale business could not be developed or continued without the system of capitalism; but it is the destroyer of all small industries and of independent individual responsibility and control. The capitalist system is not in itself unlawful, but easily becomes the cause of abuses which the Church unequivocally condemns."

Apparently the Catholic Hierarchy questions the manner in which the capitalist system operates in these United States . . . and this writer had been led to believe all the time, that the Catholic Church supported capitalism and opposed Communism.

Remember, we are citing Church-approved, Catholic publications, from which we are proving the contention, that the aims of the Catholic Church are not coordinate with the aims of the U. S. Government. Next, we refer to the Catholic Dictionary, under the heading . . . 'Distributism', page 152:

"The theory that the political, economic and personal freedom proper to man without distinction of class or race can only be maintained when property in the means of production is widely distributed. Distributists hold that large concentrations of wealth or property are

bad, and they seek to promote the revival of ownership of land, workshops, etc., by individuals and are generally opposed to monopolies and amalgamations. They hold that the 'smaller-holder,' small shop-keeper, the peasant and the artist-craftsman are the normal men and that Capitalism (the rule of the money-lender) and Industrialism (the rule of the machine) can be deliberately undermined and gradually abolished. Distributism has no religious affiliation but its theory is claimed to be in special harmony with Catholic teaching as to the nature of man and his needs."

So, the above description of 'distributism' is "CLAIMED TO BE IN SPECIAL HARMONY WITH CATHOLIC TEACHING." Which includes that Capitalism and Industrialism can be DELIBERATELY UNDERMINED AND GRADUALLY ABOLISHED! Perhaps we should have included these quotations in the first part of our treatise which stipulated that "THE ROMAN CATHOLIC CHURCH DOES NOT CONFINE HER ACTIVITIES TO SIMPLY 'SPIRITUAL' MATTERS."

Now, let us refer to an Unabridged Dictionary, and its definition of "COMMUNISM":

"The economic system or theory which upholds the absorption of all proprietary rights in a common interest, an equitable division of labor, and the formation of a common fund for the supply of all the wants of the community; the doctrine of a community of property, or the negation of individual rights in property."

Is not the goal of Communism the "deliberate undermining and abolishment" of Capitalism and Industrialism? Of course, it is assumed that Communism would not do it 'gradually' if it was in their power to speed matters a bit. We do NOT charge the Catholic political philosophy with being ENTIRELY in harmony with COMMUNISM, but the two systems are amazingly similar in several respects.

Quoting again from "God In Society", pages 13 and 14:

". . . . There is no best form of government. There is no best form of society. Because Americans want the democratic form of government, that does not prove it the best form. Nor does it mean that every other people in the world must adopt it, in order to secure the rights of life, liberty and the pursuit of happiness. Democracy is not the only right form of government, the only way of peace, the only path to freedom. The way of peace and freedom is the way of justice securing the common welfare; the way of good will expressed in the co-operation of all classes in the State, under whatever form of government the people of the State may choose."

Obviously, the Vatican must take the above described position in order to secure her Concordats with the Hitlers, Mussolinis, Francos and Perons of the world. The Vatican cannot consistently speak against dictatorships, because in so-doing,

the Catholic system itself would be condemned.

Philip Schaff, a reputable historian of the last century, stated:

"The principles of the Republic of the United States can be traced, through the intervening link of Puritanism, to Calvinism, which, with all its theological rigor, has been the chief educator of manly characters and promoters of constitutional freedom in modern times. The inalienable rights of an American citizen are nothing but the Protestant idea of the general priesthood of believers applied to the civil sphere, or developed into the corresponding idea of the general kingship of free men." (Creeds of Christendom, page 219, footnote, by Schaff, Vol. 1.)

Our last Catholic-endorsed quotation in this part of our treatise, is taken from pages 487-488 of the Catholic Dictionary, under the title, 'Taxation':

"The state has the right to impose moderate taxes on its subjects and they are bound to pay their reasonable share of such taxes, not merely as payment for services rendered but as an obligatory contribution to the maintenance of the civil society. Most theologians hold that indirect taxes (e.g., customs and excise) are purely penal, unless the civil authority has made clear its intention to bind the conscience; hence *smuggling is not sinful in itself*, unless engaged in on so large a scale as to constitute a menace to good government. Many hold the same view of direct taxes (e.g., income-tax, rates), provided the citizen contributes in some way a moderate sum towards the state's expenses, but 'there is no possible excuse for studied evasion of taxes. . . . No countenance can be given to fraud, deceit or lying in the matter of income tax returns (Davis, *Moral Theology*, Vol. II). So to make false returns or declarations is sinful; but a reasonable sum may be deducted to allow for immoderate exactions on the part of the civil authority" (Emphasis mine. L.W.M.)

In the foregoing quotation, we have discovered some very peculiar 'reasoning' on the part of the author and the Catholic Hierarchy who gave their unqualified approval of the contents of the Catholic Dictionary.

First: SMUGGLING IS NOT SINFUL, says the Catholic Church, unless the Civil Government has 'made clear its intentions to bind the conscience.' Of course, from my non-Catholic viewpoint, MY conscience is bound by ALL the laws of My Country, to which I am subject.

Second; we are informed that many theologians 'HOLD THE SAME VIEW' relative to the payment of INCOME TAXES. Then the writer or the Catholic Dictionary quotes from Davis's *Moral Theology*, in which Catholics are told that there is 'no possible excuse for STUDIED evasion of taxes'. Davis states that the Catholic Church will "NOT CONTENANCE FRAUD, DECEIT OR LYING IN THE MATTER OF IN-

COME-TAX RETURNS". However, the Dictionary's writer modifies and in fact practically contradicts Davis by stating, "A REASONABLE SUM MAY BE DEDUCTED TO ALLOW FOR IMMODERATE EXACTIONS ON THE PART OF THE CIVIL AUTHORITY."

Question: Which are we to believe? Davis . . . who says its wrong to LIE or DECEIVE concerning taxes? Or, Attwater of the Catholic Dictionary, who says in so many words that the Catholics can 'fudge a little' to the extent of a 'reasonable sum'?

Such teaching certainly does not instill respect for the Government in its adherents.

We now summarize the Catholic-Church-approved material that we have presented to you, in establishing the FACT of our second contention, i.e., "The aims and intentions of the Roman Catholic Church are NOT coordinate with the aims, intentions and purposes of the United States Government, and with the Constitution of the United States of America."

(1) Pope Leo XIII stated, and it was published in New York City in 1941, that it is **QUITE UNLAWFUL TO DEMAND, DEFEND OR TO GRANT UNCONDITIONAL FREEDOM OF THOUGHT, SPEECH, WRITING (press), OR OF WORSHIP.** *Thus, the U. S. Constitution, with its First Amendment, is UNLAWFUL!*

(2) If the **LIBERTY OF THE CHURCH (CATHOLIC) IS 'DEPRIVED'**, she is then at liberty to **CHANGE GOVERNMENTS.** But, lest we forget, the Roman Church will define **WHEN** or at **WHAT POINT** her 'liberty' has been deprived.

(3) In 1943, a Jesuit writer in New York City, commenting upon a Papal utterance indicated that the **"JURIDICAL ORDER MUST BE REBUILT"** and **"THE CORRECT IDEA OF THE STATE MUST BE BROUGHT BACK TO THE MODERN WORLD."** Thus, inferring that the Government (U. S.) under which he lives needs to be 'rebuilt'; and, that the **'IDEA OF THE STATE' TODAY, IS INCORRECT.** Again we ask, is the Argentine Government in the process of being corrected by the Vatican? By revolt?

(4) The same writer admits that some of the lost **'JURIDICAL ORDER'** and some of this **'INCORRECT IDEA OF STATE'** was 'dimmed out' with the beginning of Protestantism, 400 years ago. Does Catholicism wish to restore things exactly as they were prior to Martin Luther's time?

(5) Finally, we are informed that **'UNBRIDLED CAPITALISM'** along with some other 'isms' turned the dimout into a **BLACK-OUT.** And, the Catholic Dictionary linked Capitalism with Industrialism as being in opposition with 'Distributism' which is **"CLAIMED TO BE IN SPECIAL HARMONY WITH CATHOLIC TEACHING."**

From these authentic Catholic sources, we have shown that the underlying philosophies and principles of Catholicism are antagonistic to the Constitution and the aims of the United States Government.

III. THE SUPREME HEAD OF THE ROMAN CATHOLIC CHURCH, THE ROMAN PONTIFF, IS A FOREIGN RULER, TO WHOM AMERICAN CITIZENS PAY HOMAGE AND ALLEGIANCE, AND THROUGH THIS DIVIDED-ALLEGIANCE, INTRODUCES UN-AMERICAN PRINCIPLES AND CONCEPTS AMONG ERSTWHILE LOYAL AMERICAN CITIZENS.

As has been our practice in the first two sections of this 'brief', we again refer to authentic, Roman-Catholic-Church-approved-publications, in order to establish the truthfulness of the charge as made.

Quoting first from the Catholic Dictionary, page 388, under the heading, 'Pope':

"The Pope's full designation is: Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of the City of the Vatican."

In this investigation, we are not interested in dealing with the 'spiritual' aspects of the Papal power. We are interested only in the last designation, i.e., **"SOVEREIGN OF THE STATE OF THE CITY OF THE VATICAN."** The geographical size, area, or location of the state or territory over which the Pope is Sovereign, bears no influence upon the subject at hand. It **IS ADMITTED BY CATHOLIC AUTHORITY** that the Pope is a temporal sovereign. Obviously, they deny that he exercises any temporal authority **OUTSIDE** his own domain.

On page 474, the Catholic Dictionary deals with the 'Papal Secretariate of State'. We copy in part as follows:

"The department of the Vatican whose chief business it is to negotiate with civil rulers, either directly or through nuncios or special legates. Its three sections deal with extraordinary ecclesiastical affairs, in association with the congregation of that name; with ordinary matters of state, granting of honours, appointments to curial offices, etc.; and with the forwarding of apostolic briefs and letters from the various congregations . . ."

Please note that one of the Papal Secretary of State's functions is **WITH ORDINARY MATTERS OF STATE.** This simply provides additional proof of the Pope's sovereign temporal operations.

On page 511, of the same publication, under the title, 'The City of the Vatican', we copy in part:

"The Sovereign Pontiff has the plenitude of legislative, executive and judicial powers, which during a vacancy belong to the College of Cardinals . . ." (Emphasis mine. L.W.M.)

Thus, the Pope enjoys the same 'branches of government' in his domain that are characteristic of the United States of America.

On page 473, of the Dictionary, under the title, 'The Spoils of Office', we copy as follows:

"A Roman department attached to the Congregation of Propaganda dealing with such property of deceased clerics as has been derived from their benefices and not disposed of by will. Such property belongs by law to the Holy See, but the law hardly operates outside of Italy. *Cardinal-bishops have to render an annual account of the revenues of their sees to this office.*" (Italics mine. L.W.M.)

In commenting upon the foregoing quotation, we would first like to point out, that if the ordinary citizen were to die without having made a will, or without having any heirs, the estate of the deceased would, after one year's time (in Missouri), go to the State of Missouri. However, not so, with the estate of a Roman Catholic priest, nun, monk, bishop, arch-bishop, etc., . . . the estate of these Catholic Clerics **"BELONGS BY LAW TO THE HOLY SEE"**. Of course, the writer of the Catholic Dictionary pointed out that 'the law hardly operates outside of Italy' . . . but nevertheless, according to Catholic Law, the estates of the Catholic clerics who die without kin and without a will are **SUPPOSED** to go to the State of the City of the Vatican, instead of the specific State or Nation in which they have lived and died.

Also, please notice the annual accounting that the Cardinal-bishops are required to make to one of the departments of government of the Vatican.

Copying once again from page 185, of the Catholic Dictionary under the title, "The Sacred Congregation of Extraordinary Ecclesiastical Affairs":

"A Roman congregation having the consideration of matters submitted to its examination by the Pope through the cardinal secretary of state, *especially those connected with civil law or with agreements made with civil powers.*" (Italics mine. L.W.M.)

This is still another department of the Pope's governmental organization which deals with **CIVIL LAW AND CIVIL POWERS.** Consequently, if the Pope were NOT a temporal Sovereign, such governmental departments would not be required.

Under the heading 'Apostolic Nuncio', the Catholic Dictionary states:

"A legate of the Holy See sent as ambassador to a foreign court as the permanent diplomatic agent of the Pope and accredited accordingly by the civil government . . ."

Once again, we see the evidence of the temporal Papal power through the use of 'permanent diplomatic agents' sent to various Nations.

On page 457, Ibid., under the title, 'The Sacred Congregation of Studies of Seminaries and Universities' we copy as follows:

"A Roman congregation having direction of the **TEMPORAL ADMINISTRATION** and studies of seminaries and ecclesiastical universities; . . ." (Emphasis mine. L.W.M.)

On the same page, the Catholic Dictionary informs us . . . that "By law there

should be one such (seminary) in every diocese, but this is not always possible." Therefore, here is evidence to the effect that the Catholic owned and operated colleges, universities and seminaries here in the United States are answerable to one of the Papal Congregations (departments) in his Sovereign State of the Vatican.

On page 456, the Dictionary tells us (under See) that "The Holy See is the see of Rome, *the pope and his court.*" (Italics mine. L.W.M.) Thus, the pope has his 'court' just like any other sovereign ruler.

Next, we present a statement from the Catholic Dictionary, under the title, 'Profession of Faith':

"This (Profession of Faith) is obligatory on all who take part in councils and synods, on those who are created cardinals or appointed bishops, abbots and prelates *nullius*, vicars and prefects apostolic, vicars capitular, dignitaries and canons, diocesan consultors, vicars general, rectors of parishes, beneficed clergy, seminary professors and religious superiors. It must be made in person, not by proxy, before the competent superior. The usual form is the Creed of Pope Pius IV, with later additions. Those who neglect to make the profession of faith, if contumacious, are to be punished, even by the deprivation of their office."

It is important to notice that even the RECTORS OF PARISHES are required to take this oath . . . and oath it is! Every Roman Catholic priest in this land, and each of his many superiors, have, in person, taken this Creed of Pope Pius IV.

The Creed of Pope Pius IV, begins as follows:

"I, _____ (name) with a firm faith, believe and profess all and every one of the things contained in the symbol of faith, which the Holy Roman Church makes use of, viz.:"

Then follows the 'Nicene Creed' of 381 A.D., with the Western changes. Next, is the summary of the 'Tridentine Creed' of 1563 A.D. Then, follow some additional articles and solemn pledges produced in 1564 A.D., they read as follows:

10. "I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches, and I promise and swear (*spondeo ac jure*) true obedience to the Bishop of Rome, as the successor of St. Peter, prince of the Apostles, and as the vicar of Jesus Christ.

11. "I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the sacred Canons and ecumenical 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 has condemned, rejected, and anathematized.

12. "I do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved (*extra quam nemo salvus esse potest*); and I promise most constantly to retain

and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I promise, vow, and swear—so help me God, and these holy Gospels of God."

(English translation of the above is found as follows: "*The Creeds of Christendom*, by Schaff, Vol. 1, pages 98-99: *Romanism As It Is*, by Barnum, pages 103-107: *Dowling's History of Romanism*, pages 537-539.)

Every Roman Catholic cleric swears fealty, loyalty, and obedience to the Pope of Rome, who is, in actuality, a foreign potentate.

Now, suppose we summarize the facts taken from authenticated publications or documents, concerning the Pope's temporal relationships:

(1) The Catholic Hierarchy call him the "Sovereign of the State of the City of the Vatican". An open admission of his temporal power . . . the size of his domain makes no difference. Rhode Island is just as much of a State as is Texas.

(2) The Pope has a Secretary of State whose duties, among others, include "*ordinary matters of state.*"

(3) The Pope has legislative, judicial, and executive powers. These are identical with the three branches of our own civil government, just smaller in size.

(4) The estate of a deceased Roman Catholic cleric, who dies without leaving a will, and who has no heirs, BY LAW, GOES TO THE POPE OF ROME. Likewise, if a citizen of the State of Missouri dies under the same conditions, except not a subject of the Pope, the estate of the deceased Missourian will go to the state of Missouri, after a year's time.

(5) Cardinal-bishops in the United States, make yearly financial reports to their superior, the Pope of Rome.

(6) There are several different departments of the Vatican Government that have set up to deal with other civil governments. This practice is in itself, an admission of the temporality of the Papal rule. The Sacred Congregation of Extraordinary Ecclesiastical Affairs, is one . . . allegedly dealing with 'ecclesiastical affairs' yet the Catholic-Church-endorsed Dictionary states, affairs "especially connected with CIVIL LAW or with AGREEMENTS MADE WITH CIVIL POWERS". If it were truly 'church business' then the 'CIVIL POWERS' should not be involved.

(7) Next we listed the 'Apostolic Nuncios', the permanent diplomatic agents of the Pope, and sent to various foreign countries. They were stated to be, "ACCREDITED ACCORDINGLY BY CIVIL GOVERNMENT". If the Catholic Church actually were ONLY spiritual in nature, she would require NO 'accrediting' of her officials by CIVIL GOVERNMENT.

(8) "The Sacred Congregation of Studies of Seminaries and Universities" was another Papal Government department which we referred to. Every Catholic seminary

or university in the United States is "ADMINISTERED TEMPORALLY" from the Vatican.

(9) Such expressions as "The Pope and His Court" are also indicative of his similarity with the other temporal rulers of the world.

(10) Finally, we submitted the excerpts from the Dictionary which told of all the Catholic clergy being required to make the "Profession of Faith", which it admitted was composed of the Creed of Pope Pius IV. This Creed of the Dark Ages (1563-4) is still used as the foundation oath of allegiance to the supremacy of the Pope of Rome. Every priest, seminary professor, bishop, cardinal, etc., in America takes this 'oath' in person. It virtually 'weds' them to the person of the Pope of Rome.

Conclusion

This has been a relatively brief treatise for so important and vast a subject. However, we believe that we have given conclusive evidence and quotations from authentic, approved and accepted Roman Catholic sources for our information. We have shown: (1) THE ROMAN CHURCH IS ACTIVE IN TEMPORAL AFFAIRS. (2) THE AIMS OF THE ROMAN CHURCH AND HER HIERARCHY ARE NOT CO-ORDINATE WITH THE AIMS AND PURPOSES OF THE GOVERNMENT OF THE UNITED STATES, AND ITS CONSTITUTION. AND (3) THE HEAD OF THE ROMAN CATHOLIC CHURCH IS A FOREIGN SOVEREIGN, A TEMPORAL RULER, WHO EXACTS AN OATH OF ALLEGIANCE OF HIS SUBJECTS, WHO ARE ALREADY CITIZENS OF OTHER SOVEREIGN NATIONS. THIS OATH OF ALLEGIANCE TO THE POPE AND HIS PRINCIPLES . . . PRINCIPLES NOT IN HARMONY WITH THE AIMS OF THE U. S. GOVERNMENT, SERVES TO ALIENATE THE CATHOLIC CLERGY FROM WHAT WOULD BE THEIR HERITAGE IN THIS NATION. AND, THE CATHOLIC CLERGY, IN TURN, DRIVE A DIVIDING WEDGE BETWEEN THE CATHOLIC PARISHIONERS AND THEIR NON-CATHOLIC NEIGHBORS.

Because of this alienation of loyalty, civil loyalty, we mean, the Catholic citizens become cells or groups to themselves, in their respective communities. Having been taught to *suspect the intentions* of their non-Catholic neighbors, and being, in turn, *suspected by* their non-Catholic neighbors, as being persons of a 'split-loyalties' or divided-fealty.

Such a condition, ought not so, to be.

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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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VOL. III, No. 9

NASHVILLE, TENNESSEE, SEPTEMBER, 1955

\$2.00 A YEAR IN ADVANCE

National Catholic Welfare Conference

Bureau of Information

1312 Massachusetts Ave., N.W.

NOTE: I know newspaper men well enough to know they want to give their readers the truth. Yet inadequate coverage of the difficulties of a Protestant group in Italy has given a false picture that has done much to create religious tensions in this nation. Recently the U.S. State Department released a clarifying statement. But newspapers that had given big play to the stories out of Rome either did not get it or ignored the State Department story. In the belief that most editors must have never seen the state Department release at all, we are sending you this resume of it, along with some other information we believe is pertinent. Because dozens of Protestant publications have used the false reports as the basis for attacks upon the Catholic Church that fan flames of bigotry, we hope the true facts can be made known all over the nation.

Dale Francis

of that Protestant denomination openly conducts services and otherwise minister to their congregations."

The State Department says "It may be of interest that at present there are in Italy 67 American missionaries who have entered Italy since 1948. With the exception of three all of the American missionaries who did not leave the country voluntarily were permitted to remain and still are in Italy. The Church of Christ alone has in Italy 14 American missionaries who, with the addition of ten Italian missionaries, minister to approximately 1000 members of that denomination."

The State Department speaks in a paper which it said it prepared for distribution to members of Congress, newsmen and others who ask at the department about the situation. It was pointed out that one senator had a backlog of 30 inquiries about the Church of Christ's attempt to hang a sign on a building in Rome. The department said there apparently is some confusion in both the press and public in this country.

"Many persons who have approached this department regarding the removal of the Church of Christ sign based their representations on the premise that the Church of Christ was given a right to place the sign by a judicial decision in Rome," the department's paper says. "This premise appears to be based upon a decision by an investigating judge of a local Roman court which related solely to a legal action brought by Mr. Rex Cline Paden, American pastor of the Church of Christ, against various Italian authorities for having exceeded their authority in forcing him to take the sign down about a year ago. The judge dismissed the case against all except the police commissioner and eventually it was found that he, too, was not guilty. However in reaching this decision the judge discussed certain subjects not directly related to the case in point. This discussion, referred to as *obiter dictum*, voluntarily indicated that the Church of Christ could place a sign. Whether the *obiter dictum* has the force of law is of course a question of Italian legal interpretation and for decision by the higher

courts of Italy. Mr. Paden has been charged with violation of Italian law as a result of placing this sign and it is believed that his case will come before the court this month. This may give him an opportunity to test the validity of the investigating judge's remarks regarding the sign.

"The American Embassy in Rome has been in regular consultation with the proper Italian authorities regarding the problem of the Church of Christ sign in Rome. The State Department has held, at the same time, numerous discussions with officers of the Italian Embassy in Washington. The Italian authorities suggested a compromise solution to the problem of the sign which, according to press reports, the American representative of the Church of Christ in Rome did not accept. The latter is represented by a capable Italian attorney and efforts to reach a solution satisfactory both to the Italians and to the Church of Christ representatives are continuing in Rome, with the active assistance of our Embassy."

A Note About American Protestants in Italy

There is no doubt that Italians dislike this Texas group and its missionaries. These missionaries are guests in Italy yet they bitterly abuse Italy and Italians.

They circulate literature that vilifies Catholics and their priests. Yet when in Pompeii a Catholic priest published in a leaflet an answer that spoke bitterly of Protestants, the missionaries immediately protested to our State Department, claiming this was a denial of their freedom.

Typical of the missionaries is one L. V. Pfeifer, who is operating in Bologna. In a letter written Feb. 21, 1955 and published in the April, 1955 issue of a U. S. anti-Catholic publication called THE VOICE OF FREEDOM, this missionary called Italy "the black nation of Europe" and added that he had been "sent by the Lord's church which meets at Preston Roads and McFarlin, Dallas, Texas, to preach the gospel of Christ to this lost and damned country."

This is typical of the attitude of these missionaries towards Italy and the people
(Continued on page 144)

WASHINGTON—The U. S. State Department says no Americans in Italy are denied the right to worship as they wish.

The department says there appears to be "a general misunderstanding" regarding the problems of the Church of Christ sect in Rome. It adds that there is a confusion of "the question of freedom of worship with that of placing a sign on a building in Rome."

"The latter difficulty is the one in which the Church of Christ in Rome has lately been involved," the department points out. "The issue is not one of freedom of worship. This department knows presently of no case in Italy where Americans are denied the right to worship as they wish. In fact, the Church of Christ in Rome is open for worship and the representatives

Voice of Freedom

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G. C. BREWER, Editor

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"Make America Catholic"

Says Richard Ginder in

OUR SUNDAY of July 17, 1955

Do the Catholics hope to take America? Read the following:

"But there is another reason for making America Catholic: A consideration of strategy. Our country right now, under the leadership of President Eisenhower, is at a pinnacle of wealth and influence. As America goes, so goes the world. We know that a nation cannot long continue half-pagan and half-Christian - divided, that is, by two diametrically opposed ideologies. One of these must win out. And if paganism wins, then Democracy goes down the drain, for Democracy is based on the premise that our rights come from God rather than from the state."

"The rights come from God rather than from the state" means these rights come from the Church or from the Pope, according to Catholicism. The Pope is "God on earth" or the representative of God.

But the priest continues:

"Our program then is to make America Catholic - we won't say simply Christian, for Christ was a Catholic. If America goes Catholic, we've built a powerhouse, a fulcrum, a lever - call it anything you want, a powerful instrument for the conversion of the world."

"If America goes Catholic" what will become of Protestantism? Does anyone need to hear an answer to that question? Catholics accuse the Voice of Freedom of trying to destroy Catholicism! Pray, what are the R. C. hoping to do for Protestantism? Will non-Catholics ever see the point?

Letters

National City, Calif.
July 25, 1955

VOICE OF FREEDOM
P. O. Box 5153
Memphis 12, Tenn.
Dear Mr. Brewer:

Being a reader of VOICE OF FREEDOM, I take this opportunity to write you.

I read many articles in the Voice about religious persecution in other countries, such as Italy. How the police of Italy have arrested the preachers and removed the church signs from buildings there. I read where the so-called churches of Christ have yelled long and loud about this insidious act. I also have heard the preachers of the so-called Churches of Christ cry long and loud about the Catholic misuse of

the Bible and how the Catholic are doing the Churches of Christ in Italy.

I do not approve of these goings on. I believe that every man should have the right to make up his own mind on how and what and why he should worship God.

Then we being agreed that the Catholic are unjust in their practice in Italy, then why are not the so called Churches of Christ unjust by doing the same insidious acts here. You state in the Voice of Freedom that you, or the Voice of Freedom definitely attempt to preach the truth on religious matters, but it more specifically intends to point out the threat to America that comes from Communism, and Catholicism.

Now Mr. Brewer, do you judge it fair and right to cover up the hypocrisy in the so-called Churches of Christ? Can you print police raids on churches in Italy and not print police raids on churches in California? How can you yell down with the Catholic in Italy when your own people do the same thing here in California? When the so-called Churches of Christ here in California lead a police protected mob on another Church of Christ. You quote John 8: 32, "Ye shall know the truth and the truth shall make you free."

Are you not bound by the same law to print both sides of the story or do you only print that which condemns some one else? As I understand the teachings of the Church of Christ they are the ones that say they speak where the Bible speaks and are silent where the Bible is silent. Then where does the Bible speak on things like one group of Churches of Christ leading a police protected mob on another Church of Christ?

I have read your side about the Catholic and their insidious acts. Now I will see if I can read about the Churches of Christ and their insidious acts against their own people.

Resp. yours,
/s/ O. O. Lucus
2735 Wilma
National City, Calif.

Comment

The VOICE OF FREEDOM knows nothing about the police raids on any churches in California, but if any group is trying to use the police to deprive any other group of religious freedom, the VOICE OF FREEDOM condemns that group as boldly and as unsparingly as it condemns the Catholics for such action.

This paper represents no demonination but it represents Christianity and it deplores and condemns *un-Christian behaviour even in Christians*.

The New Testament church is not a demonination, but wrong doing even in New Testament churches was not unheard of in New Testament days. The apostles condemned the wrongdoers; so do we.—Editor

* * *

Athens, Alabama
Route 4
June 9, 1955

Mr. Fred Matarazzo
Hasbrouck Heights, New Jersey
My dear Fred,

Your letter and my book received yester-

day. Thanks. Your letter saddens my heart in your behalf for you say, "My prayers for you and your loved ones is that divine Providence bless and strengthen you all in soul and in body, that one day, be it his Holy will for you—all of you may become Sainly and ardent members of Christ's one true church, WHOSE CREDO I SHALL NEVER BETRAY."

So that is final. No scripture that I may offer can have any force with you, and how different you are from the people of Berea. See your Catholic New Testament. Acts 17: 10-12.

The man that is unwilling to investigate does not deal HONESTLY with his soul. That is why I said your bishops and cardinals were not honest. They know that the Catholic Church is NOT the Church that Christ established. I repeat I WOULD BE AFRAID AND ASHAMED TO REMAIN IN AN INSTITUTION THAT MY LEADERS WERE AFRAID TO DEFEND.

In answer to your statement, "We shall both gain more by prayer than by trying to convince each other just where the truth of God lies," suppose you read Proverbs 28: 9. If I am wrong as you claim, my prayers will not be heard, and if you are wrong your prayers will not be heard. I am afraid that someone has been helping you that has more prejudice in his heart than he has intellect, and you not knowing have let him make you show a lack of knowledge of God's word. You say, "In the first church of Christ, the Catholic Church as I believe, or in the church of Christ founded by Alexander Campbell toward the close of the past century. AS YOU BELIEVE."

I just feel sorry for one that is so ignorant of the truth that he will write such falsehoods. Where have I said that I believed Campbell founded the church of Christ? Or any other church?

From my window I have a small acre of corn. Soon it will have ears of corn on the stalk. Fred, do you know where that stalk with its blade and ear of corn was three months ago? Each stalk was in the grain of corn that I bought from a dealer? You know that, don't you. Now suppose you turn to your New Testament and read the Parable of the Sower and our Lord's own comment. "THE SEED IS THE WORD OF GOD." The heart is the soil. Sown in an honest heart it will produce the same today that it did two thousand years ago. Luke 8: 11. If you believe the apostles were guided by the Holy Spirit just read the second chapter of Acts. There you will find the seed of the kingdom sown—Peter telling them what to do. The Lord added them to the church.

So priests and bishops just lie to you when they say Campbell started a church. And I might add here that I trust you will arrange with your priest to meet with you and the brother you mentioned. BUT LET ME WARN YOU, MY FRIEND. TELL THE PRIEST NOT TO LET THE BISHOP KNOW OF THE MEETING. BECAUSE HE, THE BISHOP, WILL NOT PERMIT SUCH A MEETING.

Please don't think me hard. The bishops and cardinals know that the Catholic

Church is an apostasy, and they simply will not meet one of my brethren in debate. The very fact that they seek to have a civil government to sign an agreement, the pope to have the civil power to declare the Catholic religion the religion of the state, is proof enough to prove that it is not the religion of the New Testament, because you don't find where the apostles ever called on civil powers to make Christianity the religion of the state.

You ask where Purcell LIED in his debate with Campbell. Gladly. As I wrote you, the reprint by the McQuiddy Printing Company, so if you can't find a copy of the original debate, if you get a copy of the reprint turn to these pages. Read the matter brought out. Mr. Campbell quoted from a statement from a Catholic author translated by the expriest Smith. Mr. Purcell denied that there was any such thing in the original, said he had the original works and that what Mr. Campbell read from Mr. Smith's translation was FALSE. At the close of the debate Mr. Campbell borrowed Mr. Purcell's original AND THERE WORD FOR WORD WAS JUST AS SMITH HAD TRANSLATED IT. Here are the pages, 254, 249, 273, 274, 275, 338, 343. Note, 358, 402, 403, 405, 406. I trust you will find a copy of the original.

I don't think that I said Mr. Campbell DEMOLISHED Catholicism, but that we were satisfied with the expose of Catholic teaching and practice. Yes, the Catholics have grown, but building churches and hospitals DOES NOT PROVE THEIR DOCTRINE IS RIGHT. I am sending you a wonderful book that I ask you to read written by an ex-priest who was forced out of the Catholic Church by the hypocrisy of his leaders. Be honest, Fred. Read it and don't shut your heart from the truth.

No, I am not trying to instill fear or shame in your heart. I told you that I believe there are good honest people in the Catholic Church. My journey is almost over. You have life before you. We may never meet here, but my friend, we shall meet before God at the final judgment. I am willing, but then it will be too late, you have closed your eyes and heart, your blood will not be upon me. It makes my heart sad to know that one of your intelligence refuses to investigate.

Yes, I said that the New Testament does not contain all that Jesus did and said but you ignore what the passage does say. Here is the way your New Testament gives it: "MANY OTHER SIGNS ALSO JESUS WORKED IN THE SIGHT OF HIS APOSTLES WHICH ARE NOT WRITTEN IN THIS BOOK, BUT THESE ARE WRITTEN THAT YOU MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD, AND THAT BELIEVING YOU MAY HAVE LIFE IN HIS NAME." John 20: 30, 31.

What is John saying? Jesus did things not written. But what has been written is that you might believe that Jesus is the Son of God. Don't you see, Fred? If these were written to produce faith, then we don't need tradition of men. Now read II Timothy 3: 16, 17. And while you are

open at Timothy read chapter 3: 1-7, then read chapter 4: 1-5. Can't you see. Paul guided by the Spirit tells us a bishop must be married and in the very next chapter warns of LYING teachers FORBIDDING TO MARRY. AND YOU KNOW YOU ARE WRONG AND I AM RIGHT. Here is an inspired man telling that a bishop must be married and warning that there was a time coming when lying teachers would forbid marriage and to abstain from meats, THE VERY THING THE CATHOLIC BOSSES HAVE DONE. Will you close your eyes again and accuse me of being a false teacher.

You failed to clear up the fact if the pope is the VISIBLE head of the church. Then he is the visible husband. For Paul says I have espoused you to one husband. You have the bride with a visible and invisible husband.

It's grand that you and I live in such a wonderful country that we can write and discuss these things. In Spain they would put me in jail. What would become of poor me if your priests, bishops and cardinals had a majority to back them up.

Don't close your eyes. Investigate and pray. Do find that bishop or cardinal that is not afraid to defend the faith and practice of the Catholic Church. THEY WILL NEVER DO IT AND IT SEEMS TO ME THAT FACT SHOULD BE ENOUGH TO OPEN YOUR EYES AND HEART TO THE TRUTH.

With best wishes I shall always remain your friend and pray you may not close your eyes to the truth,

John Hayes

Byron C. Cox Writes Again

(Please read this letter and then read the Editor's long reply. Many quibbles are introduced and answered.)

July 14th, 1955

Dr. G. C. Brewer
The Voice of Freedom
P. O. Box 5153
Memphis, Tennessee

Dear Dr. Brewer:

A letter of acknowledgment was sent to you June 29 thanking you for your kindness in publishing my letter of April 15 in the June issue of the Voice of Freedom. Appreciation was also expressed for the fairness of your comments, though they differed with my remarks in every instance. You were generous, indeed, with time and space accorded my humble efforts. With your kind permission then, some remarks are being offered that have been suggested by your comments on my letter.

1. First, it is felt that you understood the sense of my speaking in an "un-official" capacity concerning the Catholic Church a little better than your reply indicated. Let's be reasonable! As Americans, both you and I speak OF America and ABOUT America as often as we choose and to whom we please. If, however, we were talking to Molotov, Eden, Franco or Nehru, we would prudently disclaim any right to speak FOR America without proper authorization. I extend the same consider-

ation to my employer; why not my Church, then? After having been reminded so thoroughly by you and others that "two wrongs do not make a right," it is with reluctance that I mention that at my right hand are anti-Catholic booklets written by your brethren wherein it is suggested that certain religious topics be discussed openly between a representative Catholic and an AUTHORIZED spokesman from the Church of Christ. From this then, I assume your position is that even though you DO have both AUTHORIZED and UN-AUTHORIZED spokesman, the Catholic Church is not justified in having the same because "two wrongs do not make a right."

2. That you recognized the "false positive" in my treatment of infallibility is as was intended. You will "not admit to infallibility" only because of your distaste for the Catholic application of the word. Yet, in practice, and in the opinions of many of your brethren, your charges against the Catholic Church are infallible; i. e., completely true and without a possibility of being erroneous. Again, it is doubtful that anyone has ever heard you announce from the pulpit, "There is a possibility that I am wrong but I THINK the Word of God means this. . . ."

3. It is only partially consoling to learn that the Voice of Freedom does not advocate destroying the Catholic Church by force. Brother O. C. Lambert, however, says we ought not to be allowed in ANY country unless certain impossible conditions are met. It is my feeling, then, that both the Voice of Freedom and Brother Lambert are a little over-zealous in alerting the people to the "threat to our freedom" which Roman Catholicism presents. Your lack of faith in the F. B. I. and your Government is incredible. Just whose freedom are you talking about? Are liberty, freedom, the Declaration of Independence and the Constitution the private property of some group as the P. O. A. U., or some religious sect such as the Church of Christ?

4. Are we Catholics just being tolerated in America—quarantined as scarlet fever? Have no Catholics had a hand in building, maintaining and defending this freedom so cherished by all? (Lambert, of course, has proved that "a loyal Catholic cannot be a true American citizen." Does the Pentagon know about this?) Have no Catholics fought to their death—yes, even against their Catholic brothers of the enemy country—to preserve our liberty and freedom? Have none been awarded the Congressional Medal of Honor for services rendered above and beyond the call of duty? You (and Lambert) should see the list! One hundred and seventy nine years ago, Charles Carroll, a devout Catholic and brother of the first Catholic Bishop in the U. S., affixed his signature to the engrossed copy of the Declaration of Independence. Now, I respectfully ask you, just how many of your brethren (and Lambert's) were around at that period of OUR country's history to be concerned about and to shout about "THREATS TO OUR FREEDOM"? That is a fair question. I'll be interested in your answer.

5. Your solution as to what you will do with the millions of people in Catholic schools, hospitals, orphanages and other institutions after their religious faith has been destroyed, is purely 'spur-of-the-moment' guesswork and not based upon comprehension of the magnitude and antiquity of the Church. It was stated, if you recall, that these were but a FEW of the facets of the Catholic Church and were as much a *part of the faith* as her dogmas and creeds. You suggest removing the heart and expecting the pulse to continue. The purpose behind these "false premise" questions (to Clovis, New Mexico) is to point out that the Voice of Freedom and your countless other anti-Catholic publications and spokesmen are advocating something and allowing guillible readers and listeners to believe something (that you can and will overthrow the Catholic Church) which the authors have not the slightest idea, conception or plan as to what they would do if, by a Providential miracle such a change within the next decade, century or millennium.

6. Please accept my apology for the space consumed in my treatment of the scapula. It would have been just as effectively handled had I merely stated, "Look at the pot calling the kettle black!" And please recall that it was my "personal reaction." This qualification was used because I neither knew nor cared what the reaction of any Catholic would be to that particular issue of the Voice of Freedom. Since this publication comes to me regularly from an unknown source, I will continue to offer my "personal reactions and opinions" as often as something of interest appears; the disposition of what I write is left to the editor's discretion, of course. However, my remarks did set off a slight 'chain reaction' in several parts of the country. Must have stepped upon the in-grown toenails of some peoples traditions. Some replies, while disagreeing with me on many points, showed they had no difficulty in understanding the implication. Others were a bit hasty and reckless, charging in with that "how-dare-you" attitude, just like ill-mannered Catholics sometimes do. Anyhow, as the soldier boy in J. H. Hunter's article said: "Mary, here I am!" And of the two of us, I wonder who was under the greater fire!

7. I am surprised and disappointed—a little discouraged even—that a man of your caliber and wisdom would quote Paul Blanshard and the P. O. A. U. in support of anything. Is it possible that you do not know that Blanshard would as readily attack your faith as Catholicism if he could fill a lecture hall or sell a book on the subject? Of course, that would not prove Catholicism true, but neither does his opinion of the Catholic Church prove anything against it, or anything in favor of yours. Who are these "Other Americans" in the P. O. A. U., anyhow? Are they Christians?

8. You ought to minimize the Fort Worth incident, wherein some of your

brethren are squabbling among themselves, by saying that they are just exercising their religious freedom to disagree, which, you say, Catholics do not enjoy. This may develop into another of those "false positive" things which you attached to my reasoning. If Brother Fuqua is wrong, does the exercising of his liberty render his error any-more acceptable in the sight of God? After all, hasn't the man been RIGHT and known what was RIGHT for more than fifty years? Do you mean that he has now a RIGHT to be WRONG—KNOWINGLY WRONG? Does not every freedom imply a restriction? Does not truth FORBID error? One of your brethren writes:

"A part (?) of Brother Fuqua's trouble is his acceptance of the false Catholic notion that God does not join for life necessarily, unbaptized persons contracting matrimony." (? mine)

There are two significant points here that warrant mentioning. First, here is a man of eighty whom you have known as a hard-hitting gospel preacher for half a century. For some reason, in the sunset of his life, he finds the Bible explaining itself in a different way than what it once did on some topics that he has handled many times with caustic pen and eloquent tongue; and, he is being persecuted and ordered out of the church for his 'seretical' Catholic notion. One brother denies this, however, and declares that Brother Fuqua is still in good standing. Well, all I have are Fuqua's words in black and white! Then, to the second point: If Fuqua is still in good standing while holding a "false Catholic notion," could I—to repeat an unanswered question of my first letter—be accepted as a sincere member of your congregation and still hold to my 'false' Catholic notion that "This is My Body" really and truly means "THIS IS MY BODY"? Why not?

9. In your reply, you stated that those in authority in the Catholic Church "are not so ready" to engage in controversies with those who oppose their traditions and doctrines. One brother informs me that the Rev. O. C. Lambert issued a challenge to Bishop Fulton J. Sheen and was ignored. This may, or may not, be one instance to which you were referring, but it strikes me as appropriate for comment since I have just read Lambert's book, "Catholicism Against Itself," loaned by the above-mentioned friend. I do not apologize for Sheen, but submit that a comparative glance into the past and present contributions of each man to the cause of world humanity will give some idea of the relative time each has for criticizing the other's faith in God.

Lambert, as you informed us in the May issue of the Voice of Freedom, has just published Vol. I of a series of books on which he has spent a "lifetime of work" in preparing them "for the world." This volume sells for \$4.00, the sale of which, you earnestly pray, will afford the author compensation for his expenses and an income for his declining years. (It is a beautiful book, I agree.)

An item in the June 23 Commercial Appeal stated:

"Bishop Sheen's past season (26 weeks) netted \$16,000.00 a week for charity—all races and creeds. The Bishop received nothing."

Twenty-six weeks—\$416,000.00 net for all races and creeds—the Bishop received NOTHING. . . . A LIFETIME of WORK—a \$4.00 book FOR THE WORLD—and the author is entitled to compensation for expenses plus income in his declining years!

I ask you, my respected peer, who should be challenging whom? Rather, did not the man on the Cross leave a challenge to both Lambert and Sheen? Who best can answer if this challenge has been met—the purchasers and bally-hooers of this book, or an emaciated South Korean baby—a club-footed Alabama Negro boy—a cerebral-palsied Jewish child in Chicago? Aye, perhaps our Lord Himself gives the only fair and unbiased answer—. . . unto the least of these, My brethren. . . . (A Brother in Cedar Rapids refers to this as "SHEEN'S SHAM.")

Please be reminded that this past season is not the first and only one for Bishop Sheen in such work. His contributions for the same cause runs into millions. (Foolish man! Why does he not walk out of this Church of "Fabrication, Fakery and Falsehood," as Lambert defines it, keeping the money he's earned for his "declining years" while living on the 'fat of the land'? The money is his. No one on earth could contest his claim to it.)

10. At this moment, I am reminded of another man who wrote a book which he GAVE to the world and FORGOT to sign his name. Known by his teachers and students as "the little monk," he lived in one of the poorest monasteries in Germany five hundred years ago. The man, Thomas a' Kempis (1379-1471). The book, "The Imitation of Christ." Of this book, the Book of Knowledge Encyclopedia says:

"But so sweet, so true, so natural and so golden is this book that it has been translated into more languages than any other book in the world, except, of course, the Bible."

After nearly five centuries "The Imitation of Christ" is still a 'best seller' and is on sale at Protestant book stores in Memphis for 0.50 pocket size, 1.50 library edition and 2.50 deluxe edition. I was unable to locate a \$4.00 edition even in a Catholic book store. It is hoped that Brother Lambert will not resent this challenge from "the little monk."

11. It is regrettable that you saw fit to give a blanket endorsement to "Catholicism Against Itself." The very pages will yet cry out SHAME! at the author. While neither a well-nor widely-read man, even my unpracticed eye can spot flagrant examples of mis-application and mis-interpretation of quotations. Many quotations given in condemnation were directed by the Church to her children and are not of the slightest concern of Lambert's or any other non-Catholic. Some are so deliberately calculated to mislead readers that Lambert has earned for himself every title, with-

the limits of propriety, synonymous with untruth. Here are two notable examples:

"A Loyal Catholic Cannot Be a True American Citizen!" Protestant Mothers are Concubines! ! ! ! ! " (says the Catholic Church)

Please believe me! There is LIVING PROOF and DEAD PROOF quite to the contrary.

In addressing this year's graduating class at Notre Dame University, the Attorney General of the United States, Herbert Brownell, quoted Pope Leo XII:

"The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth."

Lambert himself, expresses amazement that Catholic scholars, writers and historians tell the truth about the Church. It is unfortunate that he does not subscribe to the same virtue.

12. In closing, I wish to quote from Vol. II of "Harvest Field" by Howard Horton; both the book and author are known to you, I'm sure:

"Therefore, be sure your information about Catholic doctrine is exactly as Catholics teach it. Catholics do not teach many things which are attributed to them. Other things which they do teach are not taught in the way many Protestants have claimed. You cannot convert a Catholic by misrepresenting his doctrine."

(This fellow Horton is a smart man. He may end up becoming a Catholic himself. A prayerful investigation of the faith has been known to be 'catching'.)

With kindest personal regards, I remain
Respectfully yours,

Byron C. Cox

908 Park Haven Lane
Memphis, Tennessee

Reply to Byron C. Cox

Mr. Byron C. Cox
908 Park Avenue Lane
Memphis, Tennessee
Dear Brother Cox:

We come now to reply to your letter dated July 14, 1955. We sent you an acknowledgment of receipt very soon after the letter arrived. Other matters have kept us from writing a reply to your letter before this. However, our August manuscript was already prepared when your letter came and, as we told you, the letter and this reply will not appear until the September issue comes off the press. The paper should be mailed somewhere around the 20th of each month.

Your second letter evinces the same effort at fairness and the same desire for moderation that characterized your first epistle which we published in the June issue of the VOICE OF FREEDOM. We are glad for you to continue to write and, as long as you show the spirit that these letters have manifested, you may have space in the VOICE OF FREEDOM to express your views. In fact, we are very happy to have you give us your reaction to the things that we write. We have many times in life wondered just what explana-

tion sincere Catholic people can make to themselves concerning many points upon which we challenge them. It is, therefore, interesting to have you tell us what you think and how you feel and just what explanation seems to satisfy you on the points at issue. You not only give us an understanding of your reaction, but you enable us to point out what we think are fallacies in your reasoning and to show again the points on which we think you are in error. Please do not feel, therefore, that you are imposing upon us or putting our charity to a test in writing such letters as you have written. To be frank, we cherish the hope that we may possibly be able to convince you of the error of your way. If we do not do this, we may at least convince some others and confirm some non-Catholics in their negative position toward Catholic error. This may seem to you to mean that we are not entirely charitable and unbiased in our attitude toward your letters. We hope, however, that it will not seem this way because we believe that you should grant a sincere man purity of motive in his efforts to teach the truth. We grant you this sincerity and purity.

We believe that your whole difficulty arises from a misunderstanding of our claims and of our purpose. We do not know who has been supplying you with copies of the VOICE OF FREEDOM and we do not know whether or not you read the first issue. In Vol. 1, No. 1, which appeared in January of 1953, we took great pains to express our purpose and to make clear our attitude toward the Catholic people. If you have never read this issue, the editor will be glad to send a copy to you. Then you can believe that we have no ill will toward the Catholics, that we certainly harbor no hatred and that we do not deny that the Catholics have many good people, even good officials, that they do much good in the world and that they have written and said many very wholesome and helpful things. But we do say that all these people and all these charitable acts and literary achievements do not counteract the evil that inheres in Catholic doctrine or the un-Americanism of the Catholic system. If we can make you see this, you will at least see the motive that moves us and the viewpoint that controls us.

The two fallacies which when pointed out will really answer everything that you said are as follows: First you assume that the VOICE OF FREEDOM represents a sect, a denomination, or some group of religious people, whereas the VOICE OF FREEDOM boldly announces upon its first page that it is undenominational and nonsectarian. In the fight against Catholicism, it represents all non-Catholics and stands for Christianity and Americanism. Since Communism is neither Christian nor American, it cannot stand for it; neither does it rejoice in any victories that the Communists gain over Catholics. Second, you are guilty of the fallacy that in logic is called "Argumentum ad Hominem." This means that your argument is directed at the man who

makes an argument to which you wish to reply. You attack him and his fellow laborers instead of answering his argument. You come back with the "Pot calling the kettle black" type of reply. This is the same, in substance, as the two little boys in the alley, when one says "You are a liar," the other replies "You are annudder." This simply means I am a liar, but you are also, and the 2nd boy feels that he has vanquished his opponent, whereas he has only admitted his guilt. At one place in your letter you say "Let us be reasonable" to which we respond with a loud "Amen." Let us try to be reasonable and fair. As the Apostle Paul said, "Let us be men."

It is indicated in one place in your letter that some who read the June issue of our paper wrote you in a very harsh and critical spirit. Do not be discouraged by this. As Paul said, "All men do not have faith" and Paul prayed to be delivered from ungodly and unreasonable men (2 Thess. 3:2). You indicate that you think that we also have possibly been under fire. No, not in reference to this exchange of letters. The editor is always on the firing line and has been for fifty years. He doubts not that some of our readers will criticize him for addressing you as "brother." This, however, has not been brought to his attention. The idea that when two men are engaged in mortal combat that the term "brother" used by either of them would mean that he agrees with the other man and accepts him in full Christian fellowship is absurd on its face. But we are, nevertheless, brothers in a very large sense. We are (1) both sons of Adam; we are both (2) sinners; we are both (3) doomed to die; we both (4) need a Saviour; we both (5) have that Saviour offered to us in the Lord Jesus Christ. May we both be found in Him when our last hour cometh.

Having given this general reply to your letter which would, if analyzed, cover all that needs a reply, we come now to give a detailed reply to some of the things that you said. Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay (Job 13:12).

I.

You think that we misunderstood your statement about your speaking in an unofficial capacity. No, we did not misunderstand you at all. We knew you were not speaking in an official capacity and we know that you would not be officially indorsed as a spokesman for the Catholic church. Your illustration about a citizen speaking freely about America and then not presuming to speak at all to such men as Molotov, Eden, Franco or Nehru shows exactly where the difference between us lies. You regard the church as an organization with official spokesmen, just as the Government is an organization with official representatives. The Catholic church is such an organization with such officials. And, therefore, since you are not one of those officials, you cannot speak in an official sense. We, however, have no such church organization. We do not believe the

New Testament church ever had such an organization of officialism. And, therefore, there is no diplomatic or official standard of procedure in contending for the faith or in teaching the truth.

You again resort to your "Ad Hominem" fallacy and think you have proof that we, meaning a denomination, have authorized spokesmen and unauthorized spokesmen. The editor of the VOICE OF FREEDOM belongs to no such denomination and therefore he is not an authorized spokesman of such a denomination nor does he know of any other man who is. If you think of plain New Testament Christians as constituting a sect, then what you speak of as authorized spokesmen are not officials; the better word for you to use concerning them would be *representative* spokesmen. This does not mean that they occupy any official position in a sect, but it means that they are representative of an idea or of a claim made by the people with whom they are associated. We know that some men who are simple Christians and are Gospel preachers are not yet representative of such an idea in controversy with the Catholics because they lack the education, the preparation and some of them may lack the native ability of being able to present their own position in a way that would justify them to enter into a discussion with a scholarly opponent. This is all that is meant by some men being representative and some not representative.

II.

You still insist that the editor is, in some sense, thought of as infallible by his friends and brethren. This, in view of the situation that we know to exist, is nothing short of laughable. This editor is sometimes accused of thinking he is infallible and harshly told by some of his brethren who don't agree with him that he is *not* infallible; that he has no reason to try to speak with pontifical authority. Some very young and immature preachers have very recently made this clear to this editor. Do you ever read the *Gospel Advocate*? The editor happens to be a staff writer for that paper also. He sometimes encounters opponents that are not as courteous as you are; and you overdo the matter when you try to think of the editor as infallible.

Again you are very wide of the mark when you say that no one ever heard the editor announce from the pulpit such a statement as this: "There is a possibility that I am wrong, but I *think* the Word of God means this." That very statement has been made by this editor from the pulpit, many times, more times than he has had years in the pulpit, many more times than an average of once a year. In fact, he has said it concerning the same scripture dozens of times. Whatever else you may say that the readers of the VOICE OF FREEDOM will approve, you may be forewarned right now that you will never get one of them to agree with you that the editor is infallible. And the editor emphatically doesn't make any such claim. You cannot justify your Pope with this *ad hominem* fallacy.

III.

You seem to be partially consoled by the statement that we do not wish to overthrow the Catholic church by force. My dear man, you are woefully mistaken if you think any of us have ever advocated overthrowing the Catholic church by force. We do not believe in Force; we believe in *Freedom*. We believe in a freedom that will allow the Catholics to continue to live in peace and worship unmolested and carry on all their benevolent work in the United States. We do not think that this freedom and the Declaration of Independence and the Constitution belong to a sect or a group as the POAU or any other alphabetical order. Can you not see from the reading of Lambert's book that we see in Catholicism a doctrine that allows freedom only to the Catholic church? Are you acquainted with the Syllabus of Pope Pius IX which was issued in 1864 and which is known as the "Syllabus of Errors?" The pope enumerated eighty errors and condemned them and those who practice these errors. No. 55, stated affirmatively, says the church and state should be united. No. 39 says "The people are not the source of civil power." No. 78 says, The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded." These are the threats to our freedom about which we are trying to alert the people and which you, yourself, must see would mean the destruction of Protestantism were the Catholics in power. How are you going to reply to this? "Let us be reasonable." Are the Catholics trying to get into authority in America and thus to exclude all religions except Catholicism? If not, where will you find some pronouncement of a pope that repeals these statements of the Syllabus? The Constitution grants freedom to Catholics and to others. The Syllabus grants no freedom to anyone except a Catholic. Now who is trying to destroy whom?

IV.

You ask if the Catholics are only being tolerated in America and you wonder if the Pentagon knows about the threat of Catholicism, and if we have no confidence in the FBI. Your confusion here is understandable and our answer to the situation is given in the quotations from the Syllabus. The Catholics are not just being tolerated. They are enjoying the benefits of the freedom that is guaranteed us by the Constitution. In the FBI organization and also in the Pentagon there are members of the Roman Catholic church. They are functioning in favor of our freedom. They do not consider Catholicism a threat to our freedom for the very reason that you do not understand that it is a threat to our freedom. Despite the doctrine of the church, its present teaching to its members is to be loyal American citizens and to uphold the Constitution. This we know to be true. Therefore, Americans Catholics are good citizens. The Voice of Freedom has never denied this but has stated it repeatedly. Those Catholics in official positions in America are like you; they do not know the Catholic doctrine concerning

the relationship of the pope to each creature on earth and the inferiority of the civil authorities to the hierarchy and they do not believe that the Catholic hierarchy would change its attitude toward American freedom if it should get into control in the United States. We ask you again to show us where the Catholics have ever changed one syllable of the Syllabus by Pope Pius IX, or where they have ever in the least denied or disclaimed the teaching of Leo XIII.

You refer to the fact that Charles Carroll, a member of the Roman church, affixed his signature to the Declaration of Independence. Then you think you submit a fair question when you ask how many of the editor's brethren signed that document. The first statement we make in reply is that all who signed the document were the editor's brethren in the sense that they represented the freedom and the independence that the editor of the VOICE OF FREEDOM wants to see preserved. If there was any man who signed the document that had any reservations in such action, it was no doubt Charles Carroll. He, however, probably signed in all good faith and with a greater sense of vindication and vengeance than any other man who affixed his signature to his historic paper. If you will recall, this Declaration of Independence indicated an independence of the British Crown and of allegiance to Great Britain. If you will also review your history a little while, you will note that the British government had declared its independence of the pope and had established a state church which was not the Catholic church and the Catholic Church had even been expelled from Great Britain and not allowed freedom in that country. You may also recall that three different popes had excommunicated Queen Elizabeth who was never a member of the Catholic church! How can Catholics ever excommunicate a non-Catholic? Here again comes into view a fundamental doctrine of the Roman church. It is to the effect that every creature on earth is subject to the pope, whether that creature knows it and acknowledges it or not. Didn't Leo XIII make this declaration? Now can you not see that Bishop Carroll and his brother, Charles Carroll, were most happy to take part in forming a government independent of Great Britain which would allow Catholics, though then in the minority, to have freedom of worship, and of religious activities in its borders?

When you ask about how many of our brethren participated in this, you again used the fallacy pointed out in the introduction to this letter. You assume that the editor and O. C. Lambert belong to a sect and you are trying to taunt us with the fact that no members of our sect signed the Declaration of Independence. We belong to no sect and the Voice of Freedom, please be reminded, is undenominational and nonsectarian. Many of our brethren who gained prominence in their religious

lives were long dead before America was discovered. We refer to such brethren as Brother Paul, Brother Peter, Brother John and Brother James, and the other brethren who did not help establish the American government but who were definitely active in the establishment of the Lord's kingdom to which we belong.

V.

You again bring up the matter of what we would do with the inmates of your hospitals, orphanages and other institutions should we destroy the Catholic church. You refer to the editor's reply as a "spur of the moment" offering. You are as far wrong on this as you could be on anything else. Nothing you have said is new to the editor and he has not had to make a "spur of the moment" reply nor has he yet been driven to open any book to make reply to you. He has quoted some things that necessarily he took from books. But with these he was already well acquainted and knew exactly where to find them. But, may we repeat with emphasis, it is not our desire to destroy the Catholic church except as explained before, *just to the extent that we can convert Catholics from the error of their way and induce them to practice the good things that they already practice, minus the bad, in the name of Christ and by the authority of the New Testament, instead of in the name of Rome and by the authority of a man!* We might be said to desire to "contain" Catholics or Catholicism. This is the word that is applied by the Government to Communists and this means that we hope to prevent their aggression and therefore the destruction of our freedom by Communists or Catholics. But as to the idea of destroying the Catholic church, if you were better informed on what some of us believe, you would know we are not expecting the Catholic church to be destroyed until the Lord comes. Do you know that the New Testament teaches us about when and how the Roman Catholic church would arise and when and how it will be destroyed? Do you know that we have leaflets distributed from the Freedom Press office that set forth the fact that the Roman church is an apostasy and that the pope is the "man of sin" and that he will be destroyed by the brightness of the Lord's coming? If you have the idea that the editor of the Voice of Freedom is soft toward the Catholics, meaning the Catholic system, you should read some of these pamphlets. You might then go to talking about the editor in the same way and in the same spirit in which you speak of O. C. Lambert and Paul Blanshard.

VI.

Your apology concerning the lengthy discussion of the scapula is accepted but we do not apologize for what we said in reply. And we know well that your "Ad Hominem" thrust did nothing toward justifying the superstitions of Romanism. What you said should have been directed at J. H. Hunter in the first place and we believe he will be able to reply to you in an effective way. Please believe that the editor is sorry will be able to reply to you in an effective

if any of our readers have made an unfair and uncomplimentary attack upon you. We do not indorse any methods. As to any fire that may be directed toward the editor, this is with him a matter of indifference. As stated formerly, he has long been on the firing line and he doesn't fear the fire.

VII.

You evince surprise that the editor quoted Paul Blanshard of the POAU. If you will reread that June issue, you will find that the quotation from Paul Blanshard was simply his agreement with the point which we had made concerning the unofficialism and the congregational autonomy and the simplicity of the operation of the church spoken of in the New Testament. Since this might be thought of as a "Church of Christ" view, we wished to establish the fact that a man who has no connection whatever with churches of Christ could see in the New Testament exactly what we see. That is the extent of our use of Paul Blanshard's words. However, we do not believe that your charge concerning Paul Blanshard is true and we think that it manifests more Vengeance and a worse spirit than you have shown in any of your efforts at argumentation. We do not believe that the spirit of fairness and reasonableness that you have endeavored to show can be seen in your personal attack on Paul Blanshard. Your man, James M. O'Neill, wrote a large book in reply to Blanshard, but he did not make an ugly personal attack upon the man. You attribute to him a mercenary motive and deny to him sincerity. We believe you lost your sense of balance here. The Voice of Freedom holds no brief for Paul Blanshard and in fact it knows very little about him as a man. It has difficulty in getting its typists, proof readers and printers even to spell his name correctly. We do know, however, that a personal attack on Paul Blanshard will not answer his arguments.

As to the POAU, this also is an organization about which the VOICE OF FREEDOM is not completely informed. This paper agrees in the purposes stated by this organization and it clearly joins hands with the organization in giving the facts concerning Catholicism and Americanism. You ask who are the other Americans. You perhaps do not know that some religious denominations object to being called *Protestants* and, in a sense, the Voice of Freedom objects to the use of the term. It has explained that it does not use the term with the meaning that it had in the beginning of the Reformation. It uses it today to include all non-Catholics. In the beginning it meant people who had sprung off from the Catholic church because of a protest against some Catholic teaching and practice. Some denominations, particularly the Baptist, deny that they ever had any connection with the Roman church or that they in any sense protested and sprung off from that church. These people who do not want to be called Protestants are the ones who are designated by the POAU organization as *other Americans*. Thus the POAU includes Protestants, those who ac-

knowledge that term, and others who do not acknowledge the term but are against Catholicism. Other Americans could include Jews when you really get our viewpoint, you will understand better what we are and what we are striving to do. But it is a question whether you will like us better or like us less when you get the true viewpoint. You should, however, be willing to grant us sincerity since we have repeatedly told you that we grant you sincerity.

VIII.

You think the editor tried to minimize the Fort Worth incident, but you are wrong again. The editor does not know as much about the Fort Worth situation as you seem to know. He has long known E. C. Fuqua and he has long recognized his splendid ability and admired some of the things he has done. He does not indorse the views that Fuqua is now advocating in reference to marriage. He doesn't think that Fuqua has changed his views. He just thinks that Fuqua has in recent years spoken out boldly on some views that he has long held. If those who are opposing those views or attacking Fuqua personally and if the discussion has stirred up bitterness, then the whole thing is regrettable and the editor of the Voice of Freedom deplores it and condemns it. But even you should be reasonable enough to know that this is no argument in favor of Catholicism and it is not a worthy argument against the teaching of any New Testament principle. People who endeavor to follow the New Testament and who recognize it as the court of final appeal and the only source of authority in matters of religion are right in their claim, however far short they may fall in their practice.

In this same division you ask a question which you say you put to the editor in your former letter and which went unanswered. It is as to whether or not you would be accepted as a sincere member of the editor's congregation if you held the false Catholic notion that "This Is My Body." Your question here is tantamount to "would I be accepted in your denomination if I differed from any point in your creed." Here, again, the editor must tell you that he belongs to no denomination and he stands for no human creed. He even stands for no formulated statement of scriptural teaching. Individuals read the New Testament for themselves and try to follow it to the best of their ability. This is what he teaches them to do and he knows a good many brethren who have drawn some wrong conclusions from certain passages of scripture. He even knows of some who object to using the expression "This is emblematic of the body of Christ" or "This represents the blood of Christ." There are brethren right here in the city of Memphis who insist that we should not use such words but that we should say "This is my body," "This is my blood," etc. Now we do not infer from this that the brethren believe in transubstantiation as the Catholics teach it, but we couldn't guarantee that some of them do not have

some smattering of that idea. They would all deny that a priest could, by ceremony, change the bread into the literal body or the wine into the literal blood of our Lord. On many points we find Christians who want to make a figurative statement literal. Christ said "I am the vine" and if we should find some brother who thinks that Christ was a literal vine growing up out of the earth and bearing grapes on the end of his fingers, we might have some pity for the brother, but we wouldn't with pontifical authority excommunicate him. Paul says we "drink the cup" (1 Cor. 11:26). This is a figure of speech but it would be just as sensible to contend that we have to swallow the vessel as it is to contend that any other figure of speech is literal. The Voice of Freedom published a series of articles (and these may now be obtained in pamphlet form), on the subject of transubstantiation. For that reason the editor will not further discuss the point here.

If you should come forward under the preaching of the editor, saying that you desired to become a Christian, to become just what the people became and were in the New Testament, you would be taught just what the people were taught in the second chapter of Acts and in other chapters of Acts, viz., that you would have to believe on the Lord Jesus Christ with all of your heart; that you would have to repent of your sins and that, having thus died to the love and practice of sin, you would be buried with your Lord in baptism into the remission of your sins. And this, we would show you from the New Testament, brings you into Christ where you are a Christian, a new creature, and therefore you should thereafter live as Christ directs you. When you have done these things you would be in full fellowship with those people for whom he preaches. If, later, any questions concerning the teaching of the New Testament should arise, we would endeavor earnestly to show you the plain teaching of the Christ whose you are and whom you serve. Then we would hope and pray that you would believe and follow this teaching. If on any point you didn't become convinced, even if we believed it to be unscriptural, we would not disfellowship you unless you stressed the point and tried to convince others and thus lead them into error. In that case we would have to follow the teaching of the New Testament expressed particularly in Rom. 15:16-17; 2 Thes. 3:6; Titus 3:10.

This is a longer reply than was necessary but we consider this a fine opportunity to do some sound teaching and, brother, we thank you for the opportunity. We invite you to come on in again with your arguments.

IX.

You think that perhaps our statement of Catholic officials not being so ready to engage in controversy may have been based upon Bishop Sheen's treatment of O. C. Lambert. In this you are wrong. We had no thought of the Sheen-Lambert incident. The statement was based upon repeated refusals of the Catholic church to engage

in controversies with non-Catholics. The editor himself has had several run-ins with Catholic priests but he has never found one who would enter into a fair and honorable discussion of issues between us. This means either oral or written discussion. You are engaging in such an exchange and we admire you for it. The officials will not do it and we doubt if they will approve of your efforts.

As to the Sheen incident, according to our understanding, Bishop Sheen was the man who threw down the gauntlet. He has a sermon printed entitled "Decline of Controversy." In that sermon he states that the "Church loves controversy, and loves it for two reasons; because intellectual conflict is informing and because she is madly in love with rationalism. The great structure of the church has been built up through controversy." He said that at the present time there is no good, sound, intellectual opposition to the Catholic church and that there are no foeman worthy of her steel. This looks like a challenge to somebody from Bishop Sheen! If O. C. Lambert is not intellectually qualified to be a foeman worthy of Bishop Sheen's steel, is there no foeman worthy of this position? How about Bishop Oxman? How about Paul Blanshard? How about some Communist official? If you are looking to an organization with official position, we suggest that you invite some Communist who has the recognition of the Communist government and who, therefore, would represent 900,000,000 people of the present-day world to enter into mortal combat with the Roman church. The editor of the Voice of Freedom understood Sheen to refer to the controversy with rationalism, philosophy and therefore of materialism. He did not understand Sheen to refer to controversy between religious groups. But he believes that some of the philosophers and unbelievers of today would make worthy foes of the Roman church. He believes on the other hand that the Roman church could successfully meet such a foe on the ground of the faith revealed in the New Testament and the Old Testament. In other words, we believe that there are Roman Catholics who can defend supernaturalism against the materialistic atheists of our day. But he also knows that in such a controversy, the materialists would force the Catholics to try to defend the superstitions and fables and forgeries of their church. Even if they force them to try to defend the structure of their church, the Catholics would be unable to stay in such a controversy! We boldly publish the statement that the Catholic church is indefensible and that is the reason she doesn't engage in controversies! of course, Bishop Sheen would ignore this statement in the Voice of FREEDOM just as he ignored O. C. Lambert's challenge.

Now if Sheen is such an exalted personality because he occupies a position in a powerful organization that he cannot even give attention to the questioning of sincere people, then he is too big; and his

ignoring and disdaining the points raised by some of his readers puts him entirely in the class with the Pharisees. They rejected the Lord Jesus Christ on the ground that none of the Pharisees believed on him. They spoke with contempt concerning the multitudes that did hear him gladly. (John 7:45-49) There is another man in the Bible who could stand as prototype of Bishop Sheen when Sheen is called to square the teaching of his church with the Word of the Lord. Sheen's attitude is expressed in that man's words as follows: "Who is Jehovah that I should obey his voice?" Bishop Sheen's beneficence is praiseworthy and we give him the credit that is, by you, ascribed. We have no desire to look into the matter to see if your figures or your claims are correct. However good this may be, even a man can give all his goods to feed the poor and still be not accepted in the sight of the Lord. A man may even give his body to be burned and still receive no profit. All such good works cannot atone for false teaching and false claims, however much they may advance the influence of men who wish to control the minds of people by their own dictum and to gain such control and hold it by force. Be reminded that some people in the last day are going to claim that they have done great and mighty things in the name of the Lord. (Matt. 7:22) Yet these people are going to be told to depart! Do you suppose that they had done nothing at all in the name of the Lord? What kind of works had they been doing and why were they not accepted? Whether we can answer this question or not, we can easily tell what they had not been doing. Verse 21 says that men must do the will of the Father in Heaven if they ever enter heaven. Where do you think the will of the Father is expressed?

X.

Your reference to the book written by Thomas a Kempis and the contrast that you attempt to draw between Kempis and Lambert has no value at all as an argument. There is a great contrast between the two men and the two books. In fact, there is possibly no similarity at all between either the men or their books. Thomas a Kempis was a mystic and an ascetic and the book he wrote, which is so popular and deservedly so, lays down as a rule of life *seclusion* and *renunciation*. Lambert is a normal man with a family to support. His book is a controversial book and one that consists in arguments and the bringing together of source material for any persons who may be interested in the controversy. This is a sufficient answer to your point. But since you seem to think that such men as Thomas a Kempis are shining lights of the truth of Catholicism, let us show you some things that would be brought to light if this argument were regarded as proving your conclusion.

First, let us ask when did you Catholics agree that Thomas a Kempis is the author of "De imitatione Christi?" You should know, of course, that there was a controversy that continued for many years about

the authorship of this book. The Benedictines strongly denied that Kempis was the author and honored another man for a long period of time as the author of this work. You see that Kempis forgot to sign his name, but you should know that the group of Catholics who favored Kempis against the man put forward by the Benedictines produced a copy which did have the name of Thomas a Kempis in it. The Catholics have the peculiar power of so manipulating manuscripts and witnesses as to make them depose in their favor. And here is one group of Catholics against another group of Catholics and, as usual, they produce documents.

The editor of the VOICE OF FREEDOM is perfectly willing to allow Thomas a Kempis all the honor that can be given his name as the author of the book in question. Also, we are willing to grant all that is said in praise of the manuscript itself. We read this book as part of a required reading in an English course in school long, long ago. If time would permit, we would be happy to read it again.

As a counter argument, however, we might bring up other men who have written popular works and claim that their works prove that Catholicism is wrong and that Protestantism is right, not because the books contain anything on the issue but because the men are popular. This is your type of logic. As an example, there was a Congregational preacher by the name of Charles M. Sheldon who wrote a book which was published in 1896, under the title of "In His Steps." This book has been very popular and continues to be a "best seller." At the time of Mr. Sheldon's death, only a few years ago, the papers reported that more than six million copies of his book had been sold. According to your logic, this proves that the Congregational church is the true church. Aren't you the man who somewhere said "Let us be reasonable?"

XI.

You think that O. C. Lambert has made some very vicious and regrettable charges against the Roman church and you say that that book will yet cry out "shame" at the author. And you seem to vent more bitterness toward Lambert than you did even against Blanshard. And you think that both Lambert and the editor are over-zealous in the effort to prove that the basic doctrines of Catholicism are un-American. We do not know what Lambert would reply to your statement, but we will say that when he reads this letter in print, if he cares to make any reply to that part of the letter which applies to him, the Voice of Freedom will publish what he wishes to say. The editor's reply will be, first, another admission that he is not infallible and that Lambert does not claim infallibility. And we will admit that it is possible that we are over-zealous in our efforts to acquaint the people with the basic teaching of Catholicism and to show that where these teachings are applied and in force, religious freedom ceases to exist. We don't think we are over-zealous and we don't

think that millions of other people are even conscious of this threat. But we are just men; we are not gods.

If you think that Lambert's arguments are so unjustifiable, why do you not deny the statements that he quotes from your standard, recognized, authoritative reference works? We do not believe that you or even Bishop Sheen can deny the charges that Lambert makes and then sustains with a direct quotation from your works. You attempt to parry the argument by saying that many of the things he quotes are things that the church as a mother is saying to her children and that it is none of Lambert's business!! You here state exactly what we believe to be the truth. We believe that the Catholic church teaches Catholics these principles, that it indoctrinates them in these things to the extent that it almost takes a miracle to even get these false teachings out of their hearts and fill them with the simple Gospel truth. And we further believe that the Catholic church would prefer that anti-Catholics never see these doctrines. And, therefore, even high officials hesitate not to deny that these doctrines are their true teachings! And then when some of us by research find these teachings in their authoritative works, they accuse us of meddling; tell us it is none of our business! The editor is not in the least sorry that he indorsed the Lambert book and he still wishes that every citizen of the United States would read the book. And he still states with confidence that there will be no Catholic living on American soil who can refute the arguments or answer the charges. If this puts the editor in the same class with O. C. Lambert and Paul Blanshard, then, in your own language, he says "Here I am."

You say that Lambert charges things against the Catholics that are not true. And you quote from Pope Leo XII this statement: "The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth." We accept this first and second law one hundred percent and if there is a falsehood in Lambert's book, when it is exposed or shown to be false, this editor will denounce it and do all that is in his power to correct it. Until that is done, this editor is going to stick to that second law and never manifest the slightest fear to speak the truth. We believe that O. C. Lambert will indorse this statement also.

You think that Lambert states a falsehood when he says that Protestant mothers are concubines according to Catholic teaching. We admit that such a statement is a little raw and sounds harsh and crude, but that it is true and we think Lambert cites the utterances that prove it. You quoted Leo XII; Lambert quotes Leo XIII. Here is the quotation:

"But impious laws taking no account of the sacredness of this great sacrament, placed it on the same level as all merely civil contracts; and the deplorable result has been that citizens, desecrating the holy dignity of marriage, have lived in legal concubinage instead of Christian matrimony."

XII.

In your final paragraph, you refer to the book called, "Harvest Field," Vol. II and you quote a statement from Howard Horton. Howard Horton made a statement there which we will all accept. And you can quote this editor as having made similar statements even in the Voice of Freedom. We think this statement in substance was made in the first issue of our paper. We once again repeat we should rather lose our right arm than to misrepresent anybody. We are dedicated to tell "the truth, the whole truth and nothing but the truth." And whenever you or any Catholic can show something that we have stated that is not true, we will stand corrected and will publish in three successive issues of the paper our correction.

Your hope that Howard Horton will some day become a Catholic might be expressed about the rest of us. But we believe that your hope is in vain as it applies to us. And we know that it is in vain with reference to Howard Horton. *We are sorry to tell you that Brother Horton is now deceased.*

Let us again say that, although this reply to you is long, we thank you for your letter and for the opportunity that it gives us of teaching the very truths that we are dedicated to disseminate. Despite any seemingly harsh replies or any exposing of fallacies that may put you in an unfavorable light, we wish to say sincerely that we have no ill will toward you nor toward any other man on earth. We have never been conscious of any effort or any desire to wound your feelings. If we are over-zealous for that which we believe to be true, then that is just a manifestation of one of our weaknesses which we pray our readers will have the charity to overlook. We may say again in the close of this letter that we admit that you manifest considerable ability in your writing and that we regard you as sincere in all your efforts. This editor has engaged in religious controversy practically all his life and he can truthfully say that he never did join battle with a sincere and fair man in his life but that he had a more kindly and brotherly feeling for the man after the discussion was over than he experienced before the battle. In this you are no exception.

With every assurance of brotherly esteem, we are

Faithfully yours,
G. C. Brewer

GCB/ahs

While America Sleeps

BY R. F. BECKER

HOLLAND, N. Y.

"In her was found the blood of prophets and of saints and of ALL that were slain upon the earth."

—Revelation 18: 24

America is sleeping; she has slept far, far too long already.

While she slumbers peacefully on, Truth and Liberty which have made us a great
(Continued on page 142)

HERBERT C. HOLDRIDGE

P.O. BOX 1086

SHERMAN OAKS, CALIF

BRIG. GEN. U.S. ARMY (RET.)

July 20, 1955

TO: DEFENDERS OF OUR CONSTITUTION!

SUBJECT: OPERATION VATICAN

Once more I am placed in a situation where, as one sworn to defend our Constitution against all enemies, I must make another move in the campaign to check the political intrigues of the Vatican and its Hierarchy in the United States, this time by direct action against our elected officials.

I am happy to report that, with the assistance of thousands of you good people, my letter of July 4, 1954 to President Eisenhower on this issue was widely distributed, reprinted locally, and published in various journals, and has had a tremendous effect at home and abroad. Thousands of copies were circulated at top levels of government and other focal points of social and political action. It is reasonable to estimate that several million people have read it and have been influenced by it. It is especially gratifying that it was published on May 21st, translated into Spanish, by the Buenos Aires newspaper "DEMOCRACIA," and no doubt played its part in checking the political ambitions of the Vatican in that country.

Correspondence with Roman Catholics and others, and additional documentation received from many sources, reconfirms my basic charges presented in that letter:

(1) That the Vatican (the Papacy), is primarily a secular, political, dictatorship operating under the cloak of religion.

(2) That throughout its history, because it aspires to reestablish the Holy Roman Empire as a world theocracy under the dictatorship of the Pope, it has been the enemy of every political state in the world that has dared challenge its political pretensions. Because it claims the right to interfere in the political activities of the countries of the world it places intolerable burdens of divided loyalties upon Roman Catholics everywhere.

(3) That it has openly declared its hostility toward the freedoms expressed in the Constitution of the United States (Syllabus of Errors of Pius IX and Encyclicals of Leo XIII in particular), and is thus the self-declared enemy of our government under our Constitution.

(4) That historically it has been committed to the strategy of violence to gain its ends, from the dagger and poisons of the Medici, to the brutalities of the Spanish Inquisition and St. Bartholemew's Day, to modern incitement to world wars with atomic bombs.

(5) That it has never receded from this strategy of violence against secular states, as is currently illustrated in the incipient civil war in Belgium where it is determined to gain increased funds for its parochial schools even at the point of a gun; and the recent abortive attempt to overthrow the government of Argentina by force and violence (resulting in mass murder of Roman Catholics - it is no respecter of persons - in Buenos Aires), the H-Hour of the revolutionists being timed beautifully with the Vatican edict of excommunication against President Peron; and that it will as readily, if occasion demands, employ the same strategies of violence here in the United States if it cannot gain its ends by subversion.

(6) That, through its Hierarchy and "Catholic Action" groups, notably the Knights of Columbus, it has made the United States its base of operations; has dominated our elected representatives from the White House on down; has gained control of our major political parties ("no man can be elected President without the Roman Catholic vote"); has interfered with our courts; has subverted the law of the land by imposing its own Canon Law over American citizens; has infiltrated its agents into the armed services and the F.B.I. where they have access to top secret information which they must reveal to the Hierarchy (the greatest spy system in the history of the world); has indoctrinated members of our diplomatic service in the subversive philosophies of the Jesuits through Father Edmund Walsh and his school of diplomacy at Georgetown University, to which many are sent for indoctrination; has dominated our press, radio, television and motion picture industries; has repeatedly and deliberately violated the Constitutional provisions of separation of church and state by, directly and indirectly, obtaining illegally, government funds for its parochial schools; has established control over local police forces; has siphoned off millions of dollars annually from the pockets of American taxpayers to maintain the luxuries of its secular court; has perpetrated psychological and physical violence against non-Roman Catholic individuals and religious organizations which have exposed its intrigues; has created fear and apprehension from one end of the land to the other so that even craven members of our Congress fear to act against it; and has been guilty of other grave charges which can, and must be brought into the open. Complete and convincing documentation is available to prove every charge.

I have replied to angry Roman Catholics who have protested these charges by asking them to submit to a simple test of loyalty - that every Roman Catholic repudiate publicly all political (as distinct from matters of faith and morals) loyalty to the Papacy, and declare his sole political allegiance to the Constitution of the United States. Not one has had the moral courage or the loyalty to meet this test. Though freedom-loving Roman Catholics must, in their hearts, desire to be loyal to our Constitution, fear of the punitive powers of the Hierarchy, and centuries of indoctrination (brain-washing), hold them captive, leading to the grievous conclusion that we are harboring within our borders 30 million potential traitors to our Constitution! They have hidden behind the Constitution to destroy the Constitution, and behind freedom of religion guaranteed by the Constitution to destroy freedom of religion.

This indictment has now been brought to the attention of the President, his Cabinet, and his executive staff; to the Vice President; to members of the Supreme Court; to every member of Congress; to every major newspaper of the country, Roman Catholic included; to religious bodies. Not one metropolitan newspaper has taken up the challenge, to my knowledge. Protestant churches, with several dynamic exceptions, have been silent, though they must know that if the Vatican has its way "Protestantism" will cease to exist in the United States. Not one public official has taken any public action to fulfill his obligation under his oath to defend the Constitution against this self-acknowledged enemy. In 1953 I demanded a congressional investigation of Congressman Velde, Chairman of the House unAmerican Committee, which he ignored. On May 26th

of this year (after I had been given the brush-off by his general counsel, one Mr. Kennedy), I wrote to Senator McClellan, Chairman of the Senate Committee on Government Operations - the same committee which has investigated subversive activities of Communists - demanding like open hearings against the agents of the Vatican, with permission for myself and others to appear in support of my charges. Senator McClellan replied rejecting my request out of hand, attempted to pass the buck to other committees, offered the hypocritical, intellectually-dishonest alibi that this is a religious issue in which he refuses to become involved (well knowing that I have never challenged the right to freedom of religious expression of any Roman Catholic or any member of any other faith), and issued a final ultimatum that his committee will never, with his permission, hold hearings on such a "religious" issue.

The failure of public servants to act under their oaths of office represents a truly scandalous situation, demonstrates the low regard in which our Constitution is held even by those who have taken an oath to defend it, and fills one with apprehension as to the security of our great nation - whether our elected representatives have not, en masse, betrayed the Constitution of the United States into the hands of the Vatican either through following a cowardly policy of appeasement, or by becoming "fellow-travellers" of the Papacy, or even by turning traitor to our Constitution.

If I were making libellous, irresponsible charges I should be placed under arrest, tried and punished. If these charges were false our Roman Catholic friends should be the first to demand public hearings so that they might be disproved. But everyone, even Roman Catholics, knows that the charges are true. This truth must be established legally and openly before the public.

No government official, apprised of the truth on this issue of dire peril to our nation, can, under his oath of office, refuse to act. Neither can we. Loyalty to our Constitution implies more than passivity - it demands action! To fulfill our joint responsibilities I propose that we all participate in the following course of action to force this issue into the open:

OPERATION VATICAN

(1) Write letters to Senator McClellan (the reverse side of this letter might be used for the purpose), in petition form with many signatures, if possible demanding that he fulfill his oath of office to defend our Constitution by holding early public hearings. Flood his office with so many demands that he dare not ignore them.

(2) Write similar letters to all members of congress, governors, state legislatures, newspapers, church organizations, fraternal organizations, educational organizations, etc. - or call in person - to urge full and open consideration by Congress.

(3) Interest radio and TV stations, newspapers and periodicals, to grasp this issue and carry it to a conclusion.

(4) Act fearlessly. Hold every individual responsible for dereliction of duty, to an accounting for his actions, including Roman Catholics. The power of the Vatican, for all its boasting, is on the wane. If anyone is threatened

with physical or psychological violence report the facts to us and we will take action to assure that no individual is isolated. The Vatican dares not risk any untoward incident which might inflame the people against it. It could not win in either Roman Catholic Belgium or Argentina. It cannot win here, if we are steadfast.

(5) Help financially, as you have in the past, to pay costs of printing, handling, and postage. This is not a one-man job. I have no finances of my own to contribute, and must content myself with contributing my efforts. With even small contributions from many individuals we have already accomplished wonders, and shall do ever more in the future. This is a fight to the finish. Distribute this letter, and the one of July 4, 1954, as widely as possible to blanket the entire country. Copies can be obtained at nominal cost.

The alternatives to the above action - open hearings by the proper committee of Congress - are either to surrender to the Vatican, or resort to violence on the pattern demonstrated in Belgium and Argentina. These we reject. I am proposing the American, legal, non-violent way. I have served notice on Senator McClellan that, along with many others equally interested, I shall, indeed, appear before his committee, with his consent or without. Only you can give me the backing to assure that I shall keep my promise. We fight for our Constitution and our freedoms, from domination by a foreign, ruthless, political dictatorship which will stop at nothing to gain its ends.

Defend the Constitution!

Herbert C. Holdridge
Brigadier General, U.S. Army (Ret)

PETITION

Dear _____:

Your attention is invited to the foregoing letter charging the Vatican and its Hierarchy in the United States with being subversive of the Constitution of the United States. I am in general agreement with the statements made by General Holdridge, and urge that you use your full influence to assure prompt action by the Senate Committee on Government Operations (Senator McClellan, Chairman), to develop the full facts concerning this issue.

Acknowledgement of the receipt of this letter is requested.

(Signed)

While America Sleeps

(Continued from page 137)

and free people are being quietly stolen away forever.

Millions of unsuspecting citizens of the United States of America are reclining in comfortable repose, never once having suspected that our existence as a Protestant nation, has been marked out long ago for doom, by a foreign power which is not Russia.

Most certainly Americans have a right to have the jitters as they nervously listen to the hue and cry of "Communism" via radio and television and newsprint, pictured luridly to us as a gigantic power, ready at any moment to batter down our front door with atomic weapons. But while America's attention has been riveted on the threat of Communism, an equally sinister and deadly, and far more subtle enemy of Democracy has crept unawares to great power through our back door.

The suspicious of one "Un-American Activities" committee after another, throwing public spotlight on suspected Communist subversive in government positions, are daily paraded before us, yet an equally malignant and far more traitorous system is allowed to continue its deadly work of silently undermining our government from within, totally unmolested.

The Communist suspect today is hailed before tribunals looked upon as a traitor of the U. S. A., regarded as a scourge of society, watched and mistrusted in every move he makes and rightly so if he is a genuine tool of the Soviet, yet those scheming members of another treasonable system which has long ago vowed to conquer America, and who are daily carrying out their orders of 5th column national destruction in our very midst, are pictured to us as respectable and democratic citizens, as pious and benevolent and faithful religious leaders!

What is this system which by stealth and flattery, almost unnoticed by the rank and file of Americans, which has ascended to such a dangerous position of power as to virtually threaten our existence as a free people?

What is the name of this unique and treacherous power which has lulled America to sleep with great swelling words while it robs her of all that is precious to us, like the vampire bat which fans his victim into a peaceful repose as he sucks out his life's blood?

What foreign power is it which owns the world's largest hydra-headed religio-political corporation, which has absolute control of billions or dollars worth of real estate in the United States, completely tax exempt, while it takes every advantage of American liberty and freedom to further its relentless campaign to ruin the Democracy which protects it?

Its dread reign is without parallel in the history of totalitarianism. In its ascent to supremacy in country after country during the last 1,500 years, it has brought millions upon millions of people into abject bondage, as it has trodden over the souls and bodies of men, over the rights and laws of

communities, over the alliances and treaties of nations.

In all these unfortunate and subdued and exploited countries this evil power has come into political dominance subtly and under cover while outwardly pretending to function as a Christian Church.

Instrumental in its supernatural growth, have been numberless Pagan lying wonders, used as a foundation for its awe inspiring and mysterious heathen ritual, which, disguised as Christian Church worship, in the name of Jesus Christ, has kept millions in ignorance and bondage from the cradle to the grave, as it mounts to its zenith of power, at the awful expense of the lives and property of the poor and needy in every land.

It has attained this startling and devastating control over the lives of countless people, over the rule of many nations, even to the remotest islands of the seas, completely and absolutely intolerant of the rights of others, with the cross in one hand and the sword of injustice and persecution reeking with the blood of millions of martyrs in the other.

This enemy of God, as well as all mankind is the Roman Catholic Church. She is already entrenched in great strength in our United States. Like those soldiers in the Trojan horse waiting for darkness, she silently awaits the hour when the order from the Pope in the Vatican shall send her flying forth upon her long-awaited mission of final conquest and destruction which in its complacent tolerance and foolish slumber, nourished and protected her for generations.

While Bishop Sheen is basking in his public glory and carrying off popularity awards, he is daily using that same popularity which foolish and stupefied America has drowsily handed over to him, as a camouflage to cover his real aim which is to bring her under complete control of the Roman Catholic Church.

While Cardinal Spellman outwardly appeals to be sponsoring the principles of Democracy, while he parades before the public eye in his pagan trappings disguised as a shepherd of the only true Church, his every move is geared to a hideous scheme of unparalleled treachery to force slumbering America into the Roman Catholic fold.

While the Pope sends our President his cordial felicitations and invokes divine blessings upon the administration government of our day, that same Pontiff plots and schemes continually and secretly, and arrays the entire formidable power of the Roman Catholic system in an unceasing war on every Democratic principle which would hinder the Vatican from becoming supreme religious and political authority in the United States.

Do these startling statements seem fantastic? Sadly we must relate that they are NOT. The Roman Catholic Church has already poured out unbelievable atrocities for hundreds of years on millions of Christians, while politically subjecting nation after nation to her yoke of poverty and

desolation. A wealth of historical proof of these gruesome facts is available to anyone interested enough to seek out the truth for himself.

But in spite of the many existing proofs of Rome's terrible past, some who do not care to investigate will undoubtedly challenge my statements concerning her plan for the ultimate conquest of America.

Many in slumbering America today would be shocked to learn that Rome's pattern of conquest has always been the same. First she begs for tolerance. Then when tolerance has been granted, she pleads for equality. After equality has been enjoyed then Rome steps forth in her true color and arrogantly and ruthlessly dictates her supremacy. Thus nation after nation has fallen before this institution of power which though called a Church, is nonetheless the world's greatest menace to humanity and freedom as well as the mightiest political nation of our planet. And America is next.

The balance of this tract will be partially devoted to an undisputable array of evidence against Rome and her dastardly aspirations for the United States, from the words of Roman Catholic writers themselves.

The ultimate aim of the Roman Catholic Church in America are very clearly set out in an official book, stamped with the entire approval of the Pope, studied as a text in Catholic universities, and written by the head of the Social Action Department of the National Catholic Welfare Conference. (The state and the Church, by Msgr. J. A. Ryan and M. F. X. Millar, republished 1940 as Roman Catholic Principles of Politics.) It explicitly states that as there exists only one true religion, Catholicism, the Catholic Church must establish itself as the State Church in the United States of America.

This is in accordance with the fundamental doctrines of the Popes and also has for its authority the encyclical written by Pope Leo XIII, called "Catholicity in the United States," in which the American separation of Church and State is condemned. In short, Roman Catholicism must be made to prevail and eventually eliminate all other religions.

Pope Pius IX in his Syllabus of Errors, branded as one of "the principal errors of our time," the statement that "the Church ought to be separated from the State, and the State from the Church." Leo XIII called the separation of Church and State a "fatal principle." (Encyclical of Human Liberty, Paulist Press. Page 25.)

We quote from an article that appeared in "The Union and Echo" official diocesan organ of the Roman Catholic Church, Buffalo, N. Y., December 17, 1950.

"... at the rate of 126,000 converts a year in the United States it would take us too long (that is to make America Catholic). We must convert the world of Politics, Economics, Sociology, Business, Entertainment, Labor and Management, Congress, and the Department of State, and the Executive Branch of our Govern-

ment to Christian and hence Catholic principles."

The following is quoted from a letter written by Father Patrick Henry O'Brien to Rev. A. DiDomenica, former Roman Catholic of Philadelphia, Pa., now at 37 Campbell Avenue, Havertown, Pa., originally printed in *L'Aurora* published by the Italian Baptist Association of America.

"We the hierarchy of the Holy Catholic Church expect all loyal Children of the Church to assist the President with all our strength to see that individuals comprising the U. S. Supreme Court shall obey the President's injunctions. And, if necessary, we shall change, mend, or blot out the PRESENT CONSTITUTION so that the President may enforce his, or rather our humanitarian program and all phases of human rights as laid down by our saintly Popes and the Holy Mother Church. . . .

"We are going to have our laws made and enforced according to the Holy See, and the Popes and the canon law of the Papal throne. Our entire social structure must be rebuilt on that basis. Our educational laws must be constructed to the end that atheism, the Red peril of totalitarianism, PROTESTANTISM, Communism, Socialism and ALL OTHER OF LIKE ILK and STAMP, be driven from this fair land.

"We want as Cabinet Members children of the Holy Mother Church holding important positions in the entire structure of our government.

"We control America and we do not propose to stop until America or Americans are genuinely Roman Catholic and remain so. God help us."

In the Western Watchman of St. Louis, June 27, 1912, we read the following words spoken by Father D. S. Phelan who was former dean of Papal editors in the United States.

"And why is it the Church is strong? Why is it everybody is afraid of the Catholic Church? The American people are more afraid of her than any people in the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means."

"Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholic first and Americans afterwards; of course we are. Tell us, in the CONFLICT BETWEEN THE CHURCH AND THE CIVIL GOVERNMENT WE TAKE THE SIDE OF THE CATHOLIC CHURCH; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, to - - - with the government of the United States. . . . They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it. We are Catholics first, and we love the Church more . . . than we love our children."

"Let the governments of the world steer clear of the Catholic Church, let the Emperors, let the Kings, and the Presidents not come into conflict with the head of the Catholic Church. Because the Catholic is everything to all the Catholics of the world; they renounce all nationalities when there

is a question of loyalty to her. And why is it the Pope is so strong? Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world. All the Emperors, all the kings, all the Princes, all the Presidents of the world today are as those altar boys of mine. The Pope is the ruler of the world? Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world, and the Catholics of all the world would die for the rights of the Pope. He is the head of the Church and they would die for the Church . . . the Catholics of the world are Catholics first and always, they are Americans, they are Germans, etc., afterwards!"

The Roman Catholic Church's aim is to make the free United States of America on the same plan as the Catholic state of Franco's Spain. Deny it as they will, the purpose of the Roman Catholic Church is not primarily the worship of God. It is the conquest of the United States and the whole world. A multitude of apologists for the Roman Catholic Church deny it, but now and then their sinister purposes come to light. While they continue to outwardly woo Democracy and all that is dear to the American people, through newspaper, radio, etc., they are secretly preparing a minority of their faithful Roman Catholics, the Jesuits and Knights of Columbus to strike when the time is ripe. Two quotations will show proof of this.

"How we Catholics have loathed and despised this . . . civilization which is now called democracy . . . Today, American Catholics are being asked to shed blood for that particular kind of secularist civilization which they have heroically repudiated for four centuries" (America May 17, 1941). And then again in the same publication . . .

"The Christian (that is, Catholic) revolution will begin when we decide to cut loose from the existing social order, rather than be buried with it."

It may be very astonishing in our day realize the Rome who operated the terrible inquisitions of old is still the same, biding her time. The following item is from Rome's modern Ecclesiastical Law which governs the purpose of the Roman Hierarchy.

"Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death" (Suarez 2 de Fide Disp. xx sect. 3N. 28) (De Lucca, S. J., 1900).

The following are disciplinary measures set forth by the same Roman Catholic authority. . . .

"The good that is most necessary to the Church is the unity of the true faith, and that cannot be preserved unless the heretic be handed over to death."

"The Church is a perfect society and that we assume as proved. Then the right of the sword is a necessary and effective means to the attainment of its end."

"There is no graver offense than heresy owing to the harm it does to the Christian state, and, therefore it must be rooted out with fire and sword."

"So when heretics have been left to the secular arm, the judges must inflict on them the penalty not of death only, but by fire."

Again we find the Jesuit DeLuca affirming as he speaks for his Church. . . .

"It is not necessary that the ministers of the Church should themselves execute like butchers, the command of magistracy of the Church. It is sufficient that the ecclesiastical magistrate should be the death judge in each particular case, and that the ministry of the civil power should be absolutely bound to supply secular executioners."

These are not the words of the bloody Emperor Phocas or the decrees of the pitiless Hitler, these are not words which applied to the Dark Ages and the Spanish Inquisition alone, but these are words which provide the authority in the modern Roman Catholic system for the methods she will unhesitatingly use when the fatal time arrives "to make America Catholic."

From the Roman Catholic Library approved by Archbishop Corrigan we find that in the Third Plenary Council of Baltimore a part of the "Pastoral Letter of the Archbishops and Bishops of the United States reads, as follows:

"It is obvious in countries like our own, where from rudimentary beginnings our organization is only gradually advancing towards perfection, the full application of these laws is unpracticable but in proportion as they become practicable it is our desire not less than that of the Holy See that they should go into effect."

If America continues to sleep peacefully on in her lethargy; if ever the Roman Church gains the supremacy she seeks, our civil and religious liberties shall cease forever. These are not words of hasty conclusion uttered by a few frightened Protestants, but these words are the final, dogmatic decrees of the Roman Church itself.

There are many among us who have read of Rome's cruel persecutions of Christians in the past, but how few are really awake as to her modern plotting in every religious and political circle. How few understand that the only existing reason that Rome does not persecute here as she does in Colombia and Spain today, is that she does not yet have the political power. But Rome is gaining every day. Will America awake in time? or too late?

In his catechism on Protestantism, Father Giovanni Perrone, one of the most authoritative theologians of the Roman Catholic Church, maintains that those who teach Protestantism "deserve the gallows" and that Protestantism "is horrible in theology, immoral in practice, it is an outrage on God and man."

In Colombia, South America, the Roman Catholic Church is in complete control of the government today. Liberal Roman Catholics are being continually persecuted, Protestants are being murdered, persecuted and driven into exile. Protestant Churches are being burned and destroyed by fanatical mobs led by Roman Catholic priests. "Why don't the Catholics do the same thing to us here in America if they have such

power?" people sometimes ask. The answer has already been printed in a Roman Catholic paper of St. Louis, Mo. In the "Shepherd of the Valley" of November 23, 1851, we can see Rome's plan for the United States foreshadowed long ago in the following grim words. . .

"The Church (Catholic) is of necessity intolerant. Heresy she endures when and where she must, but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority RELIGIOUS FREEDOM IN THIS COUNTRY IS AT AN END. So our enemies say, we believe."

And since Protestant America has largely ignored such warning for 100 years, it is any wonder that today, as Rome prepares to sound the death knell of Protestantism and democracy we face the appalling facts that the Vatican controls our press, our radio programs, our telecasts, our movies and our State Department in Washington, D. C.?

Can America afford to slumber on and ignore such statements as these? How long will we continue to complacently watch Roman Catholic Senators like the Jesuits McCarthy and McCarran as they trace every clue which would bring the suspicion of Communism upon Americans, while they themselves in their sworn allegiance to the twin-headed foreign power of Rome in whose interest they are daily working, are bringing our American freedom to its end? What has happened to the Congress of the United States which stands ruefully and helplessly by as Senator McCarthy and his Roman Catholic henchmen, pour out a campaign of disgraceful vilification upon any person which he may choose, himself safe behind his congressional immunity as he constantly attempts to create fear enough in the United States Department of State, to drive it into complete subjection to the Vatican?

If the Roman hierarchy does not mean, at the fast approaching and most convenient time to put Protestants to death by fire and sword because they refuse to bow to the Pope, then why do they, so boldly and arrogantly state in the clearest possible language that this is their plan?

And if the Roman Catholic Church does not mean to reduce our American democracy to a complete system of papal bondage and subjection to the Vatican just as soon as she has assumed sufficient power in Washington to begin her 20th century inquisition, why does she arrogantly state again and again that this has been her plan for generations?

And why is it that United States citizens cannot see the handwriting of the Pope on America's wall of Democracy in the words of Father George M. Searle on page 305 of his work "Plain Facts for Fair Minds" in the following statement, "Catholics desire the conversion of this country to the Catholic faith; that is a matter of course?"

It is high time Protestants on this continent rise from their sleep and open their eyes upon what Rome seeks to do here and to what she has already done in many lands. The visible threat to America is

Communism. The invisible and ever increasing threat to America is the Roman Catholic system. Never in her odious history has this Pagan Church attained power so rapidly as she is today in our America.

Now if Americans would arouse from their pleasant dreams of contentment and security, and investigate, they could learn a startling lesson, by watching Rome's tactics in Protestant England.

In the Church of England the vast majority of bishops and clergy are already Anglo-Catholic (Anglo-Romanist) planted there by the Roman hierarchy. These are Roman Catholic priests, trained in Bible colleges to be Protestant ministers. At the present time these two faced archbishops and bishops are preparing Romanist canon laws while serving in Protestant Churches, so as to have Parliament pass them into binding laws on the same Church of England.

When this program of intrigue, imposed upon the English while they slept peacefully under the Vatican anesthetic is finished, England and her Churches will awake alas, too late and realize that she is completely Romanized and subject to the Pagan Pontifex Maximus religiously and politically.

O America awake at once! Let us no longer relax in this comfortable stupor of indifference as we hear Bishop Sheen and Cardinal Spellman spread forth their Jesuit smoke screen, as they laud in flowery oratory during public appearances the wonderful freedoms and liberties of our great democracy! All such fair speeches are lined with Jesuit deceit designed alone to calm the fears and nullify whatever suspicion some Protestants may now have of the Roman Catholic Church.

Unless America arouses from her sleep her freedoms are soon to end. The terrible Roman Catholic Church stands piously in our midst today outwardly pretending to be only a religious institution. The most perilous foes are not those who openly oppose us, but those while posing as friends and allies cravenly scheme their climb to domination over friend and foe alike.

Such is the Roman Catholic Church. She has never been a friend of the U. S. A. She is not our friend because she is bent secretly upon our destruction as a free people, just as malevolently as she is bent openly upon destroying the Orthodox Church in Communist Russia.

In the Pope's eyes a Protestant America is just as much the Roman Catholic Church's mortal enemy as Orthodox Communist Russia and hence America is earmarked too for doom. While our Roman Catholic-controlled radio and press is inciting the public to hate Russia, those same facilities will soon be turned upon the unsuspecting and indifferent Protestants, to condemn them to be persecuted in order to make America Catholic. Although the American press is supposedly the freest in the world Rome's tight control over all newspapers as well as radio programs result in Americans being the most misinformed people among enlightened nations.

(Continued in next issue)

National Catholic Welfare Conference (Continued from page 129)

of Italy. It requires no imagination to picture the reaction of the Italian people to such an approach.

Yet these are the missionaries who have been pictured all too often in the U. S. press as "persecuted."

Comment by Editor Voice of Freedom

The above release has been put out by the Catholics and it claims to be information released by the State Department. It is significant that the Catholics have obtained this report from the State Department and are, therefore, giving it as full and as extended distribution as they can possibly give it.

It should be remembered that Mr. Dulles is Secretary of State and that he has a son who is a Catholic priest. It must also be remembered that the head of our representative in Italy is Mrs. Clare Booth Luce. And even the Catholics have made a joke about her zeal in trying to proselyte people. One of the Catholic papers even reported that some of the attendants around the Vatican overheard a conversation between Mrs. Luce and the pope. And they reported that Mrs. Luce was doing most of the talking. But after a long stretch of conversation, the pope was heard to say mildly. "But, my dear madam, I am already a Catholic."

Some of our boys in Italy may have said unwise things in speaking of Italy as a dark and damned country, but there can't be any question about the sincerity of the boys. If they did not feel that the Italian people were in great need of the simple Gospel of Christ, they would not be suffering as they are in order to bring this Gospel to them.

The above report makes the usual alibi in saying that freedom to worship is granted to all Protestants in Italy. Yes, Protestants are free to meet in a private residence or in some secluded and unannounced place and worship as they please. It is reported that even Franco allows this in Spain. But if Protestants make an effort to preach the Gospel, to advertise their services and to invite people to come and worship with them and hear their presentation of what they believe to be the truth, the Government, under the influence of the Catholic church and claiming authority from an old, by now abrogated, constitution of Italy, steps in and stops these activities; denies them the privilege of advertising and preaching. There seems little hope, however, of getting any favorable action from the State Department of the U. S. A. in behalf of these brethren. The Catholics have too much influence in high places in our Government, both here and in our embassy in Italy. This should be a warning to the people of the United States that soon our freedom here will depend upon what the hierarchy tells the Government to allow us. This very threat that hangs over us now is what the VOICE OF FREEDOM is trying to point out to our citizens and to alert them to their danger.

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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VOL. III, No. 10

NASHVILLE, TENNESSEE, OCTOBER, 1955

\$2.00 A YEAR IN ADVANCE

"A Relative Question"

Fred H. Williamson, Russellville, Ark.

In the June 13th issue of Time Magazine, the above caption appeared over the following letter:

Sir:—

"The Protestant stand on the 'brethren' of Jesus (May 23) is as amusing as it is illogical. Carried to its proper conclusion, Our Lord would have come from a large family indeed, if we follow their interpretation that 'brethren' signifies actual brothers and sisters. 'Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep'." (1 Corinthians 15:6).

(Signed) J. L. Morgan—Denver.

From the above letter it would seem that even the Catholics do not have a monopoly on logic. We can scarcely repress the suspicion that the writer of this letter knew what he hoped his readers would not know—that the term "brethren" is used in more than one sense in the New Testament. Its meaning must often be determined from the context in which it is used. One of the rudiments of interpretation is that a word should be given its ordinary meaning unless the context indicates otherwise. In the scripture reference in this letter the "five hundred brethren" are mentioned in connection with the apostles, thus placing them in a context which indicates they were spiritual brethren.

Mr. Morgan's letter seems to imply that he thinks that the term "brethren" always has a spiritual connotation in the New Testament. In Acts 7:13 it is said, "And at the second time Joseph was made known to his brethren." We wonder if Catholics think that this is a reference to Joseph's spiritual brethren. In Acts 7:23, Stephen speaking of Moses, said "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." These were Moses' brethren in the flesh—fleshly Israel.

In Matthew 13:55 and 56 we have some language which clearly refers to Jesus' brothers and sisters in the flesh. "Is not this the carpenter's son? and his brethren,

James, and Joses, and Simon and Judas? And his sisters, are they not all with us?" Not take into consideration the context. The 54th verse says that Jesus had come into his own country. He was, therefore, among people who had known him and his brothers and sisters, some of them having doubtless grown up with the family of Jesus. If this language is allowed to have its natural meaning, Jesus had four brothers and at least two sisters. Had it not been for the Catholic dogma of the perpetual virginity of Mary, no one would think of them in any other connection. This dogma was obviously invented to justify their idolatrous worship of Mary.

Another thing which is against this Catholic dogma is the fact that when the brothers of Jesus are mentioned in connection with his disciples, they are referred to in language which sets them apart from his spiritual brethren. Reading from John 2:12: "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples." Note his brothers are mentioned with their mother, and as being distinct from his disciples. In John 7:3 we have some more plain, positive language regarding the brethren of Jesus: "His brethren therefore said unto him, Depart hence, and go into Jerusalem, that thy disciples also may see the works that thou doest." If the word "brethren" here refers to his spiritual brethren, then why are they referred to separately? Now read the 5th verse below, John 7:5: "For neither did his brethren believe in Him." Are we to understand that the spiritual brethren of Jesus did not believe in him? Surely not. These are the same brethren who requested that Jesus show his works to his "disciples." This language clearly differentiates between Jesus' brothers in the flesh and his "disciples," or spiritual brethren.

We wish to make another brief argument against the fanciful dogma which we have under consideration. After Joseph had taken Mary to be his wife, it is said: "And he knew her not till she had brought forth her firstborn son; and he called his name Jesus." (Matthew 1:25.) The expression "knew her not" is a Hebraism referring to their sexual relations as man and wife.

So Joseph "knew her not" (sexually) *TILL* she had brought forth her firstborn son. The use of the word "till" in this sentence makes the language imply that after the birth of Jesus Joseph did thus "know" Mary. There is this used of the word "till" in Galatians 3:19. It is said of the law that "it was added because of transgressions *TILL* the seed should come to whom the promise was made." Thus the law was to last only *TILL* the seed or Christ came. Similarly, Joseph "knew not" Mary *TILL* Jesus was born. The angel told Joseph to take Mary to be his wife. (Matthew 1:20). There is nothing in the language to indicate that she was not to be a wife in the ordinary sense. Obviously, it was in consequence of this normal relationship of man and wife that Jesus' four brothers and his sisters were born.

Bible Christianity Safeguard Against Forswearing Faith

The following "Profession of Faith" (taken from "The New Mission Book" of the Redemptorist Fathers) to be made by "the convert, kneeling at the altar and touching the Holy gospels with his right hand," shows how a pervert to the Roman Church must swear disgust of his (or her) own Faith and abjectly submit to and accept everything that emanates from the Vatican.

"I, _____, having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

"I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I BELIEVE ALL THE ARTICLES THAT SHE PROPOSES TO MY BELIEF, AND I REJECT AND CONDEMN ALL THAT SHE REJECTS AND CONDEMNS, AND I AM

(Continued on page 160)

Voice of Freedom

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G. C. BREWER, Editor

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A Word to Our Readers

In this October issue of the VOICE OF FREEDOM, we have material that should interest all non-Catholics and should be a source of help to all who encounter Catholic claims. Some of the articles are long as they have to be when we enter into an investigation of more than one point at a time concerning Catholic teaching. If any reader does not have time to read the entire paper through at one sitting, or if he has to quit even in the middle of some article, the paper should be put away and this reader should, at another convenient moment, continue his reading. Then when the paper has been read through, it should be safely laid away for future reference. Our paper is intended to be a source of supply to all preachers and teachers in their fight against Communism and Catholicism. Some readers have suggested that we make the paper simply a "Trade Journal" so to speak, and not depend upon the average reader to follow us through all the reasoning that we do on the subjects that we discuss. That the paper is, in some sense, this type of journal we freely admit. But, if we accomplish what we hope to accomplish, we have to teach truth to a wider circle of readers than can be reached if we confine our writing to the type that preachers and other scholars and students use. If we could depend upon each preacher and teacher to become an enthusiastic propagandist of the truth that we set forth, then our work would be accomplished simply by supplying help to these campaigners for Christ. If each one of our readers would impart the lessons he gets to a thousand other people, it would be easy to see how our influence would be extended.

* * *

In this issue of our paper will be found a full page photographic production of an advertisement that appeared in the Chicago Sun-Times September 19, 1955. This is a cleverly designed advertisement. "Marge" has become a Catholic! Her friend on the other end of the telephone is aghast. She thinks "Marge" has surely been deceived and misled. But "Marge" is presented as calm, self-possessed and ready with a simple answer and an urgent invitation to her friend to attend "INQUIRY CLASSES" each one of which we are told is "A series of informal talks on the faith of the Catholic Church." Then is listed on that page, if we have not miscounted, one hundred and fifty places in the Chicago area where these "Inquiry Classes" are conducted.

The location and the telephone number of each place are given. We counted one hundred and fifty telephone numbers in this advertisement. While this fills a complete page of the VOICE OF FREEDOM, our readers should realize that the negative was greatly reduced. The original Ad covered an entire page of the Chicago Sun-Times.

Of course, we cannot condemn the Catholics for this type of propaganda; it is a demonstration of their zeal, their liberality and of their sincerity. We do not publish this advertisement to accuse them of any wrong doing. We publish it in order that our own people may be awakened to what is going on about us. There are many Protestant denominations in Chicago and they are all probably working in their own ways to build up their churches. And it is almost certain that the majority of the people in the Chicago area are non-Catholic. Perhaps many of them are non-religious, but all the efforts of the non-Catholics combined are not achieving the results that the efforts of the Catholics, as demonstrated in this Sun-Times Ad, will achieve. One great reason why the Catholics in an advertisement like this will succeed beyond the combined efforts of the non-Catholic is that the efforts of the latter are not "combined." The non-Catholics are unwisely fighting each other and each trying to perhaps magnify and stress one particular point even when they are in agreement on the great basic principles that distinguishes Protestantism from Catholicism. The Catholics are not united and they have disagreements and battles among themselves; but the outside world usually hears one faint voice and then the dissenter is silenced. And to the uninformed public, the Catholics present a united front and all the one hundred and fifty agencies presented in the advertisement are completely engrossed in one thing—that thing is to make Catholics out of Protestants! By such methods the Catholics are destined to control America unless non-Catholics wake up.

* * *

The chapter in this issue of our paper entitled "What Great Men Have Said about Rome" is taken from "America or Rome, Christ or the Pope," by John L. Brandt. It was published by the Christian Board of Publication, St. Louis and copyrighted in 1895. We have quoted from this book before and we shall avail ourselves of the fine things that are in the book at other times. Of course, the copyright has expired and the book is now out of print. Copies of it may perhaps be obtained from second hand book dealers. If not obtainable from these, we cannot tell our readers how to secure a copy of this book. The quotations from the "Great Men" are hereby accredited to the book from which we take them. Some of these we do not know how to find except as here given. The quotation from Abraham Lincoln has been questioned by Catholics. They deny that Lincoln ever said these things as quoted in this book. But we have seen

this quotation in other books. But whether this can be found in Lincoln's works, the editor of the VOICE OF FREEDOM does not know. It is not surprising that books that are in popular use eliminate points that would stir up either political or religious controversy in the life of any man.

As an illustration of this point, we have read in some old Encyclopedias things concerning Joseph Smith, the founder of Mormonism that were not at all complimentary to Smith or to Mormonism. But now, when an Encyclopedia is prepared by the publishers, since the Mormons represent a very strong organization and many thousand of them will be expected to buy the Encyclopedia, the publishers always get a Mormon to write the story of Mormonism. They do this also in reference to every other church and organization. This, therefore, eliminates all the facts and true stories that are not complimentary to the group about which they are written. When we quote from authors that lived nearer the time of an event, we are more likely to get the truth than we are after things that have happened that were not to the credit of a man or a group have been galvanized into respectability.

* * *

The VOICE OF FREEDOM is still looking to its readers for help in distributing its free literature and also for financial help in producing this literature. If this is not a worthy cause, then the editor of this paper and the members of the corporation are making some pretty heavy sacrifices in a worthless effort. We believe that we are not only engaged in a highly important work; we believe that the exigencies of our times make this work desperately needed. We think that every loyal American and every friend of Christ should be interested in our effort and should at least give a small portion of the money that they would otherwise waste to this great need. The Catholics are awake and active; Protestants are asleep and indifferent.

The Catholics Win in Argentina

The VOICE OF FREEDOM is a monthly paper and we cannot supply our readers with the latest news. Things are changing so rapidly that before our paper comes out with a notice of some happenings, this may be ancient history. As this is being written for our October issue, Juan Peron has been dethroned and is now in hiding. Whether or not he will be found and executed or whether he will return with an armed force and put down the rebellion and retake his throne we cannot say. Peron was originally a Catholic, but he wanted to rule his own country without having to submit to the dictates of the Roman Catholic Church and for that reason he was first excommunicated and later overthrown. If our readers are not aware that the world battle at the present moment is between Communism and Catholicism they should take careful notice of what is taking place in Argentina. Catholicism and Communism fought a bloody war in Spain. The Catholics won and now Spain is under

a Catholic dictatorship. The Catholics and the Communists fought for the possession of Poland; the Communists won and now Poland is under a Communist dictatorship and is securely behind the Iron Curtain. So the battle goes on. The world is being made to believe that either Communism or Catholicism will finally control the whole wide world. This will be absolutely the case unless non-Catholics bestir themselves and establish true Christianity as the prevailing force in the entire world. If this can be done, then freedom of religion will prevail; the Golden Rule will be the law of life, and peace will flow like a river to the earth's remotest bounds.

"A Priest Speaks His Mind"

Brief Digest of Contents

This book is full of information concerning the Roman Catholic Church, given by a former priest of that organization. In the twenty-nine chapters of the book such information is given, that it is not often seen. The author very emphatically describes the leak among the priests and members of the Roman Catholic Church. He shows the totalitarian character of the organization of the church. He very clearly describes Rome's intolerance. He traces the wrongs and bad usages of the Roman Catholic Church since its founding. One reading this book will easily see Rome seeks to control government affairs in the United States, and place the church above the State.

Your Opinion of Book

This reviewer believes this book should be in the hands of every Protestant in America. More than that it should be distributed among Catholics.

The Editor of the VOICE OF FREEDOM has received a complimentary copy of this book—"A Priest Speaks His Mind"—but has not yet read it all. It may be ordered from the Author.

Order Blank

Obtainable through BOOKSTORES, or direct from author:

Rev. W. E. R. O'Gorman, P. O. Box 1053, Glendale 5, California.

Please send me _____ copies of: A Priest Speaks His Mind, at \$2.25 postpaid

Name _____

Address _____

\$_____ enclosed. Check. Money Order. C.O.D.

"Life Is Cheap, Cops Are Stupid"

Effect of TV Crime Shows On Kids' Minds Challenged

WASHINGTON—(NC)—A Senate subcommittee on juvenile delinquency says in its interim report there is reason to believe television crime programs are "potentially much more injurious to children and young people than motion pictures, radio or comic books"

There is a "calculated risk" in broad-

casting crime and violence shows during children's viewing hours, the report states, although no proof was found to show a direct relationship between such programs and "actual performance of criminal deeds."

"When considered in the light of the evidence that there is a calculated risk incurred through repeated exposure of young boys and girls, even of tender age, to ruthless, unethical forms of behavior, the subcommittee believes it would be wise to minimize the risk insofar as possible," the report adds.

Senator Estes Kefauver of Tennessee, who heads the group, said the report emphasizes many children spend more hours before the television screen than they do in school. During these hours, he said, programs may well have brought to the juvenile mind such things as these:

"Life is cheap; death, suffering, sadism and brutality are subjects of callous indifference, and judges, lawyers and law enforcement officers are too often dishonest, incompetent and stupid."

"The manner and frequency with which crime through this medium is brought before the eyes and ears of American children," the report continues, "indicates inadequate regard for psychological and social consequences."

Subcommittee recommendations include:

¶Formation by citizen groups of local "listening councils" to ensure good TV programming.

¶Inclusion of motion pictures in the TV code—both re-released and new ones.

¶Collective responsibility among TV stations to present programs that would not contribute to juvenile delinquency

¶Stricter control by the Federal Communications Commission, with authority from Congress to punish violations of the present code of practices to which most producing companies subscribe.

¶Further research by private and public foundations into the effect of TV on children's behavior.

¶Prompt establishment by Congress of a presidential commission to study mass communications and report on the practices and material that might be detrimental to youth.

—The Catholic Messenger

Comment

Other agencies than the NC carried this report, but we quote it from Catholic source in order to get to say Amen to One R.C. endorsed effort.

Letters

Mr. G. C. Brewer, editor

VOICE OF FREEDOM

P. O. Box 128

Nashville, Tennessee, U. S. A.

Dear Brother Brewer,

I don't know why such a wonderful publication as yours has been hidden from my eyes for so long. It must be my bad eyesight. But none the less I want to give my highest praise to you and the paper. It could not be a more needed paper in the world. I wish every person in the

world could read it monthly and profit from it.

What would be the cost of 100 copies each month sent to me here in the Philippines? I know that I do not have the money to pay for it but if you can give me the cost I will try to find some congregation to take on the burden. We need your paper here very much as the Catholic Church still has the upper hand in everything. They are slowly losing it but anything that will aid in doing it I wish to see put to use. The very title of the paper has great appeal to the people here as freedom is still new to them. Please let me know the cost as soon as possible so I can get to work trying to find some missionary minded congregation to take the cost into their budget. Then as soon as I find such a congregation I will let you know so the paper can be sent.

Please make your reply by AIR MAIL as ordinary mail takes from 4 to 6 weeks one way. Your cost per letter is 25 cents.

Yours in Christ Jesus,

Donald E. Bone

P. S. We are supported here by the NORWALK CHURCH OF CHRIST, 15333 S Pioneer Blvd., Norwalk, California.

Note—If we can induce those who have means to donate to our paper we will supply free bundles to men like this. We are listing him for free papers and trusting Providence—Editor.

Jacksonville, Fla.

August 28th, 1955.

VOICE OF FREEDOM

P. O. Box 5153

Memphis 12, Tenn.

Gentlemen:

I was surprised to find a couple weeks ago that your paper is still in existence after these two and a half years. Most of these kind of papers that are devoted to hate and bigotry against another religion usually fold after the original donors have spent all the money they care to for the cause, as these kind of papers usually cannot survive on paid subscriptions. But since your paper is still operating, and since it pleads for information from any source concerning Catholics, I will write what I know to be the teachings of the Catholic Church, from my own experience of being a Catholic for the past 50 years. Naturally, I will expect you to add your own comments, as you did to a letter I had written you about a year ago and which you printed in your June 1954 issue as I recall.

I will not go into any discussion of the articles in your paper, which I am sure you know as well as do I to be only for the gullible and unsuspecting, and not even worthy of debate. Instead, I will mention some of the things I believe, as taught by the Catholic Church, and why.

First, I believe that the Catholic Church was founded by Christ Himself, over 1900 years ago, when He said to Peter "thou art a rock and upon this rock I will build MY church and the gates of hell shall not prevail upon it, and behold I will be with

(Continued on page 149)



YOU became a CATHOLIC!!

"Marge! What happened! What did they do to you! Whatever possessed you to become a Catholic! After all the things you've heard about them. Are you sure you know what you're doing?"



But Marge wasn't concerned. She knew that she had entered the Catholic Church only after careful, prayerful study. She had discovered for herself that the Catholic Church is the Church actually founded by Jesus Christ and that it provides a sure means of salvation. She had begun to experience the peace and consolation of Confession, the real presence of Christ on the altar, and the warmth and beauty of the Church's devotions.

And so, Marge's answer was very simple: "Why don't you see for yourself. Go to the . . .

INQUIRY CLASS

A Series of Informal Talks on

The Faith of Catholics

All Are Invited . . . No Obligation . . . No Questions Asked

Attend the INQUIRY CLASS in your neighborhood

Classes Starting Immediately at 8:00 P.M. Except Where Otherwise Specified

DOWNTOWN

HOLY NAME CATHEDRAL
19 E. Chicago Ave.
Sept. 19, Mon. and Thurs.
SU 7-8040

OLD ST. MARY
21 E. Van Buren
Sept. 19, Mon. and Wed. 8 p.m.
Tues. and Thurs. 5:30 p.m.
WA 2-4791

ST. PETER
110 W. Madison
Tues. and Thurs. 5:30 p.m.
Oct. 3, Mon. and Fri. 5:30 p.m.
Oct. 4, Tues. and Thurs. 6:30 p.m.
FR 2-5111

NORTH SIDE

ST. ALPHONSUS
1429 Wellington Ave.
Sept. 19, Mon. and Wed.
LA 5-0709

ST. ANDREW
1720 W. Addison
Sept. 19, Mon. and Fri.
LA 5-3016

ASSUMPTION
1850 N. Paulina
Oct. 10, Mondays 7:30 p.m.
BR 8-2418

ST. DONAVENTURE
1615 Diverser Pkwy.
Sept. 19, Mon. and Thurs.
BU 1-6588

ST. CLEMENT
642 Deming Pl.
Sons and Fri.
BU 1-0371

ST. EDWARD
4250 Sunnyside
Tues. and Fri.
KI 5-6496

ST. GREGORY
Ashland and Gregory
Sept. 28, Mon. and Wed.
LO 1-3546

ST. HEDWIG
2225 N. Howe Ave.
Oct. 2, Wed. 7:30 p.m.
HU 6-1660

HOLY TRINITY

1118 Noble St.
Sept. 20, Tues. 7:30 p.m.
HU 9-4140

ST. IGNATIUS
Loyola and Lakewood
Sept. 23, Fridays
RO 4-1677

ST. IFA

5500 Broadway
Oct. 4, Tues. and Fri.
LO 1-5343

ST. JEROME

1709 Lunt
Sept. 19, Mon. and Wed. 7:45 p.m.
AM 2-3170

ST. MARY OF THE LAKE
4200 Sheridan Rd.
Sept. 26, Mon. and Thurs. 7:30 p.m.
GR 2-3711

ST. MATTHIAS

4908 N. Cleveland
Sept. 30, Fri. 7:00 p.m.
LO 1-3166

ST. MICHAEL (Redemptorist)
1633 N. Cleveland
Oct. 3, Mon. and Wed. 7:30 p.m.
MI 2-2498

OUR LADY OF LOREDES

4634 N. Ashland
Sept. 26, Mon. and Thurs.
LO 1-2141

OUR LADY OF NOINT CARMEL
728 Belmont
Sept. 19, Mon. and Fri.
LA 5-0453

ST. SEBASTIAN

810 Wellington Ave.
Nov. 1, Tues.
LA 5-0170

ST. SYLVESTER
2164 Richmond St.
Sept. 27, Tues. and Fri. 7:30 p.m.
BE 5-3646

ST. THOMAS OF CANTERBURY

4827 Kenmore Ave.
Oct. 3, Mon. and Wed. 7:30 p.m.
LO 1-2443

ST. VINCENT
1010 Webster Ave.
Sept. 20, Tues. and Thurs. 7:30 p.m.
EA 7-1113

NORTHWEST SIDE

ST. FERDINAND
Belmont and Marmora
Sept. 26, Mon. and Thurs.
NA 2-5900

ST. FRANCIS XAVIER
Francisco at Nelson Ave.
Sept. 26, Mon. and Fri. 7:30
JU 8-3043

NORTHWEST SIDE (Continued)

ST. TARCISSEUS
3859 N. Moody
Oct. 3, Mon. and Wed.
RO 2-8228

ST. TRICLA
6708 W. Palatine Ave.
Oct. 3, Mon. and Wed.
NE 1-1420

SOUTH SIDE

ALL SAINTS
2542 S. Wallace
Sept. 19, Mon. and Thurs.
CA 5-3223

ST. ANNE
1012 E. 47th St.
Sept. 27, Tues. and Fri.
OA 4-3695

ST. ANNE

5521 S. Wentworth Ave.
Sept. 20, Tues. and Fri. 7:30 p.m.
NO 7-6490

ST. ANSELMO
6045 S. Michigan Ave.
Mon. Thurs. 7:30 p.m.
Wed. Fri. 10 a.m. 3 p.m.
NO 7-2519

ST. AUGUSTINE

5045 S. Laflin
Sept. 24, Thurs. except Thurs. preceding
Sept. 25, Fri. 8:15 p.m.
YA 7-3242

ST. BARNABAS
1641 E. and Longwood Dr.
Oct. 1, Mon. and Thurs. 7:45 p.m.
PR 9-1165

ST. BERNARD

2028 Archer Ave.
Oct. 10, Mon. and Tues. 7 p.m.
LA 1-4110

ST. BRIDE
7801 S. Cole Ave. (School Bldg.)
Fri. and Sat. 8:15 p.m.
SO 8-0157

ST. BRUNO

4740 S. Harding Ave.
Thurs.
LA 1-7467

ST. CATHARINE
1127 S. Artesian Ave.
Sept. 21, Wed.
BE 8-4100

ST. CATHERINE OF GENOVA

610 W. 118th St.
Sept. 19, Mon. and Wed.
PU 5-4367

ST. CECILIA
4645 Pl. and Wells St.
Tues. and Fri. 10 a.m. 7:30 p.m.
KE 8-4122

CHRIST THE KING

9215 S. Hamilton
Sept. 19, Mon. and Fri.
BE 8-4877

ST. CYPRIANUS
7170 S. Calumet
Mon. Fri. 10 a.m. and 7:30 p.m.
AB 4-1022

CONVERS CHRISTI

4622 South Park Way
Mon. Thurs. 10 a.m. and 8 p.m.
AT 5-7720

ST. DANIEL THE PROPHET
5400 S. Nashville Ave.
Sept. 19, Mon. and Fri. 7:30 p.m.
PO 7-6074

ST. DEPOPHY

7235 Ashland Ave.
Mon. and Fri. 1 p.m. 7:30 p.m.
HU 3-1134

ST. ELIZABETH
4607 S. Washburn Ave.
Mon. Thurs. 9 a.m.
4117 S. Michigan, Mon. Thurs. 7:30 p.m.
RO 8-1518

ST. EUGENIA

8744 S. Paulina
Oct. 5, Wed. 7:30 p.m.
BE 8-7860

ST. FRANCIS DE PAULA
7872 S. Doherty Ave.
Sept. 25, Sun. 2:30 p.m.
TR 4-1310

ST. FRANCIS DE SALES

10701 Euclid Ave.
Sept. 19, Mon. and Thurs.
RE 4-1383

ST. GAIL
5622 S. Kedzie
Oct. 2, Tues. 7, Fri. 7:30 p.m.
PR 6-3183

ST. GEORGE

3917 S. Wells St.
Sept. 20, Tues. and Thurs.
12:45 and 7:30 p.m.
KE 8-5454

SOUTH SIDE (Continued)

ST. LEO
7734 Emerald Ave.
Sept. 20, Tues. and Fri.
VI 6-6146

ST. MARTIN
3826 Princeton Ave.
Mon. Thurs. 10:30 a.m., 1:30, 3 p.m.
NO 7-0288

NATIVITY OF OUR LORD

653 W. 37 St.
Mon. 7:30 p.m.
YA 7-0305

OUR LADY OF GOOD COUNSEL
3528 S. Hermitage
Sept. 26, Mon. and Thurs. 7:30 p.m.
LA 3-0695

OUR LADY OF GUADALUPE

2208 E. 91st St.
Sept. 26, Mon. 7:30 p.m.
SO 8-0793

OUR LADY OF PEACE
7831 S. Jeffery Blvd.
Sept. 20, Tues. 7:30 p.m.
SO 8-3297

OUR LADY OF THE GARDENS

13200 S. Langley
Mon. and Fri. 9:30 a.m., 4 p.m. 8 p.m.
WA 8-7017

ST. PHILIP NERI
2110 East 72nd St.
Sept. 26, Mon. Thurs. 7:30 p.m.
BU 8-0330

ST. PROCOPIUS

6343 S. Leffly Blvd.
Tues. and Thurs. 7:30 p.m.
CA 8-8699

PROVIDENCE OF GOD
717 W. 14th St.
Sept. 20, Thurs. 7:30 p.m.
CA 6-1504

QUEEN OF MARTYRS

102nd and Central Park
Oct. 3, Mon. and Wed. 7:30 p.m.
HI 5-2829

ST. RIFA
6343 S. Fairfield
Oct. 17, Mon. and Wed. 7:30 p.m.
HE 4-9600

SACRED HEART

70th and Aberdeen
Oct. 10, Tues. and Thurs.
AB 4-8171

SACRED HEART
11455 Church St.
Sept. 27, Tues.
CE 3-4471

SACRED HEART (Fifth)

4600 S. Honore St.
Sept. 27, Tues.
LA 3-1041

ST. SYMPHONIOSA
6140 S. Michigan Ave.
Oct. 3, Tues. and Thurs. 7:30 p.m.
PO 7-8648

ST. THOMAS THE APOSTLE

1215 E. 58th St.
Sept. 19, Mon. and Thurs.
PA 4-2626

ST. VICTOR
1818 S. Paulina St.
Sept. 30, Fri.
CA 6-0380

WEST SIDE

ST. AGATHA
1417 E. 47th St.
Tues. Fri. 10 a.m., 7:30 p.m.
LA 1-0132

ST. ANGELA
5758 Belmont
CO 1-8735

BENEFICENT AIDERS

2641 S. Central Park Ave.
Mon. and Thurs. 7 p.m.
BI 7-8131

NINETEEN SACRAMENT
3616 Central Rd.
Mondays 7:30 p.m.
Fridays at rectory, 2133 S. Millard
LA 1-0834

ST. CHARLES BORROMEO

1790 S. Howe Ave.
Sept. 28, Mon. 8 p.m. Fri. 2 p.m.
SE 3-3111

ST. COLMAN
1648 W. Grand
Mondays 7:30 p.m.
MO 6-4352

SS. CYRIL AND METHODIUS (Slav)

Kilmore and Walton Sts.
Oct. 1, First Fri. each month 8:15
AL 2-8344

WEST SIDE (Continued)

OUR LADY OF SORROWS
332 S. Albany Ave.
Mon. and Wed.
VI 4-5800

ST. PETER CANISIUS
5057 W. North Ave.
Sept. 20, Tues. and Thurs.
ME 7-2075

RESURRECTION

3082 Jackson Blvd.
Oct. 17, Mon. 7:30 p.m.
ES 8-6231

ST. STEPHEN KING OF HUNGARY
2015 W. Augusta Blvd.
Wed.
HU 6-1896

ST. THOMAS AQUINAS

5112 Washington Blvd.
Oct. 2, Tues. 7:30 p.m.
AU 7-0206

SUBURBAN

ANTIOCH
ST. PETER
Oct. 11, Tues. and Thurs. 7:30 p.m.
AN 2-374

ARLINGTON HEIGHTS
ST. JAMES
821 N. State Rd.
Oct. 3, Mondays
Clearbrook 1-6105

BELLWOOD

301 Bellwood Ave.
Oct. 2, Mon.
Lead 4-3803

BERWYN
ST. LEONARD
3318 S. Clarence
Sept. 19, Mon. and Wed. 7:30 p.m.
Gunderson 4-4627

ST. MARY OF CELLE

Euclid and 15th St.
Mon. 7 p.m.
Stanley 8-4268

ST. ODILIO
2244 East Ave.
Sept. 27, Tues.
Gunderson 4-2604

BLUE ISLAND

14236 Claire Blvd., Robbins
Feb. 1, Wed. 7:30 p.m.
Euclid 6-8077

ST. BENEDICT
188 So. Oak Park Ave.
Sept. 19, Mondays
Euclid 6-0722

ORLAND PARK

ST. MICHAEL
14115 Highland Ave.
Oct. 4, Tuesdays
Orland Park 104

PARK FOREST
ST. IRENEUS
175 Indianwood Blvd.
Mon. and Thurs.
Skyline 4-5891

QUEN OF APOSTLES

145th and Atlantic
Oct. 6, Thurs.
Riverdale 4141

RIVER FOREST
ST. LUKE
1415 Lathrop Ave.
Oct. 5, Wed.
Forest 9-5115

ROUND LAKE

ST. JOSEPH
4134 Wagner Ave.
Sept. 27, Tues. and Fri.
Gladstone 5-3681

SCHILLER PARK
ST. BEATRICE
1415 Niles Center Rd.
Sept. 20, Tues. and Fri. 8:15 p.m.
Orchard 3-1491

WAUKEGAN

IMMACULATE CONCEPTION
308 Grand Ave.
Mon. and Thurs. 7 p.m.
Delta 6-4616

ST. JOSEPH
315 S. Ulica St.
Sept. 19, Mon. 8 p.m. Spanish Wed. 7 p.m.
Majestic 3-2655

WORTH

OUR LADY OF THE RIDGE
10808 S. Ridgeland
Sat. 9 p.m.
Worth 319

ZION
OUR LADY OF HUMILITY
Wadsworth Rd. & Gabriel
Oct. 4, Tues. 7:45 p.m.
Trinity 2-8776

SUBURBAN (Continued)

HOMETOWN
OUR LADY OF LORETTO
90th and Kostner
Sept. 27, Tues. and Fri. 8 p.m.
Garden 4-0915

LA GRANGE
ST. FRANCIS XAVIER
124 N. Spring Ave.
Feb. 1, Wed. 8:30 p.m.
Eletwood 2-0158

LYONS

ST. HUGH
7939 W. 43rd St.
Sept. 30, Fri. 7:30 p.m.
Lyons 3-3108

MELROSE PARK
SACRED HEART
16th Ave. and Rice St.
Sept. 20, Tues. and Fri. 7 p.m.
Fulmore 4-0757

MIDLOTHIAN

ST. CHRISTOPHER
140th & Keeler
Oct. 15, Tues. and Thurs.
Fulton 5-0277

MUNDELEIN
SANTA MARIA DEL POPOLO
116 N. Lake St.
Oct. 3, Mon.
Mundelein 6-7300

NORTH CHICAGO

HOLY FAMILY
1840 Lincoln St.
Wed. 8:15 p.m.
Dexter 6-1902

NORTH LAKE
ST. JOHN VIANNY
4 N. Wolf Rd.
Sept. 20, Tues. and Fri. 8:15 p.m.
Fulmore 4-0845

OAK LAWN

ST. ALBERT THE GREAT
5555 W. State Rd.
Garden 4-5850

OAK PARK
ASCENSION
815 South East Ave.
Oct. 3, Mon.
Village 8-2701

ST. CATHERINE OF SIENA

38 N. Austin Blvd.
Sept. 26, Mon. and Fri.
Euclid 6-8077

ST. EDMUND
188 So. Oak Park Ave.
Sept. 19, Mondays
Euclid 6-0722

ORLAND PARK

ST. MICHAEL
14115 Highland Ave.
Oct. 4, Tuesdays
Orland Park 104

PARK FOREST
ST. IRENEUS
175 Indianwood Blvd.
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Sat. 9 p.m.
Worth 319

ZION
OUR LADY OF HUMILITY
Wadsworth Rd. & Gabriel
Oct. 4, Tues. 7:45 p.m.
Trinity 2-8776

CATHOLIC HOME STUDY

COURSE 5-1
Confraternity of Christian Doctrine
205 W. Wacker Drive, Chicago 6, Ill.
Please send course to:
Name
Address
Please check: I am am not a Catholic.

Private instructions available at all Catholic parishes at any time. A Free Home Study Course in the Catholic Faith is yours for the asking. Phone AN 3-9889 or send coupon.

Letters

(Continued from page 147)

you all days, even to the consummation of the world." The only church that can trace its origin back to St. Peter is the Catholic Church. Other churches may do good and do teach a lot of truths as found in the Bible (brought up through the centuries and guarded from error by the Catholic Church) but let's not kid ourselves—all the other churches except the Catholic Church arrived too late, in fact at least 1400 years too late, to be the church that Christ was speaking of when He said He would be with it ALL time. With that in mind, I ask myself what church is teaching the same truths today that were taught at the time of the Apostles? Right now is the time, if you feel your thoughts wavering, to ask yourself "Where, outside of the Catholic Church is marriage still held binding unto death" (1 Cor. 7; 10-11). "Where, except in the Catholic Church, do men give up all, even marriage, to enter the Priesthood and teach Christ's word, as clearly taught by St. Paul in the Bible (1 Cor. 7: 32)". "Where, but in the Catholic Church, do people receive forgiveness for their sins through confession, as clearly taught in the Bible (John 20:21-23)".

Yes, I see the Catholic Church, alone, teaching these same truths today that it taught at the time of the Apostles, and many, many more. For instance, if you go in a Catholic Church today you will see every knee bend at the name of Jesus, as your Bible tells you it should (Philipp. 2:10). When you go in a Catholic Church today, you will see no women entering without hats, as your Bible tells you (1 Cor. 11:5 and 13). When a Catholic is sick or dying, the Catholic Priest will be seen performing the Sacrament of Extreme-Unction (anointing with oil and praying for them) as your Bible tells you (James 5:14). Where, but in the Catholic Church, is the rightful honor bestowed upon Mary, the Mother of our Lord and Saviour, Jesus Christ. Yes, we Catholics honor Mary as your Bible tells you "All generations shall call me blessed". We honor and pray to her as the greatest of all Saints. We pray to her to intercede for us, to pray for us so that Jesus will grant our wish, and never do we worship her or to pray to her as a God as your paper so often misinforms your readers. We believe in the Communion of Saints as recited in the Apostles Creed, and we believe that Mary is the greatest of all saints. Christ's first miracle was performed at the request of Mary at the wedding feast. He still grants many of her prayers. To say that Catholics believe, or that the Catholic Church teaches, to worship Mary is blasphemy—we pray to Mary, as we do to other Saints, to intercede for us, as we believe they are in close communion with our Lord (Apoc 5:8 and 8:4, also Heb. 1:14).

These are my beliefs as taught by the Catholic Church. They are reasonable. They are in your Bible. I, as all other Catholics are not ashamed of our religion—we are proud of it—we like to discuss it

with others that are sincere, regardless of what their belief. We detest lies about our religion, such as that we worship Mary as a Diety, that we pay for forgiveness and all the other gutter type stories that you and I have heard all our life at stag parties, etc. We detest them because they just are not so. In my 50 years as a Catholic, never have I heard one word spoken against another religion in a Catholic Church. All Catholic teaching is constructive, not destructive. The doors of all Catholic Churches are open to everyone. I would suggest that anyone believing any of the lies and propaganda put out about the Catholic Church, just drop in to one and find out first hand what they teach. You owe this to yourself.

Very truly yours,

Eugene L. McLaughlin,

1458 Belvedere Ave.,
Jacksonville, Fla.

Note—Very well, Brother Catholic, all your points are answered over and over again in the articles in the VOICE OF FREEDOM. If Catholicism is so true and Scriptural and reasonable why cannot you, O. O. Lucas, Byron C. Cox and Carl Schmidt persuade your Priests to engage us in debate? Think on that!—Editor

"Dear Mr. Graham"

An unanswered letter to the Editor of the "Telegraph Register", official weekly publication of the Roman Catholic Church for the Archdiocese of Cincinnati, Ohio.

INTRODUCTION

Sometime in the early part of January, 1953, a Catholic friend of mine brought me a piece from the Catholic Telegraph Register (official Catholic newspaper for the Cincinnati area), which attempted to prove, by quotations from the New Testament, that the Scriptures are not the only rule of faith for the believer in Christ, but that the traditions of the Catholic Church are equally as binding.

It seemed to me that the Scriptures used in this article were woefully missapplied, and that, in fact, they proved just the opposite of that which they were being set forth to prove. I therefore sat down and wrote a letter to Mr. E. J. Graham, the Editor of the Catholic Telegraph Register, presenting my reasons for disagreeing with the article. The reply which he made to my letter did not, to my mind, constitute any real defense of the Roman Catholic position at all, but rather, seemed to me to be as full of manifest errors as the original article in the paper had been. The letter which follows was my answer to his reply to my original query. Mr. Graham did not attempt to answer this last letter, but after several months, wrote me a brief note stating that he considered that further discussion between us would serve no good purpose.

I then wrote Mr. Graham again, asking that, if he did not have the time to answer my letter, would he please turn it over to some other priest who might answer it, since the issues involved were crucial. I

also told him that I intended to publish the letter along with whatever answer might be made to it, and that a failure to answer would naturally be taken as inability to do so. Not only did he fail to make any reply, but since then, I have tried again and again to elicit an answer from other priests, and channels of information, in the Catholic Church—but to no avail.

Thus, I now humbly submit this letter to the general public. It is not an attack on the Catholic people, whom I love, but upon the Papal religious system which I believe to be founded upon error. I still solicit an answer from the Catholic Church, and I would point out that her sullen silence is, in the final analysis, the same defense as that used by those who, when questioned in regard to Communism, take refuge in the Fifth Amendment, and refuse to answer. The response of the Catholic Church, and of the Communists who are queried, is the same, and I am persuaded that in both instances, behind the facade of silence, there lies monstrous guilt.

Gaston Cogdell

Cincinnati, Ohio

June 29, 1953

Mr. E. J. Graham, Editor
Catholic Telegraph Register
745 Lincoln Park Drive
Cincinnati, Ohio

Dear Mr. Graham:

Since the Christ strictly forbade His followers from taking any religious titles at all (Matt. 23:8-12), and specifically mentioned the title "Father" as one they were not to use, and gave as one of the reasons why they were not to use such titles the fact that "all ye are brethren", you will forgive me if I do not address you by the title "Father", which you commonly accept nor by the title "Reverend", with which you signed your letter to me. God's name is "Reverend" (Ps. 111:9), but no man's is.

I want you to know, Mr. Graham, that what follows in this letter is not written against you, as a man, but against you as a functionary of a religion which I believe to be false. Without wishing to be mawkish, may I say truly that I love you, and I love the people who profess the religion you serve. This lengthy diatribe is not written because I hate you, or because I hate Catholics, but rather because I love you, and I love Catholics, and I would like to save you from eternal condemnation. I wish that I knew how to put humility, tenderness, and compassion into every word that I write here, because these are what I feel toward you, and toward all my brothers and sisters in the Catholic Church. But a surgeon must use a knife, and he uses it, not for the hurt of him upon whom he operates, but for his benefit. The knife I want to use is the knife of truth, of the word of God, "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.) Christians are commanded

to "take the sword of the spirit, which is the word of God" (Eph. 6: 17) and this is the only sword by which the kingdom of God is established upon earth. Paul's question, "Am I become your enemy because I tell you the truth?" (Gal. 4: 16), is apropos for me to ask, also. This letter is not an attempt to "show you up," nor to win an argument with you. The purpose of this letter is to try to convert you, and all who read it, to the truth, which alone can save us.

If some of the statements made in this letter seem harsh, I wish to remind you that they hardly begin to match the torrent of anathematizations which, down through the ages and to this good day, has poured forth from Rome on the heads of all men not accepting her yoke of sovereignty. Has not Rome said, again and again, and is it not her doctrine now, that "If anyone shall say that it is not by the institution of Christ our Lord himself, or by divinely established right that Blessed Peter has perpetual successors in his primacy over the universal Church: or that the Roman Pontiff is not the successor of Blessed Peter in this same primacy:—let him be accursed." Let not Rome, or her representatives, feel too hurt, then, if we show that God, in his word, has called her accursed—she who has spoken so frequently in this terminology of all who do not grovel before her authority. She who baits the hook of proselytism with sweet benignity and gentleness, must not feel resentful if some should see past the mask, and should speak back to her in the same unvarnished vernacular she has always used, and uses today, in the written tablets of her bulls and decretals, the true words of her official proclamations, which all who are not easily deceived by a false front, may read for themselves.

Although I do love you, and I do love the Catholic people, I do not love that system in which you are enmeshed. On the contrary, I regard it as the most subtle deception with which Satan has ever been able to delude mankind. I believe that Catholicism and Communism are opposite sides of the same spurious coin, and are equally counterfeits of the true kingdom of God, for which the soul of man yearns, and towards which his noblest aspirations are directed. Although it seems now that such a thing could never be (and mark these words well)—the time will someday come when Catholicism and Communism will recognize their deep affinities, and will bury their seemingly irreconcilable differences in cooperation.

Neither Catholicism nor Communism can live for long in the mind where the cleansing light of God's word has penetrated. Both must capture and imprison truth, and make it their slave, instead of their being its slave. Both must twist truth, and distort it, to suit their own ends, and, by means both insidious and brazen, both must restrict freedom of judgment, of inquiry, and of will, for otherwise, neither can survive.

Believing these things to be true, it would be a grave sin if I, and my Breth-

ren, did not speak out loudly and plainly to awaken and warn a mankind going merrily to its doom. There are two religious groups on earth claiming the exclusive right to be called the religious body founded by the Messiah of Israel, teaching what He, and His Apostles taught, and practicing what they commanded should be practiced. The one bases its claims entirely upon the fiction of the physical succession of its Bishopric; the other bases its claims entirely upon the teachings of God's eternal Word. I, like everyone else who is a member of it, am a priest of one of those groups; you are a priest of the other.

This is why, as you remarked in your first letter, I am "a man with much more than ordinary interest in the position of the Catholic Church."

I want to thank you for the time and trouble you expended in answering my queries concerning the article which appeared recently in the "Telegraph Register," which article attempted to prove that the oral tradition of the Roman Catholic Church is equal to the Sacred Scriptures as an authority in matters religious. Actually, it seems to me, you do not consider them to be equal, but you consider the traditions of the Church to be superior to the Scriptures, because where ever there is a conflict between what the Scriptures say, and the Tradition, you invariably follow the Tradition rather than the Scriptures. Above both Tradition and the Scriptures is the Pope, whoever he might be at any given moment, whose authority transcends even that of Tradition, just as Tradition transcends that of God's Word, in the Catholic system.

It seems to me, Mr. Graham, that the Scriptures play a very minor role indeed in the Catholic Church. Except as interesting histories that shed some light on the origins of Christianity, I don't see why you even need the Scriptures. They really seem to me to be more of an encumbrance to you, than they are a help. In reading the works of Catholic theologians, and in talking with Catholics, I have made the astonishing discovery that you people are not really united in your interpretation of what the Scriptures say, for I have found wide variations of interpretations. The thing that you are all united upon is that *it doesn't make any difference what the Scriptures say!* This is the real point of unanimity among Catholics, high and low. The question with you is not "What does God's Word say?"; the question is "What does the Pope say? What does the Priest say? What does the Church say?" What the Bible says is purely incidental, and is worthy of only the most indifferent sort of consideration. And, I might add, any similarity between what the Bible says and what the Catholic Church says is purely coincidental.

Nowadays, Catholic theologians don't even make the pretence of faith in the Bible which, in former times, they felt was necessary. For example, in a recent booklet entitled, "The Holy Bible, The Heritage of Catholic Family Life", published

by the Catholic Biblical Association of America, at the Catholic University of America, Washington, D. C., and bearing the Imprimature of Patrick A. O'Boyle, Archbishop of Washington, Sept. 8, 1952, we read on page 11, under the heading, "The Bible And Science", the following:

"Often when a Catholic opens the Bible at the very first page he thinks of the 'conflict' between the Bible and 'Science.' Here is a chapter that presents formidable difficulties. Ever since Galileo it has been the object of learned discussion. Moses describes God creating the universe in six days. But science has proved that our earth broke off from the sun millions of years ago. The gradual cooling and hardening of this earth, the formation of continents and seas, the invasion of the glaciers, from an epic narrative of staggering time-proportions. Only in quite recent times did this earth bring forth the animals and vegetation of today, these having evolved gradually from different forms. Can the six days of which Moses speaks be these long periods described by geologists?"

"Certainly they are not. Moses knew nothing of modern science; his picture of the universe is quite naive, no further advanced, in fact, than that of the people among whom he lived three thousand years ago."

Here, while ostensibly praising the Bible, the idea is implicitly advanced that the Creation account of the first chapter of Genesis is not the revelation of God; is not really a true and accurate narrative of events, but is the naive and erroneous supposition of a primitive man named Moses. Here also is a frank avowal of belief in the Evolutionary Hypothesis.

In the Scriptural account, the earth was in existence before the sun, for the sun was not even created until the fourth epoch (day) of Creation. (Gen. 1:14-19). The *guess* (and it is only a guess) advanced by some scientists is that the sun was in existence before the earth, and the earth broke off from the sun. This guess is by no means a unanimous one among all scientists, there being many who hold quite different views as to how the earth came to be. It certainly is the purest balderdash to say, "But science has *proved* that our earth broke off from the sun millions of years ago." But, Mr. Graham, is it not very interesting that the Catholic Church should choose to accept the guess of men above the emphatic statement of God, in His Word?

Modern Biblical Higher Criticism—that system of infidelity which has captured the scholarship of Protestant Christendom—is simply the application of the Evolutionary Hypothesis to the field of Biblical studies. In accepting the Evolutionary Hypothesis as to the origin of the species, the Catholic Church stands with her daughters, the Protestant Church's, in openly denying the inspiration of the Scriptures—something she has long done in fact and in deed, but only now dares do by word also.

The first portion of my first letter to you was taken up with drawing a parallel between the Pharisees of Jesus' day, and

the Roman Catholic Church today. I quote:

"At the time the Messiah came to Israel, that people was divided, religiously, along precisely the same lines as Christendom is divided today. The largest, best organized, and by far most powerful group among them was the Pharisees—and the one single major factor which set the Pharisees apart from other Jews was their insistence on the validity of the "Torah Shebe 'Al Peh", the Oral Law, the traditions of the Jewish Church, (which, you surely must agree was the only true church on earth at that time). When I say that this was the 'one factor' which set them apart from other Jews, I do not mean that this was the only difference between Pharisaic Judaism and other types of Judaism, but that all other differences sprang from this difference in authority, just as the one single disagreement out of which most other disagreements arise, between Roman Catholicism and the rest of Christendom lies in this very question of the validity of the 'Oral Teaching', the 'Tradition' of the Church."

"Just as the Catholic Church today teaches that the New Testament Scriptures are not alone a sufficient guide for our religious activities, so did the venerable sages of ancient Israel, beginning with the Pharisaic teachers, propound the doctrine that, in addition to what we today call the Old Testament, there was to be observed by the Israelites, a body of Tradition and Oral Laws, received in an unbroken chain from Moses, through Joshua, the Elders, the Prophets, and the men of the Great Synagogue. 'Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the men of the Great Synagogue.' (Aboth 1:1, Babylonian Talmud). The Pharisees taught that there was a continuous and unbroken succession of 'schools', headed by the Elders, Prophets, and Scribes, stretching all the way back to the time of the giving of the Law on Sinai, and that the holy and devout men who constituted these 'schools' handed down this body of tradition and Oral Law, intact from generation to generation."

"A most crucial question therefore, for us, is "When the Messiah came, what was His attitude toward this revered body of Oral and Traditional authority?" He said, of those numerous and pious religionists, the Pharisees, and of their punctilious observances of the Tradition and Oral Law:

"Ye have made void the word of God by your tradition. Ye hypocrites, well did Isaiah prophesy of you saying, This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:6-9.

Jesus rejected the Oral and Traditional authority completely and absolutely, and accepted the Bible completely and absolutely. And not only did the Christ reject the hallowed tradition and oral teaching of the Church of His day, but so also did the

Apostles and early Christians. It is a very important fact, to those who really seek the truth, that in the New Testament, we have hundreds of quotations from and allusions to the Scriptures of the Jewish Church, but we have no quotations from the Oral Law or the Traditions, and no reference to them which is not derogatory in the extreme! I say that it is a very important fact because the same identical pattern of dual authority, and the same precise pious fraud of a constantly developing Oral Law and Tradition, to be set side by side with the Scriptures—this same thing which arose in the Church which God established through Moses, has arisen in the Church which God established through Christ" (End Quotes).

In your letter, you made no real answer to this parallel. You admitted all that I said about the oral tradition of the Pharisees, and the Pharisees themselves, being rejected by the Messiah. You did not attempt to cite a single instance of a quotation from or an allusion to the vast body of tradition so devoutly adhered to by the majority of Jews of Jesus' day (and of our day also, for that matter), by either Jesus, the Apostles, or the writers of the early Church. Nor did you have any comment to make concerning the fact that, although these hallowed traditions were rejected in their entirety by the Lord and His Apostles, the Scriptures were accepted in their entirety. Contrast the Lord's bitter attack on tradition, and the religion based on it, with His continual references to "The Scriptures", and the hundreds of quotations from the Scriptures in the Apostolic writings. While the religious traditions of the Jews were assailed as being inimical to God's plan for man, almost everything that Christ did was done "In order that the Scriptures might be fulfilled."

You did say, "There is a very great difference between the 'tradition' of the Pharisees and ours. The former was human; that of the Church, we believe, is Divine." Other than stating your belief on the subject, which from the nature of things, would be apt to be rather biased, you made no attempt to show what the "very great differences" might be, between the Pharisaic Tradition and the Roman Catholic Tradition. Of course, like yourself the Pharisees believed that his Oral Law was Divine: that it was delivered by God to Moses on Mt. Sinai at the same time as the Written Law—that both were equally of Divine origin and sanction. Therefore, a mere statement that the Tradition observed by the Catholic Church is of Divine origin means nothing. Every religionist, be he Mohammedan, Buddhist, Shintoist, or what, believes his religion to be of Divine origin. You made no effort whatever to prove the Tradition of the Catholic Church to be of Divine origin. You simply stated it, gratuitously. The truth of the matter is that every single doctrine of Roman Catholic Tradition can easily be shown to be of human origin, and, as a matter of fact, most of it has been blandly admitted to be such by informed Catholic historians and scholars.

In verse 8 of Mark the seventh chapter, we read that Jesus said, "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do." Now, there was nothing wrong with the washing of pots and cups, as such, nor with the "many other such like things" that the Pharisees did, and there was nothing about these practices which contradicted the Scriptures. The important point was that Judaism had become corrupted by these innovations, so that the emphasis was upon them, rather than upon the truths taught by God's Word, and that in dwelling upon these traditions of men, they tended to forget the Revelation of God, and, as it were, they "laid aside the commandment of God", in their eagerness to do that which God did not command.

It is the same way in the Catholic Church, which lays great stress upon the observing of Christmas, Easter, Palm Sunday, Ash Wednesday, Lent, Good Friday; upon the rosary, and holy water and relics, and pilgrimages, and abstaining from meat on Friday, and genuflections, and the sign of the cross, etc.—all of which, and many more things of a similar nature, are as foreign to the New Testament Scriptures as the "washing of pots, and cups, and many other such like things" were to the Old Testament Scriptures. The New Covenant knows of no "Holy Days", for to us, every day is to be equally holy. Thus Paul said to the Galatian Church, "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. 4:11) In the same way as the Pharisees, the Church at Galatia was keeping religious observances not commanded by God—as does also the Catholic Church today. Following the divine dictum that worship which is "according to the traditions of men", and not according to the Word of God, is "vain" (Mk. 7:7), and to no avail, what must one conclude concerning the worship of the Catholic Church? And if the Apostle was afraid that his labor at the Galatian Church was "in vain" because they observed "days, months, seasons, and years"—what would he say today of the Catholic Church which most assiduously observes "days, months, seasons, and years"—and that not because God has commanded it, but because the Pagan festivals of the winter and spring solstices, the feast days and fast days of the corrupted worshippers of idols, of the sun god, of heathen deities, have been brought into the Catholic Church, and bound upon the adherents of that religion, most of whom have not the vaguest notion of the true origin of those observances.

In paragraph E of your letter, you said: "There is sufficient evidence to show that what we teach, from tradition, goes back to Apostolic times. Any good Catholic textbook in dogmatic theology will show this." To the statement of mine—"Paul carefully limits the teachings to which the Church at Thessalonica was to adhere, to those given "by word or letter OF OURS." The primary question then, concerning any

religious teaching in the Church must be, did it really originate with the Apostles, or is it something not "of theirs," but which came into being subsequent to them?"—you replied, (Paragraph E) "We grant this."

Since you grant that any religious teaching of the Church must have originated with the Apostles to be valid, let us examine some of the teachings of the Roman Catholic Church, along the line of observing "days, and months, and seasons, and years." Take the Roman Catholic teaching about Christmas, for example. It is universally admitted that the Apostolic Church had no such celebration at all. It was the middle of the fourth century, under Pope Liberious before December 25th came to be recognized as the feast of the Birthday of Christ. December 25th was the "dies natalis solis invicti" of the Persian god, Mithra, and the day formerly consecrated to the worship of the sun, the "sol invictus"—when the victory of light over darkness began to be apparent in the lengthening of the day. The customs connected with the day were taken from the rankest heathenism and idolatry—the Roman Saturnalia, the Teutonic Yule feast, the cult of Froy. The cradle of Christ, for example, the characteristic object of reverence in Catholic churches on Christmas Eve, is borrowed from the cult of Adonis; the cave where the child Adonis was born being adopted for the Catholic religion by the Empress Helena. Please, Mr. Graham, refer me to a good Catholic textbook of dogmatic theology that will show that the above widely known facts are not true, and that this observance of the Church of Rome is not really a pagan observance, disguised, not too cleverly, in "Christian garb."

The only Catholic textbook in dogmatic theology to which you referred me in your letter was Cardinal Newman's "The Development of Christian Doctrine." At your suggestion, I procured this volume and read it carefully. Cardinal Newman's logic is frequently faulty, and his applications of Scripture sometimes betray an abysmal misunderstanding (take for example his statement on page 60 . . . "It seems certain, without trenching on the doctrine of inspiration, that the books of Wisdom and Ecclesiasticus are developments of the writings of the Prophets, expressed or elicited by means of current ideas in the Greek philosophy, and ultimately adopted and ratified by the Apostle in his Epistle to the Hebrews. "This is as fantastic as saying that the American Constitution is an expression of the ideas of the Fascist State. Please, can you tell me what current ideas in the Greek philosophy are expressed by the books of Wisdom and Ecclesiasticus, and are ultimately adopted and ratified by the Apostle in his Epistle to the Hebrews? And especially would I like to know how one can hold such an opinion "without trenching on the doctrine of inspiration." If there is any connection between the ideas expressed in the Book of Hebrews and the ideas of any school of Greek philosophy, at any time, I would like to know what it might be.)

It must be granted, however, that Newman was a scholar in the realm of Church history. It is noteworthy that he did not even pretend to believe that Catholic tradition dates back to the time of the Apostles. On page 349, he says, "We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps and candles; votive offerings on recovery from illness; holy water; asylums, holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, ARE ALL OF PAGAN ORIGIN. . . ." (caps mine). In speaking of the introduction of images into the church, he says (p. 351), "The introduction of Images was still later (than the fifth century), and met with more opposition in the West than in the East." He dates the practice of infant baptism hundreds of years after the times of the Apostles, saying (p. 118-120), "Even in the fourth century St. Gregory Nazienzen, St. Basil, and St. Augustine, having Christian mothers, still were not baptized till they were adults." And further . . . "Neither in Dalmatia nor in Cappadocia, neither in Rome, nor in Africa, was it then imperative on Christian parents, as it is now, to give baptism to their young children." He says further (page 134) . . . "I have said that there was in the first ages no public and ecclesiastical recognition of the place which St. Mary holds in the Economy of Grace; this was reserved for the fifth century, as the definition of our Lord's proper Divinity had been the work of the fourth." The doctrine of the Holy Trinity, he admits, was not acknowledged by the Church until the fourth century, and he states . . . "Even as late as Athanasius, 'My Father is greater than I' was understood to apply to Jesus in His relationship to God, though by later writers it was more commonly understood to apply to His humanity" . . . "in this way, the doctrine of his subordination to the Eternal Father, which formed so prominent a feature of Ante-nicene theology, comparatively fell into the shade." Please note, Mr. Graham, that Cardinal Newman states here that the doctrine of the subordination of Christ to God occupied a prominent place in the theology of the Church during the first 300 years of the Church's existence (for the Council of Nicea was held in 325 A.D.). Yet, any one holding this concept today would be denying the Catholic doctrine of the Trinity, and, to the Church of Rome, would be a heretic. On page 15 of the Introduction, concerning the writings of the "Fathers" of the Church in the Ante-Nicene era (which, let me

remind you again, lasted 300 years . . . longer than the United States of America have had an existence), Cardinal Newman says, of the Trinitarian formula . . . "That the three are One, that they are co-equal, co-eternal, all uncreate, all omnipotent, all incomprehensible, is not stated, AND NEVER COULD BE GATHERED FROM THEM." (i.e., from the ante-Nicene "Fathers").

On page 12 of the Introduction, Newman quotes an Anglican Theologian as follows: "What there is not the shadow of a reason for saying that the Fathers held, what has not the faintest pretensions of being a Catholic truth, is this; that St. Peter or his successors were and are universal Bishops, that they have the whole of Christendom for their one diocese in a way which other Apostles and Bishops had and have not."

Newman then makes the startling admission—"Most true, if, in order that a doctrine be considered Catholic it must be formally stated by the Fathers generally from the very first; but; on the same understanding, the doctrine also of the apostolic succession in the episcopal order has not the faintest pretensions of being a Catholic truth."

Of course, those of us who know that the apostolic succession of the episcopal order is also a fiction are not compelled to swallow one falsehood, so we can keep from disgoring another to which we have committed ourselves.

And so, if we had the time, we might go on and on, showing that, even by the admissions of your own historian, your statement, "There is sufficient evidence to show that what we teach, from tradition goes back to the Apostolic times. Any good Catholic textbook in dogmatic theology will show this" is just not true. And your answer, "We grant this", to my statement "The primary question then, concerning any religious teaching in the Church, must be, did it really originate with the Apostles, or is it something not 'of theirs', but which came into being subsequent to them?", becomes rather fatuous in the face of Newman's frank statements concerning item after item of Catholic dogma that did not originate with the Apostles, but with the devotees of paganism, and still other usages and doctrines which admittedly were innovations made into the Church long centuries after the Apostles.

The Pharisaic religious traditions could be conceived to contradict the Scriptures of the Old Testament Church in only a comparatively few instances, and these contradictions were subtle, and were violations of the spirit rather than the letter of the Law. This we know because we have extant to this very day, in the immense collection of writings called the "Talmud", the precise traditions currently observed in our Lord's own time. Yet the Lord condemned the Pharisees in the most trenchant language that He ever used toward any one (Matt. 23), because, He said, "Ye leave the commandment of God, and hold fast the tradition of men: And

he said unto them, full well do ye reject the commandment of God, that ye may keep your tradition." (Mark 7:8-9), and again, speaking for God, He said, "Howbeit in vain do you worship me, teaching for doctrines the traditions of men."

What will the Lord say, on that Day when He sits in Judgment of all mankind, and metes out eternal reward and punishment to the small and the great, concerning the Catholic Church, which is much more dominated by tradition, and that a far more vicious tradition, than the Pharisaic movement ever thought of being? I say "a far more vicious tradition", because while the traditions of the Pharisees were in contradiction to the Scriptures of the Old Testament Church in only several points, and those very elusive, so that it is easy to understand how, if one had been a Pharisee, he could think that the Scriptures and the Tradition were in harmony, the traditions of the Catholic Church stand in diametrical opposition to both the letter and the spirit of the Scriptures of the New Testament Church, and there is such absolute collision between them on almost every point of doctrine and faith, that it can be said with certainty that no man can truly know the Scriptures, and truly believe them, and be a Roman Catholic. The whole Catholic system is based upon the traditions of men, not upon the Word of God, and "No man can serve two masters."

(Three more instalments of this letter will follow and then it will be put into booklet.)

Reds Ruin Church, Austrians Report

LINZ, Austria, Aug. 16 (AP)—Police reported today Russian soldiers partly wrecked a small church near Urfahr in the Soviet zone yesterday.

The soldiers broke windows, upset statues and defaced the interior. They were arrested by Soviet military police, Austrian authorities said.

Comment

In Italy, the Police, performing official duties, tear down a sign which announces the place where a few free Christians assemble for worship in the name of Christ and therefore meet with Christ (Matt. 18:20); in Austria the Police arrest soldiers for defacing statues and throwing idols! In the one place the government is interfering with the freedom of religion and in the other place the government is protecting the freedom of religion even when that religion is idolatry! In this instance the country that interferes with freedom is Catholic, and the country that protects freedom is Communist. Now if we had to choose between the two, which way would we go!

Poles to Hear Archbishop

Archbishop Joseph Gawlina, Chief Chaplain of the Polish Free Army in Exile and Protector of Polish Refugees, will be a guest in Detroit in October.

Benjamin C. Stanczyk, president of

Central Citizens Committee, a council of all Detroit's Polish-American organizations, said the archbishop will be the principal speaker at a dinner at St. Florian's Parish Hall, Hamtramck, Oct. 11.

On Sunday, Oct. 16, Archbishop Gawlina will lead the annual Pulaski Day parade in Hamtramck.

The Poor Poles! The combined forces of Hitler and Stalin invaded their country and murdered their people. Britain and France went to war to protect Poland! But when the bloody business was over, only one partner in the original crime was defeated. We had bedded-up with the other marauders and murderers—and we—the Allies—gave Poland up to Communists. We are not surprised that there is a "Free Army in Exile," but just see who is the "Chief Chaplain" and the High Priest of the Poor Displaced Poles! We give our readers three chances to guess who would be in power in Poland if the Communists were not there!

Charges Campaign For State Schools

ST. PAUL, Aug. 27 (AP)—Powerful pressure groups in the United States are waging a campaign to drive private schools out of existence and to force all children into state-controlled schools, Cardinal McIntyre, archbishop of Los Angeles, said here today. In his address prepared for the twentieth annual convention of the International Federation of Catholic Women he said:

"This constitutes a machination which is opposed to American freedom."

The Cardinal Is Excited!

Who wants to drive private schools out of existence? They are endorsed and encouraged by our whole State educational system. Can the Cardinal say that much for the attitude of Rome toward public schools?

Why did the Cardinal not name those "pressure groups?"

What "pressure group" is there in the U. S. A. except the Roman Church?

Virgin Mary's Image Is Crowned by Pope

VATICAN CITY, Nov. 1 (AP)—In the supreme ceremony of the Roman Catholic Church's Marian Year, Pope Pius XII crowned an ancient image of the Virgin Mary today and proclaimed her Queen of Heaven and Earth.

In an address from the altar of St. Peter's Basilica, the 78-year-old Pontiff called on the Virgin's "unending goodness" to "obtain for men who are solicitous of their responsibilities the grace to overcome despondency and indolence."

The Pope warned that "at this hour no one may allow himself a moment's rest, when, in so many countries, just freedom is oppressed, truth obscured by the machinations of lying propaganda, and the forces of evil, as it were, seems to be unleashed upon the earth."

The Pontiff expressed "firm confidence" that through the Virgin "mankind will little by little progress along this way of salvation and she will guide the rulers of nations and the hearts of their peoples toward concord and charity."

"From the unending goodness of the Most Blessed Virgin whom we invoke today as the Royal Mother of Our Lord," he continued, "We also expect other benefits not less precious. Not only must she annihilate the dark plans and wicked works of those who are enemies of a united and Christian mankind, but she has also to communicate to modern men something of her own spirit."

Thousands of pilgrims gathered from many parts of the world cheered the head of the Church as he was carried on his portable throne through St. Peter's Square to the Basilica for the solemn ceremony and then back to the Vatican.

The Pope had returned from his Castel Gandolfo summer home for the rites. Though the hour-long ceremony appeared to tire him, he showed little sign of his long illness of last winter from which he said recently he had not yet fully recovered.

More than a score of cardinals, including New York's Francis Cardinal Spellman, 300 bishops and thousands of members of religious orders and pilgrims thronged the Basilica and the square for the event.

At its climax the Pope proclaimed the Virgin's queenship and then placed golden diadems on the brows of Mary and the Christ Child she held in her arms.

The five-foot-high painting which he crowned is known as the "Salus Populi Romani," (Salvation of the Roman people) and is said to be the work of St. Luke. It was brought slowly through packed streets yesterday to St. Peter's from the Basilica of St. Mary Major, the world's oldest shrine to the Virgin.

The colorful ceremony was the highlight of the Marian Year, proclaimed by the Pontiff to honor the Virgin Mary upon the centenary of the dogma that proclaimed her immaculate conception. This is the Catholic belief that she alone of all mankind was born without the stain of the original sin of Adam and Eve.

Today also was the fourth anniversary of the assumption dogma, proclaimed by the Pontiff and establishing as Catholic belief that Mary was taken into Heaven both in body and soul.

Already proclaimed with an encyclical made public on October 23, today's ceremony formally attested to the new liturgical feast day of Mary's regality. It will be observed annually on May 31, a day upon which Catholics' consecration of the human race to the immaculate heart of Mary is to be renewed everywhere.

Text of Prayer Composed By Pope to the Virgin Mary

VATICAN CITY, Nov. 1 (AP). A prayer to the Virgin Mary composed by Pope Pius XII and recited by him for the first time 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 has 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 over 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 wills, 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 and on the 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 arise 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 fulness 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.

—The Washington Post and Times Herald Tuesday, November 2, 1954.

Comment

The Marian Year closed Dec. 1, 1954 and here we are publishing news reports that were released a year ago! The explanation is simple if it is not apparent to all. We intend to make the files of the

VOICE OF FREEDOM a source supply. Twenty years from now there will be a generation of men and women living who will not remember the events of 1954, and the Catholics will deny to the bitter end that they worship Mary or that any Pope ever crowned her statue with pomp and ceremony and circumstance—that millions of Catholic bowed before Mary's image and that the Pope himself composed and recited publicly a pompous prayer addressed to Mary. There is not one word addressed to God or Christ or the Holy Spirit in the recital. It is true the Pope refers to or speaks about the Holy Three in speaking to Mary and extolling her "dazzling beauty" and in crowning her Queen of Heaven and Earth and in calling upon her to REIGN, REIGN!

Many readers even of this issue of our paper when it is first off the press will learn for the first time that Luke, the "Beloved Physician" was also a painter and that he painted a picture of Mary five feet high!! How could we continue to let them live in such ignorance?

Three quarters of a century ago Philip Schaff said that the difference between Catholicism and Protestantism is, this—Protestantism represents *Christianity* Catholicism represents *Mariolatry*

"Out of the Same Mouth . . . Blessing and Cursing"

LUTHER W. MARTIN

St. James, Missouri

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth, out of the same hole, sweet and bitter water? Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet." (James 3:10-12.)

We quote the above scripture to illustrate the predicament of the Roman Catholic Church in these United States. If her utterances that become known to the public, are to agree with her teachings in other lands and in the past, then they are in discord with the American concept of the "four freedoms". Thus, if she harmonizes her current utterances in order that they may compare favorably with the principles of our Democratic Government, she finds herself playing the part of "blowing both cold and hot" simultaneously.

"Public Schools . . . A Mortal Sin"

Recently in this publication, we wrote an article with the above quotation as its title. In that treatise, we quoted from a Roman Catholic paper, *The Liguorian*, "published with ecclesiastical approval" at Liguori, Missouri. In that publication, the following statement was made:

"Refusing to send a child to a Catholic school, when there is no good reason for not doing so, and no permission of their pastor for not doing so . . . is a clear-cut mortal sin."

" . . . If, without consulting their pastor, and for subjective reasons of their own, they (Catholic parents, L. W. M.) send their child to a public school, they are

guilty of a mortal sin, and ordinarily cannot be absolved in confession until they have placed their child in the Catholic school. . . ."

In this quotation, it is plainly and clearly stipulated that it is a mortal sin (a sin which deprives one of life) for Catholic parents to send their children to the public schools . . . UNLESS they obtain permission from their pastor or bishop to do so.

"The Catholic Viewpoint On Our Public Schools"

In the issue of September 2, 1955, the *St. Louis Register*, the Official Newspaper of the Archdiocese of St. Louis, published the following statements, under the above headline:

"The position of Catholics toward the public schools was clarified by the National Catholic Educational Association in a statement containing the following five principles:

"Catholics believe in the public schools.

"Catholics believe that as citizens, like all other citizens, they have an obligation to pay taxes for the adequate support of the public schools in their community.

"Catholics have not interfered, and will not interfere, with the justifiable expansion of the public schools system.

"Catholics have a civic duty to take an active interest in the welfare of the public schools. (More than 5,000,000 Catholic children—more than 60 per cent of the total—attend public schools.)

"Catholics have great admiration for the rank and file of public school teachers, who in a spirit of self-sacrifice and dedication to American ideas have stuck to their posts despite the relatively low salaries paid to them in many localities."

Now, let us compare the sentiments of these two different Catholic publications.

(1) "Catholics believe in the public schools" . . . but "It's a MORTAL SIN" to send your children to them, without the priest's or bishop's permission.

(2) "Catholics . . . won't interfere with the JUSTIFIABLE expansion of a school system" . . . but it's SINFUL for their children to attend them, without special permission.

(3) "Catholics have great admiration for the rank and file of public school teachers . . .", yet IT'S A MORTAL SIN for children of Catholic parents to be taught by these same public school teachers (without special priestly permission) . . . even though Catholics CLAIM to "admire" the public school instructors.

WHICH ARE WE TO BELIEVE? It cannot be accepted without clarification!

A Catholic Mother Writes About Catholic Education

In the "Letters to the Editor" column of the Sept. 2, 1955, *St. Louis Register*, a Catholic mother writes concerning some of the practices of the Roman Catholic schools:

" . . . I noticed in Mr. Kane's letter that he stated he had never heard a sermon in any Catholic Church, the object of which was to stir up bad feelings on the part of Catholics toward Protestants.

"This may be true, but I dare say Mr. Kane has not been in all Catholic churches and does not know all priests.

"I would like to ask Mr. Kane if he read Father Strode's article, 'How to Ruin the Faith of Young People,' and his ridiculous word picture of the Catholic students in secular universities.

"It seems to me Father Strode's article was a direct aim at causing bad feelings between Catholics and Protestants. It could serve no other purpose unless he thought perhaps it might help to keep the Catholic student and his money closer to his Church. To say the least, it was definitely against our teachings to love all mankind.

"Fortunately, there ARE good Catholics who do not believe such drivel and refuse to be taken in by it. We are not uneducated people living in the dark ages, and we have the intelligence to see good and bad in all people, regardless of what their religious background might be.

"In closing I might add that all Catholic schools are not perfect either. My little girl had it drummed into her head that she would be punished if she did not learn her catechism, and she would go to hell if she did not attend church regularly, till she became so nervous and frightened that we had to send her to a public school.

"I try to keep an open mind about religion and I do not think it's fair or Christian to scare the wits out of little children or to brainwash Protestants to get them into our churches. . . ."

This Catholic woman had the courage to sign her name to her letter, and it was published in the St. Louis Register. Her willingness to be frank and open in her criticism of the Catholic school of her daughter's experience, is quite admirable and refreshing in this day of usual Catholic censorship.

Catholic Code of Canon Law on Catholic Education

"Catholic children should not frequent non-Catholic, neutral or mixed schools. It is for the local Ordinary to decide, according to the instructions of the Apostolic See (Pope of Rome, L.W.M.), in what circumstances and with what precautions, attendance at such schools may be tolerated without danger of perversion to the pupils." (Canon Law 1374.)

There we have it! The official teaching of the Roman Church to the effect that "Catholic children should not frequent" PUBLIC SCHOOLS. Public schools are non-Catholic, neutral as regards religious teaching, and are "mixed," i.e., persons of ANY religious persuasion are welcome to attend. Further, according to the statement of Canon Law, the Pope of Rome has provided instructions for the local parish priest as to what circumstances or conditions might result in special permission being given for the Canon Law to be exempted.

A Summation

It seems that this "fountain" sends forth several "flavors" at the same time.

The *Ligourian*, an approved Catholic

publication, says it's a "mortal sin" for Catholic parents to send their children to a public school without special permission.

The St. Louis Register, also an Official Catholic paper, says, "Catholics believe in public schools." And, that "Catholics admire the rank and file of public school teachers. . . ."

The Code of Canon Law, says . . . "Catholic children should not frequent non-Catholic, neutral or mixed schools. . . ."

It appears that Catholic parents . . . Catholic "lay people" as their "clergy" would term them . . . might like to cooperate with the public schools of our nation. But, as sure as they do, it's a sin unto death, without their "clergy's" permission.

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

Is There Anything Good About the Catholic Church?

JOHN J. PIERCE

We often hear that the Catholic Church does many good deeds. One person said, "We know they are doing a lot for humanity." Concerning this statement we might ask, what is the motive for all these so-called good deeds? Most everyone has heard the saying, "Come into my parlor, said the spider to the fly," Now, what did the spider have in mind when she invited the fly into her parlor? Certainly, nothing good for the fly.

It is reported that Jesse James was hiding from the law in a widow's home when the sheriff came and told her that he would foreclose the mortgage on her property the next day if she did not have the payment in full for the balance due on her home. When the sheriff left Jesse gave the widow the money with which to pay off the mortgage, which money he had obtained from robbing a bank, and to the great surprise of the sheriff and his party the next day the widow paid off the mortgage and burned it before their eyes. However, on their way back to town with the money they were held up and robbed by Jesse James. This question: What score would you give Jesse James for the deed he did for the widow?

Once more, please: In a story (script) written for an outlaw moving picture play the writer made a place for a character who was above suspicion by everybody to be the man with the brains behind the whole plot. When an innocent man was murdered by one of the gang the man with the brains who was behind the murder plot stepped forward and gave a large sum of money for the widow of the murdered man. What credit would you give him for this deed of charity?

Yes, you guessed it. The point I am driving at is the fact that, while the Catholic Church may be, and in fact is, doing many things which within themselves could be classed as good deeds, but when we look behind the scenes we too often see a spider, a Jesse James, or a man with the brains to help in carrying out the plot. But just here we remember what Moses told the

children of Israel in Num. 32: 23, wherein he said: ". . . Be sure your sin will find you out." And also what the apostle Paul said in Gal. 6: 7. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

Let us now turn the searchlight of truth on the Catholic Church and see what we find out and then draw our conclusion and answer the question at the head of this article. And first we will consider her as a religious organization since she claims to be the one and only true Church of Christ, which, if true, would mean that she alone has the one and only plan of salvation, and outside of this organization there could be no forgiveness of sin, for Christ established only one church, and through this church which he established can people have any hope of eternal salvation.

All Bible students know that the Roman Catholic Church does not even resemble the church spoken of in the New Testament. There is no mention made of a Pope, Cardinal, Archbishop, nor a Catholic Priest. Nothing said about Catholic mass, auricular confession, praying to the Virgin Mary, holy water, nor anything else peculiar to the Catholic Church. Besides all this, Catholics admit that people can be saved outside the Catholic Church, and refer to Catholics and "other Christians." While this is not the actual inside teaching of the Church of Rome it is admitted outwardly and "Father" Feeney of Boston, Massachusetts, was excommunicated for teaching that there was no salvation outside of the Catholic Church. So, anyway you take it they are all mixed up on this point and many others, and it all adds up to the fact that insofar as salvation is concerned she is not any good and we give her a zero on the religious question.

Next we will consider the Catholic Church from the standpoint of morals. Is the world any better morally by reason of the Catholic Church, or does the teaching and practice of this hierarchy place people on a lower level from that pertaining to good moral principles? When this question is correctly answered we can make a proper evaluation of the Church of Rome, and perhaps the best place to find out the answer is to take note of what has been going on right over in Italy wherein is located the headquarters of the Catholic Church, and wherein dwells the head of this organization, the Pope of Rome.

The history of the Popes show that some of them have been the most wicked and sinful men to disgrace the face of the footstool of God. Many of them have had concubines and have been the fathers of illegitimate children, while others have been drunkards, gamblers and such like. Then do you wonder that the Catholic Church is on record of approving almost every known gambling device and stamps her approval on the evils of drinking intoxicating beverages? It comes right down from the Vatican through the upper circles where the high officials drink, gamble, revel and live in the corruption of im-

morality. Sounding out a few moral principles from the Church of Rome here and there cannot cover up her ungodly deeds which are being committed by her officials and other members of this Church without any action whatever being taken against them. Yes, it is a case where those who live in glass houses cannot throw stones.

In addition to what has been said above we might make mention of the fact that the Catholic Church is not only guilty of sins involving crimes pertaining to what we often refer to as immorality, meaning sexual crimes, but she is guilty of planning and carrying out some of the most underhanded and unlawful crimes ever committed. Now why do I say this, and can it be proved to be true? The very reason I say it is because it can be proved beyond a reasonable doubt to honest, earnest, and sincere minds. And let not Catholics tell you different. They know it to be true but are bound by iron bands to conceal such secrets to the point of death. Priests cannot, or at least they will not, reveal anything told them in the confession booth even though it be a confession of another Priest that he killed your father or mother, or that he seduced your daughter or sister. But, now get this, he will say, "I absolve you from all sin." So, you see how easy it is for Catholics to commit any sin under heaven, go to a Priest and hand out the money and hear the soothing words, "I absolve you from all sins."

Furthermore, when it is considered to be for the interest of the Church of Rome they will silence anyone whom they think might reveal things which would be embarrassing to the "Holy Catholic Church." No better example of this can be found than the case of a certain Wilma Montesi, an attractive young lady of Rome, who was found dead on the beach of a seaside resort a few miles from the Vatican. Her death was claimed to have been an accident until one Silvano Muto, an editor of a magazine published in Rome, brought to light that Montesi was murdered to keep her from telling about certain ones who had engaged in immoral acts with her, and note the following headlines of an article that appeared in one of the large daily papers of our Nation's Capital under dateline March 3, 1954: "Montesi Death Mystery Rocks Cabinet Circles in Rome, Touches Capital's Top Social Level and Even Vatican." Here is one sentence of the first paragraph of the article which appeared under the above headline: "The reverberations have reached the crustiest levels of Roman society and penetrated the sacrosanct precincts of the Vatican itself." One question: Was there any public action by the Vatican on this shameful and disgraceful case? Certainly not. It involved the Vatican, and remember the Pope lives in the Vatican himself. This was an attempted cover-up by putting this girl, Montesi, to death and making it appear like an accident. Is this morality? Not in my book.

We will now take a case a little nearer home. This time it is the case of Emilie

Dionne, one of the Canadian Catholic quintuplets, whose mysterious death in August, 1954, set off "reverberations" both in Canada and the United States, and perhaps other countries. Although it was ruled by certain "medico legal experts" that Emilie "died from complications of a series of epileptic seizures," there were certain aspects of the case which cause open-minded people to believe that even though this may have been the immediate cause of her death the epileptic seizures were caused by cruel treatment which was administered to her by direction of Catholic authorities for the express purpose of causing her death for fear she would reveal the secrets about the convent life of her sister Marie, who had been in a Convent and "who quit Convent life last month (July, 1954) because of her weak physical condition and homesickness for her sisters and family." Let us take a look at this case and see what are the facts surrounding this strange event that happened to this young girl.

These Dionne quintuplets, five girls, were born to a Catholic family in Canada in the year, 1934. Much publicity was given the event then and the Catholic Church has been successful in keeping up this publicity through the years for propaganda or advertising purposes. It should also be mentioned that there was a million dollar estate for or behind these girls, and everyone knows that the Catholic Church is always looking for money, one way or another, and it makes little difference how they get it. Also, much pressure was used by the Hierarchy to get these girls in a convent, and finally one of them, Marie, was placed in a convent but later became disgusted with such life and left.

When she went to the convent big headlines appeared in most all the newspapers and the Catholic Church scored a point, or at least thought she did, but the whole thing backfired when the girl left the convent, and the papers published that, too, but as we would expect, the Church of Rome came up with a ready answer as to the reason the girl left the convent institution, behind the walls of which anything could have happened, and is continually happening in such institutions of slavery and immorality as evidenced by the testimony of those who have been there and escaped. Any doubt? Read some of the books written by those who have been in convents and rebelled against such life of wickedness and sin of prostitution. The reason given for the Dionne girl leaving was homesickness. No one doubts but what she was sick all right, and desperately sick of such life as she was forced to live behind locked doors of this prison.

Emilie was on her way to see Marie, who had been home and was now back in Quebec City, and Emilie was traveling alone, but for some reason it appears she was taken into custody by the Police of Montreal City and was placed in a Catholic Institution where she met her strange and mysterious death. Apparently the Catholic Church tried through several means to

prevent an autopsy being performed. One account says: "It was learned, meanwhile, that someone who identified himself as a judge telephoned Coroner Taillon from Corbell, Ontario, several times last night attempting to have the autopsy called off. Dr. Taillon said he was in no position to do that because he was not satisfied at the time about the cause of death."

Again we have the following: "The mystery of Emilie's death at a time when no one outside the immediate family even knew she was ill heightened following another disclosure that it was nearly five hours from the time she died to the time the Coroner was called. . . . It was also learned that she died alone with her face buried in a pillow, apparently after fighting for breath. Nuns at the home refused to comment when a reporter sought to find out why no doctor was called. Orders went through the convent that no information was to be given out." Could it be that this girl was smothered to death by someone who had been ordered to carry out the plot, and that it was thought an autopsy, in case one was made, might not reveal the cause of death if she were smothered? It could well be.

In December after Emilie's death in August (1954) a reporter for one of the Washington papers interviewed the father of the Dionne quintuplets and as a lead to his article the publisher had this to say: "ONE OF THE BIG news stories of 1954 broke last August 6, when a 20-year-old died in a convent near Ste. Agathe, Quebec. The girl's name was Emilie Dionne. Just hearing it reminded millions of the 1930's, when every activity of Emilie and her four sisters was front page news.

"Emilie's sudden death under rather mysterious circumstances—no doctor was present, but it was reported she suffered epileptic seizures—tore a hole in the veil of secrecy that has surrounded the quintuplets for a decade."

Here are some quotations from the article: "The girls' father ducked and dodged direct questions about their private life. For example, he simply brushed aside any discussion of the mystery surrounding Emilie's death. . . . The quints have been trained to avoid reporters. . . . Marie entered a Quebec City convent with the intention of becoming a cloistered Nun Eight months later she left the convent for her Callender home, 'confused and homesick,' . . . I left Callender, and Olivie Dionne (father of the girls) with some of my questions still unanswered."

Now, let me ask this question: If this girl, Emilie Dionne, whose death we have been talking about, had been a Communist and had been in a Communist institution under similar circumstances which surrounded this Dionne case, what do you think would have been the reaction of the newspapers, radio and television commentators to such an incident? And what would the Catholic newspapers have said regarding the matter? There have been cases involving Communists who met their death in some unknown way, about which

there was not nearly so much evidence to prove death was a result of murder, which was flashed all over the country in big headlines as being the Kremlin's way of disposing of those who might be weakening and would give away secrets, or those whose services were no longer needed for Communistic purposes. Why, then, should the Dionne case not receive the same news flashes? The only reason is, or was, the Catholic Church is a strong and powerful organization here in our own country and operates in the name of religion, even though she works by the same methods as those attributed to Russia. The veil of secrecy pertaining to the strange and mysterious death of Emilie Dionne was lifted enough that any fair and open-minded person could read between the lines and virtually know that she was murdered for fear she would tell the secrets of the inner corruption of the Catholic convent in which her sister, Marie, had spent eight months.

The above case has been examined quite at length in order to show that such things do actually happen in the Catholic Church. To be sure they are not all as plain as the Dionne case, but nevertheless, they are continually happening. Just as Emmett McLoughlin, ex-Catholic Priest, said, "Roman Catholicism will stoop to the lowest depths to crush its opposition."

The very fact that the Catholic Church sponsors gambling devices and approves of drinking intoxicating beverages is indicative of a low moral standard. Wherever the Catholic Church is the strongest we find the most immoral corruption. This goes for foreign countries and also for large Catholic populated areas in the United States.

A few years ago the Police Commissioner of the District of Columbia was so crooked he was forced to retire. There was strong sentiment for him to be dismissed from office without any retirement pay, but of course being a Catholic there was strong political influence for him and he was finally permitted to retire on disability. When he was caught red-handed he suddenly became very ill, of course. In New York the Mayor William O'Dwyer, by name, who was a Catholic, was found so corrupt in his official actions by a Senate Investigating Committee that he was forced to resign, and in order to get him out of the country he was appointed Ambassador to Mexico, which is a strong Catholic country and opened the door for one of their kind. No public action taken by the Catholic Church in either of these cases. Guess they both had plenty of money, and, that talks in the Catholic Church. But what would Rome have said if these two men had been members of some Communist organization? Stand from under, what curses would have been pronounced upon them by every Catholic prelate in the country, saying, "we told you so."

In early 1953 there was a famous murder trial in Baltimore, Maryland, of a man who was charged with the murder of his wife. The motive presented by the State was that the man who was being tried was in

love with a young Catholic lady and since he knew she could not marry him if he were divorced he killed his wife and tried to make it appear as an accident. It was called "the almost perfect crime." However, in the course of the trial it was admitted by both the defendant and the Catholic lady that they had lived together as man and wife in hotels at various places in the country. And while she claimed she did not know he was married, she definitely knew they were living together out of wedlock and thereby living in adultery. The man was convicted and executed for murder by the State of Maryland. Not one word was heard from the Catholic Church about this lady who had been living in adultery. But what would have happened if she had married a legally divorced man? This would have placed the Catholic Church in the limelight and she could never pay the Priest enough money to have him "absolve" her from all this terrible sin. In the Catholic Church one can cheat, defraud, commit adultery and all other such crimes against respectable society, but it is a terrible sin to marry without a Catholic ceremony. Enough said on the moral question. We give her a zero minus in that connection, which completely disqualifies her for educational purposes, so it is not necessary to go into that at length, however, it may be said that if Rome had her way there would be ignorance and superstition in every nation under the sun, for therein Catholicism takes root and grows. We shall now consider the ecclesiastical organization from the standpoint of politics.

There are few, if any, countries in the world but what feel the pressure from the Roman Catholic Church on political matters. She claims the right to rule the home, the church, the school and the state, and wherever she is not in complete control in all these things she causes trouble to the extent of her power. And it may be said that where she is in complete control there is no freedom for the people in general in their homes, in religion, in the schools nor in the state. Roman Catholicism is a totalitarian system and works in the same manner as Communism. In fact Russia learned much of what she knows about dictatorial power from the Catholic Church. With this in mind it can easily be understood why Rome and Russia are such enemies. They are jealous of one another. Right now it seems that Russia has the upper hand of Rome and is walking away with the power which Rome has enjoyed in former days. And it also appears that Russia is showing signs of doing better, a thing which Rome has never done. The Church of Rome gets worse instead of better.

Where the Catholic Church is not strong enough to force the state to submit to her dictation she goes about in various ways to carry out her rule of intolerance, such as spreading propaganda when necessary to defeat some person who is running for office, or lobbying in Congress to defeat some bill which she does not like. Of course, she has representatives on both

sides of every major question or issue in order to make it appear that these people are working of their own free will, but this is not the case, there is pressure from the top and the lobbyists know where to strike and they strike hard. One writer recently said: "The first session of the 84th Congress was the target of probably the greatest army of lobbyists in history." (That is the session which just closed—August, 1955.)

Oftentimes the Catholic Church will try to make it appear that she is opposed to some legislation when, as a matter of fact, she is working under cover with all of her strength and power to force the bill through Congress. And the reverse is also true. She will often pretend to be in favor of some legislation when actually she is trying to keep it from becoming law. With few exceptions, we can be definitely certain that the Catholic Church is working exclusively for Rome, in whatever country she may be operating.

During the Army-McCarthy affair, McCarthy said under oath that Communists took orders from Moscow, and he could have stated with all truth that Catholics take orders from Rome, and this includes Joseph R. McCarthy, and every other Catholic in Congress or anywhere else in this country or any other country, otherwise they are not Catholics in the true sense of the word. With Catholics it is Rome first, last, and always, regardless of the consequences. It is true that, when the Catholic Church is greatly in the minority she can, and does appear to be very meek and law abiding, but that is purely deception and that meekness and humility only last until she gets a little power and thinks she can rule and then it is rule, wreck or ruin with the Roman Hierarchy. Take a look at Argentina and other South American Countries, where there is trouble right and left, up one side and down the other, when anything is said or done in Government circles which does not favor Catholicism. It is taken for granted that most of those who will read this article have been reading about the Argentina affair between the Peron Government and the Catholic Church. If so, you know that Catholics are fighting the Government because some of the special favors are being taken away from them in that Country by Peron and those who stand with him in Government circles.

The present Constitution of Argentina requires that the President of that Country be a Catholic. Question: If the Catholic Church has the power, would our Constitution here in the United States be changed to require the President of our country to be a Roman Catholic? Yes, is the answer to that question. It can be said without fear of successful contradiction that the ones who have caused this present Administration the most serious trouble have been members of the Catholic Church. Did you ever hear of Joseph R. McCarthy, the Senator from Wisconsin. Well, the Catholic Church worked by and through him to bring upon this nation a disgrace that it

will take ages to live down. McCarthy is a Catholic, and I understand he is also a member of the Knights of Columbus. The three who stand out as trouble makers in this Administration are: Durkin, Manion and McCarthy, and they are all Catholics. There are other lesser lights but these head the list. I am happy to say that Durkin and Manion are no longer in the Government service, and McCarthy no longer has any influence, having been censured by the United States Senate, and exposed a thousand times over through the daily newspapers.

The Catholic Church is an enemy to law and order and is trying her dead level best to block every move for peace that is being considered by this country. She seems to "thrive" in time of war for the reason that she is relieved to some extent of pressure from being exposed, and thus she is opposed to making peace with Russia. Then another reason she is opposing the policy of this Administration is because there are so few Catholics in high Government circles. Only one Cabinet member is a Catholic, and he has little to do with foreign policy. But the freedom loving people of our Nation should be exceedingly happy that this Administration is not controlled by the Catholic Church to the extent that the two former Administrations were controlled by that powerful political organization. Facts are sometime hard to face, but they stand out like a beacon light in the night. Count and see how many National Democratic Chairmen have been Catholics, including the present one, his predecessor, and on back for years gone by. Also, think who sent a "personal representative" to the Vatican. And who was it that nominated Mark L. Clark to be Ambassador to the Vatican State? Thanks to the citizens throughout the country, including many strong and powerful organizations, for rising to meet the issue square in the face to the extent that the nomination was withdrawn from the United States Senate. Thanks again to the voters of the Nation for causing a change to be made in Administrations when election day came around, for since then we have not heard much about a representative to the Vatican.

Let the Pope of Rome, who claims to be such a pious and peace loving person, come out and state publicly the stand of the Catholic Church on the recent Peace Conference which was held in Geneva, Switzerland by the heads of the four big Nations. In case he does not make such a statement I will make it for him by saying the whole Roman Hierarchy is opposed to the idea of peace for reasons which have already been stated, but there is an additional reason in this particular case, and that is, the delegations were not highlighted by members of the Roman Catholic Church, and I presume there was a good reason for Catholics not being selected to represent the United States at this outstanding and history making conference. Let us thank God that somebody is awake in this, our beloved country, and has the courage to stand by his convictions.

As I write this article there is before me a letter purported to have been written by the Pope of Rome to Satan. It is addressed, "To His Satanic Majesty, The Devil Himself." The first paragraph of this letter reads as follows:

"If you have any new schemes by which we can deceive the people please send them to us at once. People are continually finding out the truth about the ones we have been using so long, and we are losing ground fast."

The letter goes on to state what has been happening to the Catholic Church during the past few years and states that the Pope has "had inclinations to renounce Catholicism and everything it stands for, and join the mighty forces of truth and righteousness before we are completely exposed and our foundation shaken and the walls fall down and people see plainly what has been going on all these years we have been operating through deception, ignorance, superstition and fear." But he also takes account of the exalted position he holds in Satan's organization, the Roman Catholic Church, and ends by saying, "When I consider all this earthly glory and honor that you have permitted me to have I must still say that I am,

Your Obedient Servant,
The Pope of Rome."

Thus we have found that there is nothing good about the Catholic Church religiously, morally, educationally, nor politically. Our question, which forms the heading for this article is answered in the negative.

Next article will be "Is The Catholic Church Losing Her Power."

3404 Bunker Hill Road
Mount Rainier, Maryland
September 20, 1955

Mr. G. C. Brewer
Post Office Box 5153
Memphis 12, Tennessee
Dear Brother Brewer:

It has been a little over a year since I sat in your office there in Memphis and talked to you about certain articles I had in mind to write for the VOICE OF FREEDOM. And I suppose that you are beginning to think that I have entirely forgotten the promise, but, on the contrary, I have had it constantly in mind.

Since I returned from down there, however, I have been exceptionally busy in writing articles for the Washington papers, and they have been quite liberal in publishing these articles, some of which were somewhat to the point and rather strong for large daily papers to publish. A few of a large number of these articles are enclosed herewith, and you will note in these articles that I have praised Eisenhower. The reason for this praise was because I have been watching the affairs of this Administration and I firmly believe that Mr. Eisenhower is on the right track. He has appointed very few Catholics to high Government positions, and so far as I can ascertain there was not a Catholic in the American delegation to the recent and much talked about peace conference

at Geneva. This is a contrast to what I believe it would have been if the country had a Democratic President, as much as I regret to admit it since the Democratic Party has been so long a southern party, but we must face the solid facts, the Democratic Party is now largely controlled by Catholics, one of them being National Democratic Chairman, and so was his predecessor, and back they go for many years.

But now, here comes one of the articles for the VOICE OF FREEDOM, which is under the heading IS THERE ANYTHING GOOD ABOUT THE CATHOLIC CHURCH? And I have another one ready for the typist which will follow within a few days, I hope, and it will be under the caption IS THE CATHOLIC CHURCH LOSING HER POWER? And I might also say that I have still others for the reasonably near future, but do not permit me to take too much space in your paper.

Let me remind you again that many of us really appreciate the fine work you are doing in editing the VOICE OF FREEDOM. The twenty-five extra copies that I receive each month are distributed to interested persons and they enjoy reading the articles contained therein. Keep up the good work, and may the Lord bless you in so doing.

Your Brother in Christ,
John J. Pierce

What Great Men Have Said of Rome

In this chapter we present to our readers pungent extracts on the subject of Romanism from the writings and speeches of some of the world's greatest statesmen, generals, authors, reformers, theologians, etc. *Read and reflect.*

The Next Conflict.—If the liberties of the American people are ever destroyed, it will be by the power of Roman clergy. —*Marquis de La Fayette.*

The Jesuits.—The Jesuits constitute one of the wisest, shrewdest, and most dangerous organized bodies of men to be found in this world.—*Prof. L. T. Townsend.*

The Third Conflict.—This country had its first conflict for its independent existence; its second for its unbroken unity; the third will be for its institutions.—*Dr. Philp Schaff.*

No Communion With Heretics.—No Roman Catholic does, or can, give security for his allegiance of peaceful behavior. His argument is based on the maxim of the Romish Church, that "no faith is to be kept with heretics."—*John Wesley.*

The Papacy.—Under Antonelli's guidance it is like the subterranean sewers of large cities: it carries all the filth. When it is stopped and filtered, it spreads infection and death.—*Gattina.*

Popery a Political Power.—Popery is a political system, despotic in its organization, anti-democratic and anti-republican, and cannot, therefore, exist with American republicanism.—*Prof. Morse.*

Popery an Ecclesiastical and Political Power.—Popery is a double thing to deal with, and claims a two-fold power, ecclesi-

astical and political; both usurped, and the one supporting the other.—*John Milton.*

Polity of Rome.—The polity of the Church of Rome is the very masterpiece of human wisdom . . . Among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place.—*Macaulay.*

Spanish Catholics in Colorado.—We have mediaeval Spanish Catholicism voting in Colorado. If the spirit of the Lord descends with tongues of fire on a Christian College in the New West, it is likely that one of the tongues will be Spanish.—*E. P. Tenney*, President Colorado College.

Never Surrender the Public Schools.—The surrendering of our free school system, the dividing of the public funds, the recognition of sects in the administration of the Government, would be the death-blow of the republic, would mark the failure of the American experiment.—*Gail Hamilton*, in *North American Review*.

The Bible.—To all the decisions of Fathers, of men, of angels, of devils, I oppose, not the antiquity of custom, not the habits of the many but the Word of the Eternal God—the Gospel—which they themselves are obligated to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph over the papists.—*Martin Luther.*

Sherman's Religious Views.—In giving to the *North American Review* at this late day these letters, which thus far have remained hidden in my private files, I commit no breach of confidence, and to put to rest a matter of constant inquiry referred to in my letter of May 28, 1884, I here record that my immediate family are strongly Catholic. I am not, and cannot be.—*Gen'l Sherman.*

The Right of Private Judgment.—The one question greater than all others has been in regard to the right of men to think for themselves, especially in matters pertaining to religion. Popes, archbishops, cardinals, bishops, and priests have disputed the right, to secure which hundred of thousands of men and women have yielded their lives.—*Charles Carlton Coffin*, in "The Story of Liberty."

The Miracles of Rome.—And now I am sorry that I have occasion to say it, but it is too true that the miracles pretended to by the Church of Rome, for the confirmation of her erroneous doctrines, are taxed by several of their best writers of imposture and forgery, of fable and romance, so extravagant and freakish and fantastical, wrought without any necessity, and serving to no wise end, that they are so far from giving credit to their doctrines, that they are a mighty scandal to them and our common Christianity.—*Stanley S. Gibson.*

Afraid of the Living Christ.—Few things so frighten the dignitaries of Rome as the appearance of this living Christ. An immortal priest may confess to his brother priest and be absolved any number of times without losing his position, but let him preach a living Christ, mighty to save, without sacrament or saint, and he is hurled from his priestly office amid thun-

ders and lightnings of papal anathema.—*A. C. Dixon.*

The Bible and Tradition.—The Bible, according to her, is an imperfect book, containing only a part of revelation, the remainder being laid up in the traditions of the Church, without which the Bible cannot be understood, and which we are therefore commanded by the Council of Trent to receive with equal reverence and affection as the writings of the prophets and apostles.—*Rev. John Dick, D.D.*, in *Lectures on Theology.*

Rome Opposed to the Public Schools.—It is no secret that the Roman Catholic Church is utterly and irrevocably opposed to our common school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people.—*H. W. Beecher.*

Separation of Church and State.—Next in importance to freedom and justice; is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the nation, or of the state, to the support of sectarian schools. The separation of the church and state, in everything relating to taxation, should be absolute.—*Pres. Garfield's Letter of Acceptance*, July 12, 1880.

The Third Conflict.—Upon the third conflict the nation has entered. There is today an organized and persistent attempt, under foreign leadership and under mask of devotion to liberty of conscience and liberty of worship, to control the primary education of the youth of the state, and to prevent, by spiritual threats and undue influence, the attendance of the children today, who are the voters of tomorrow, upon our public schools, and to pervert to sectarian purposes the sacred school fund.—*Josiah Strong.*

The Pope Opposed to Progress.—There is not a single progressive principle which has not been cursed by the Catholic Church. This is true of England and Germany, as well as of Catholic countries. The Church cursed the French Revolution, the Belgian Constitution and the Italian independence. Nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church.—*Castelar.*

Rome and Tammany Hall.—Its triumphal carriage is a beer-wagon. Its throne is a whiskey-barrel. Its scepter is a policeman's club, and its crown is of ivy-leaves dedicated to Venus and Bacchus. And all over the civic crown is a tiara of the Pope of Rome. . . . Let me give you a recipe for making Tammany Hall. Select a great caldron, presided over by witches, representing various crimes. Kindle the fires underneath with embers brought from

Hades. Put in intellectual ignorance, social vulgarity, political fever, religious bigotry, typical thuggism, political venality, variegated murder, and sprinkle the whole with holy water.—*Dr. McArthur.*

The Pope's Power in Prussia.—This Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting the King. And now please to consider what this foreigner has announced as the programme by which he rules Prussia and elsewhere. He begins by taking to himself the right to define how far his authority extends; and this Pope, who would employ fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway.—*Bismarck.*

Order of Hibernians.—I tell you we are living upon a volcano. I hold here in my hands the constitution and laws of the Ancient Order of Hibernians. It is a complete military organization, and in every country and town throughout these United States, under the priest, by his direction, the whole of the Roman Catholic population of the male perusasion are being drilled and disciplined. I obtained possession of this only last year, when they met at Louisville and completely organized their national compact. I have made a copy of a portion of it, and if you will obtain a copy of it, it will give you startling information. Battalions, regiments, companies, everywhere, they are compelled to join this military organization.—*Col. Edwin A. Sherman.*

Obedience to Priests.—Every true Catholic is bound to think and act as his priest tells him, and a republic of true Roman Catholic becomes a theocracy administered by the clergy. It is only as they are a small minority that they can be loyal subjects under such a constitution as the American. As their numbers grow they will assert their principles more and more. Give them power, and the Constitution will be gone. A Roman Catholic majority, under spiritual direction, will forbid liberty of worship, and will control education; it will muzzle the press; it will punish with excommunication, and excommunication will be attended with civil disabilities.—*Froude, the Historian.*

Jesuits.—In Washington is an organization that has set out to control this country, which has been repudiated by every free country, Catholic and Protestant, in the Old World; they have come to our borders; they are among us, and to stay; and they understand they are to secure the control of this continent by destroying the public school system of America. They are engaged in that nefarious, wicked work. And as Jesuits have been expelled from the Old World, let me say the time is soon coming when the Jesuits will be looked upon as more the enemy of this country than is the anarchy of today. And the process either of their expulsion or of their conversion will be one in which the American people will sometime be engaged, unless

the order change their programme and their work.—*Senator Blair.*

The Martyrs.—We cannot compete in bitterness with a church that burned John Oldcastle, and scattered the ashes of Wycliffe, and massacred the Waldenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley, and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts, till under the trampling of their feet the blood foamed to the lip of their impearled chalices.—*Dr. T. Dewitt Talmadge.*

Church and State.—"No state shall make any law representing an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or land so devoted, be divided among religious sects or denominations."

James G. Blaine presented this article in the House of Representatives as a Constitutional Amendment, and "it was stated by Senator Blair, as a matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits." From "Two Sides of the School Question."

Encourage Free Schools.—If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. In this centennial year, the work of strengthening the foundation of the structure laid by our forefathers one hundred years ago, should be begun. Let us all labor for the security of free thought, free speech, free press, and pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that any child in the land may get a common school education, unmixed with atheistic, pagan, or sectarian teachings; keep the church and state forever separate.—*Gen. Grant.*

Romanism Suspected.—The Catholic Church in America is today under suspicion, aroused by its history. If it continues to attack the public schools, men will universally conclude, as some have frankly declared, that the Catholic Church is afraid of general intelligence, and therefore fears common schools. If it continues to provoke hostilities by any of those means which have been suggested, then is

the controversy inevitable, which in the words of *The Churchman*, (a Protestant Episcopal organ) "would be a great public misfortune, for it is certain that it would revive those old hatreds which are far more at variance with Christ's religion than are errors of intellect." And sad will be the day for civilization, for religion, for the Catholic Church, when this thing comes to pass.—*E. M. Winston, in the Forum, June, 1894.*

Denial of Religious Liberty.—The Church of Rome is founded on a rock indeed—not that of which Christ has founded His church, but the rock on which that Church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday school, and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religion. Dr. Kelley had an opportunity to see it in the island of Madeira. There, not only the church, but the government was Roman Catholic, and the people were "Catholic," and even the power of the British Government, of which he was a subject, could not have protected him but for his concealment. This is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country.—*Rev. Leonard Bacon, D.D.*

Roman Paganism.—It is a fact, too well established to admit of doubt or denial, that, for twelve centuries or upward, a system of religious worship has existed, supported by a vast and powerful hierarchy, having its headquarters in the city of Rome, called by the name of Christianity, but possessing the closest possible resemblance to paganism, in the rank and order of its priesthood; from the Pope downward through every graduation, in its pompous and imposing ceremonies of worship, as well as in the images it reverences or adores, it is almost identically the same. This resemblance is so striking, as well as so extensive, as to force upon us the conviction that the elder is the parent of the younger, and that not the spiritual religion of the despised Nazarene, the Gospel which Paul preached, but Roman paganism, such as it was in the days of Cicero, or Virgil, is the source from which is derived, and model upon which is framed, the whole fabric of Roman Papal worship.—*Dr. Dowling.*

Romanism Opposed to Freedom.—The influence of the Roman Catholic Church is adverse to freedom in the state, the family, and the individual. . . . The clerical government at Rome has every vice under the sun. . . . Rome does not keep good faith with history as it is handed down to her and marked out for her by her own annals. . . . To secure rights has been, and is, the aim of Christian civilization; to destroy them and to establish the resistless, domineering action of a purely control power, is the aim of the Roman polity. . . . 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. . . . Rome requires a convert who joins her, to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another. . . . No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism.—*W. E. Gladstone.*

Bible Christianity Safeguard

(Continued from Page 145)

READY TO OBSERVE ALL THAT SHE COMMANDS ME, And especially, I profess that I believe:

"One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

"The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

"The true, real and substantial Presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

"The seven Sacraments instituted by Jesus Christ for the Salvation of mankind, that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

"Purgatory, the Resurrection of the dead, Everlasting life;

"The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

"The veneration of the Saints and of their images;

"The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held, and does hold:

"And everything else that has been defined and declared by the sacred Canons, and by the General Councils and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching Authority.

"With a sincere heart, therefore, and with unfeigned faith, I DETEST AND ABJURE EVERY ERROR, HERESY, AND SECT OPPOSED TO THE SAID HOLY, CATHOLIC, AND APOSTOLIC ROMAN CHURCH.

"So help me God, and these His holy Gospels, which I touch with my hand." (Caps and emphasis ours.)

—Protestant Action
March 15, 1955
by per.

JAN 56
JAMES F. COOPER
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VALLEY STATION KY
166-55 VF
22

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

Milton and the Waldenses

FRANK SWANCARA

285 South Pearl St., Denver 9, Colo.

The history of the Waldenses, like that of the Albigenses, is preserved in articles under those titles in the 11th edition of the Encyclopaedia Britannica. Many significant facts on papal politics and barbarities are there revealed, such as the fact that, in 1487, Innocent VIII issued a bull for the "extermination" of the Waldenses and, in 1655, the latter were subjected to "horrible barbarity, so that the conscience of Europe was aroused." Also aroused was the indignation of John Milton, expressed in his famous sonnet, "On the Late Massacre in Piedmont."

In this poem, Milton refers to the pope as the "triple tyrant," because the pope's tiara was composed of three superimposed crowns. From the notes of Professors Baldwin and Paul, added to the sonnet in their "English Poems" (1908), it appears that the title of the sonnet refers to the Vaudois persecution carried on by the Duke of Savoy in 1655, and that the Vaudois, or Waldenses, or many of them, "believed that their religion was the primitive apostolic Christianity." Also, Milton's phrase "Babylonian woe" reflected Milton's opinion that the Babylon of the Book of Revelations symbolized the Roman Catholic Church.

It may be timely, in view of treason-hunting by Roman Catholic politicians who want to punish some non-Catholic, to reprint Milton's historic sonnet. It reads as follows:

Avenge, O Lord! thy slaughtered saints,
whose bones
Lie scattered on the Alpine mountains
cold;
Even them who kept thy truth so pure
of old,
When all our fathers worshiped stocks
and stones.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient
fold
Slain by the bloody Piedmontese, that
rolled
Mother with infant down the rocks.
Their moans

The vales rebounded to the hills, and they
To Heaven. Their martyred blood and
ashes sow

O'er all the Italian fields, where still
doth sway

The triple Tryant; that from these may
grow

A hundredfold, who, having learned thy
way,

Early may fly the Babylonian woe.

In his *Life of Milton*, Mark Pattison, the author, refers to "the ferocity of the Catholic soldiery, who revelled for many days in the infliction of all that brutal lust or savage cruelty can suggest to men." Milton's lines, with the words "rolled mother with infant down the rocks," allude to the incident where, according to a reliable account published in 1658, "a mother was hurled down a mighty rock with a little infant in her arms; . . ."

It is of some interest to note that, when Milton in 1644 argued for freedom of the press, he wrote to the effect that the suppression of printing had originated with Roman Catholic authorities. The following language appears in his "Areopagitica":

" . . . this plot of licensing . . . hinders and retards the importation of our richest Merchandise, Truth; nay, it was first established and put in practice by Antichristian malice and mystery on set purpose to extinguish, if it were possible, this light of Reformation, and to settle falsehood; . . ."

One of the rare first copies of "Areopagitica" is now in the library of the University of Kansas, and was included in the Banned and Burned Books Exhibit displayed at Watson Library, March 21 to May 11, 1955.

It is always timely to discuss or revive recollections of ancient censorships and the harm they inflicted on society, as well as upon the silenced thinkers. Active or potential censors are still with us.

On February 26, 1955, there was an Associated Press dispatch to the effect that Cardinal Pedro Segura y Saenz of Seville assailed the Falangist constitution for its toleration of "diverse beliefs" (non-Catholic). The cardinal cried for a "grand crusade" against Protestants. Would he try "brain washing"?

The New Age—Used by Permission

A Confused Catholic and the Pelican

LUTHER W. MARTIN
St. Louis, Mo.

The Tablet, a Catholic newspaper, published in the interest of the Roman Catholic Diocese of Brooklyn (N. Y.), regularly contains a column entitled, "The Question Box", whose replies are written by a priest named Raymond J. Neufeld. In the issue of September 24, 1955, a Catholic adherent asks:

"Of all the symbolism used in the Church (Roman Catholic. L.W.M.), the pelican confuses me. What significance has this bird in any doctrine of our Faith?"

ANS. "The pelican is supposed to wound herself with her beak in order to feed her young with her blood. Therefore, she has been chosen in Christian symbolism to typify the Atonement, Our Lord's shedding His Blood and the Redeemer, Who gives us His Blood for the nourishment of our souls.

"St. Thomas, in his beautiful hymn to the Eucharist, the 'Adoro te,' addresses Our Lord through this symbolism as 'Pie pellicane' or Holy Pellican, begging that He wash our uncleanness with His Blood."

The Bible, in symbolic language, speaks of Christ as the Lion of the tribe of Juda, the Root of David . . ." (Rev. 5: 5.) He is also referred to, as the Lamb of God, which taketh away the sin of the world. (John 1: 29.) But a 'pelican', as a symbol of Christ, is a man's imagination.

In catalogs showing Catholic religious articles and vestments, you can find such items as 'Benediction Burses' with 'Pelican Design'.

The Catholic Dictionary, edited by Attwater, states under the heading, entitled:

"*Pelican in her piety*, or vulning herself. The heraldic way of expressing an image of a pelican wounding herself with her beak in order to feed her young with her blood, used in Christian symbolism to typify the Atonement and our Lord as redeemer and given of the Blessed Sacrament." (Page 376.)

Even this absurd use of the pelican as a symbol of Christ's atonement, is based

(Continued on page 175)

Voice of Freedom

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Among Ourselves

This issue of our paper is No. 11 of Volume III. With one more issue we will close Volume III. For three years we have been bringing out the paper and distributing tracts and pamphlets. Our friends have been very loyal and we owe a debt of gratitude to many individuals. Not only have they subscribed for and read the paper themselves; they have distributed the papers and the tracts among their friends and even among those who are opposed by this literature. Some individuals have made liberal donations to our effort and many have made small donations. Only by such help has the paper been made possible. Even now we have been digging in on our reserve and the paper is depleting our bank account. We believe, however, that as the year comes to a close and as our friends begin to make ready to report their incomes, they will find it in their heart to make new or renewed donations to our effort. We are praying that they may do this.

We are indebted, also, to our friends for many of the articles that have appeared in these pages. Not only have some men written for us; many have sent in clippings and letters and questions that have made it easier for the Editor to write upon some of the things in which the people are interested. How much good we have accomplished we have no way of knowing. We have only one person who has admitted that he learned the errors of Catholicism and turned from them, on account of our writing. Many others have been stirred up and caused to attempt replies and engage in denunciations of our efforts. Many who were not at all in sympathy with the Catholics have confessed that they now see a danger in Catholicism that they did not see when they first began to read our literature. Even we, ourselves, have been convinced that the Catholics are making a more determined and a more designed and definite effort to take America than we ourselves had thought when we began this work. Our sense of obligation in bringing people to an awareness of this danger has been greatly increased. We could not now desist from this effort unless we are forced to do so by conditions over which we have no control.

* * *

All gospel preachers and Christian journals, with more or less consistency, point out the errors of Catholicism. They show that the doctrines of the Catholics are unscriptural and even anti-scriptural, at least on some points. The VOICE OF FREE-

DOM has endeavored to do this also, but its chief effort and the one thing that makes it an important contribution to our way of life is that it points out that Catholicism is un-American. That the teaching of that church is contrary to and would, if fully carried out, completely destroy our freedom. This is the point upon which all non-Catholics, however much they may differ in religious beliefs, must unite in order to save our freedom. The Catholics claim that neither they nor the Protestants are in the majority in the United States. They claim that the majority of the people of the United States are secular. This claim may be true but even those who are not religious at all must be made aware that if Catholicism were to get into power in the United States, they would be compelled to support religion and to have it taught to their children in the public schools (which would then be under the direction of the priests) whether they are just non-religious or even anti-religious. People would not be free to choose their doctrines, neither would they be free to reject all religious doctrines. Heretics would be punished, even put to death; and what greater heresy could there be than disbelief and denial of doctrines which have been declared infallible by the authority of the church which, in that case, would be the authority of the State. If our freedom is preserved, all the people must come to a realization of the fact that this freedom was opposed by the Catholic Church when it first began to be advocated in any part of the world! That it is opposed by that same church today and that in every country where the Catholics get into power even now, religious freedom ceases to exist.

In order to keep our readers reminded that what we have said above is absolutely correct, we will quote again something that has been published in part in these pages many times. This has also been brought out in a tract which we distribute freely. The title of the tract is "The Pope's Civil Authority." This article first appeared in Volume I, No. 2, of the VOICE OF FREEDOM. We have reproduced the following:

"HAS SYLLABUS OF PIUS IX BEEN REPEALED?"

"At a reunion banquet of the Catholic University Alumni Association, held in Washington, D. C., on November 8, 1952, Monsignor Ignatius Smith, who was the guest of honor, was reported in the *Washington Star* as having said that the country will need, 'in the future more than ever in the past, a citizenry possessed of those qualities that are cultivated on our campus and which our Holy Father asks us to bring to the service of our nation. In a word, your vision of the Catholic University of America in the future presents it to us and to the nation as the incubator of loyal and patriotic American citizens and as the bulwark of protection of democratic institutions.'

"Let us consider what this 'incubator of loyal and patriotic American citizens'

is supposed to teach and whether it can be the bulwark of our democratic institutions. What are some of the authoritative declarations to which the Roman Catholic Church-State has committed itself? What are some of the positive acts related to a policy plainly subversive of religious liberty and civil liberty guaranteed by the Federal Constitution?

"In considering this question we must ever bear in mind that 'whatever the popes 'have hitherto taught, or shall hereafter teach, must be held with a firm grasp of the mind and, so often as occasion requires, must be openly professed'." (Quoted from page 100, *The Pope's New Order*, published by Macmillan Company, New York, 1944, bearing the imprimatur of Francis J. Spellman, Archbishop of New York.) This work was published after Pius XII was crowned.

"This question brings before us graphically 'those qualities that are cultivated on our campus and which our Holy Father asks us to bring to the service of our nation.' Those qualities must include the teaching of those utterances of the famous papal encyclical issued by Pope Pius IX, December 8, 1864, and known as the 'Syllabus of Errors.'

"For clarity we publish certain of them in the affirmative, rather than in the negative as presented by the pope to the prelates and priests of the Roman Church.

"The fundamental principle of democratic government is that all civil power derives from the people—they are the sovereigns; but the Roman Catholic Church-State denies this, as will be seen in the following:

"No. 19. The Roman Catholic Church has the right to exercise its authority, without having any limits set to it by the civil power.

"No. 24. The Roman Catholic Church has the right to avail itself of force, and to use the temporal power for that purpose.

"No. 26. The Roman Catholic Church has an innate and legitimate right to acquire, hold and to use property without limit.

"No. 27. The pope and the priests ought to have dominion over the temporal affairs.

"No. 30. The Roman Catholic Church and its ecclesiastics have the right to immunity from civil law. (Comment: The essential principle of our government is, on the contrary, that every person and every corporation, whether lay or ecclesiastic, is equally answerable to the civil law.)

"No. 39. The people are not the source of all civil power.

"No. 45. The Roman Catholic Church has the right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools.

"No. 48. While teaching primarily the knowledge of natural things, the public schools must not be separate from the faith

and power of the Roman Catholic Church.

"No. 54. The civil power is inferior and subordinate to the ecclesiastical power, and in litigated questions of jurisdiction should yield to it.

"No. 55. Church and State should be united.

"No. 78. The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded.

"On July 26, 1923, *The Christian Century* (undenominational) stated: 'The famous Syllabus of Errors, issued by Pius IX in 1864, tells exactly where the Papacy stood then, and it has never been disavowed in the slightest particular.'

"The November 23, 1952, issue of *Our Sunday Visitor* states in an article, 'Thoughts for Thanksgiving Day': 'Thank God for the Catholic Church. Thank God for His Church which speaks with a single voice—clearly, unerringly, unchangeably . . .' (emphasis ours).

New President Is From Traditionally Catholic Family

BUENOS AIRES — (NC) — Maj. Gen. Eduardo Lonardi, the 59-year-old Provisional President of Argentina, is a practicing Catholic married into a traditional Catholic family of Cordoba, a "university" city regarded as the greatest stronghold of Catholicism in the country.

His wife is the former Mercedes Villada Achaval. They have three sons and two daughters, all of whom were educated in Catholic schools. One son studied at the Massachusetts Institute of Technology in Cambridge.

Born in the northern province of Entre Rios on Sept. 15, 1896, of an Italian father and a French mother, General Lonardi was known to have been associated for a long time with the underground revolutionary movement to overthrow the Peron regime.

He first came into prominence in 1951, when he wrote a letter to President Peron denouncing a proposal to nominate Eva Peron as Vice President. This action led to his being ousted from his Third Army command and forced into retirement. Shortly afterwards he was imprisoned for eight months after another general had staged an abortive uprising against the regime.

In 1952, General Lonardi was accused of complicity in a plot to assassinate President Peron, but was permitted to remain at liberty. In the meantime, he had settled down in a Buenos Aires suburb, selling insurance and helping to run a small factory set up by his engineer son. Reports were that in 1954 he was still actively plotting to overthrow the Peronist regime.

In 1946, General Lonardi was made chief of the Argentine General Staff's headquarters. A year later, he was sent as a colonel to Washington, D. C., to serve as Argentine delegate to the Inter-American Defense Board. He remained in the United States until early in 1948, when he was named to command the Argentine Third

Army. While in Washington he acquired a limited command of English.

The 59-year-old former artilleryman is a tall, lean, quiet-mannered man in contrast to the flamboyant and colorful General Peron now deposed. He wears horn-rimmed glasses and speaks in low, almost slurring tones.

Comment by Editor of Voice of Freedom

This news report released by the Catholic press shows that while the Roman Catholics claim to take no part in politics, this loyal son of the Church, whose climb to power the Church hails so boldly and boisterously was all the time a Revolutionary, a traitor and an underground plotter against the government which he professed to serve as a military officer! And the Catholic Church praises him with high encomiums and priestly benedictions!

How many other such underground workers does the Roman Catholic Church have in other non-Catholic countries?

The Catholics Rejoice Over the Victory In Argentina

(Read the following from the R.C. Papers; The Headlines Are Greatly Reduced)

LONARDI GUARANTEES RIGHTS OF CHURCH; WILL SEEK CONCORDAT 'Osservatore' Hopes Wounds Will Heal

VATICAN CITY — (NC) — Hopes that Argentina, in the spirit of its traditional Catholic Faith, may find its way back to true greatness were voiced by *Osservatore Romano*, Vatican City newspaper, in its first editorial on the revolt against the Peron regime.

Osservatore's comment, which the Vatican press office called "authoritative," prayed that a new brotherhood and true concord might rise from "the fraternal blood shed."

News of the grave crisis suffered by the Argentine people awakens among Catholics "a sense of deep dismay and at the same time an ardent hope for peace," *Osservatore* said, adding that the losses are perhaps even greater than is presently known.

"May God grant that the fraternal blood shed may serve as a reminder and a foundation for renewed and deepened brotherhood, that today's furious discord may be a pledge of future concord," the newspaper continued.

"Every war is a cause of many evils, and even when the war is a reaction to an established injustice, the danger remains great that excesses may darken the nobility of a just cause.

"If that is more or less true for all wars, it is even more true for armed battle among fellow citizens. . . . In such a civil war . . . there are neither vanquished nor victors. It must be added there is only one victim: the fatherland, that which the fatherland represents in spiritual, moral and material values—the national community, in one word.

"Hence all are losers, and common suffering can only increase if hatred and resentment are left in the wake of the wrath.

"May the noble Argentine nation again find the way of true greatness in the spirit and the free exercise of the Catholic Faith handed down by its fathers, in the strengthening of the family, which is the cell of any ordered society, in the Christian education of youth that it may act in a Christian manner, in the firm protection of labor, bread and the right to live.

"That is our wish at this moment when the blue and white banners wave in mourning over this great Latin American country."

Card. Copello Hails Return of Peace to Argentina

BUENOS AIRES — (NC) — Maj. Gen. Eduardo Lonardi, new Provisional President of Argentina, has solemnly pledged to respect and guarantee the rights of the Catholic Church in this country. He also said he would seek to establish a concordat between Argentina and the Holy See "to bring all misunderstandings to an end."

He made these promises after a formal installation ceremony which symbolized the final overthrow of the long tyrannical rule of former President Juan D. Peron which had culminated in a bitter anti-Church campaign. The Vatican and the U. S. were among the first to formally recognize the Lonardi government this week.

President Lonardi's speech from the balcony of the Casa Rosada was marked throughout by a Catholic tone and by many references to God, "Who gave us all His help."

"I am convinced," he said, "that although we are a small country, we have performed a great deed which shows that God's design gave us special aid."

Declaring that justicialism—another name for Peronism—had been a poor caricature of justice, he said that instead the people of Argentina must seek a harmonious combination of justice and love of fellow man.

"In the cultural order," President Lonardi added, "our country has been submitted to a process of extreme violence, which affects the religious conscience of its inhabitants. It shall be my constant preoccupation to maintain unalterable respect and guarantee of the rights of the Church and of its religious conscience of all, whatever their creed. As regards the Catholic Church, I shall be very happy if Providence grants me the opportunity to bring all misunderstandings to an end by entering into a concordat (with the Holy See)."

The president's speech also contained pledges to stop schools from becoming instruments of propaganda, to promote the welfare of labor, to guarantee full constitutional rights, including freedom of the press and assembly, and to work for the solution of the nation's economic problems.

"Freedom of assembly and of the press will be re-established immediately," the General said. "For me there would be no sadder spectacle than a uniform press adulating my government. . . . You will search in vain to find a demagogue in me,

for you will only encounter a father and a brother."

President Lonardi did not say when he would call elections, but assured that his provisional administration would last only as long as circumstances require.

Cardinal Copello was among those grouped around President Lonardi as he took the oath to "defend democracy and liberty and to discharge faithfully the mandate the liberating revolution has confided in me."

The ceremony took place in the Hall of Fame in the Casa Rosada, to which the new president had been escorted while jubilant crowds cheered and waived flags. Flying overhead was a military plane bearing the revolutionary insignia, a cross and the letter "V" for victory.

A tremendous ovation was accorded the cardinal by the crowd gathered in the Plaza de Mayo facing the government house when his presence at the installation ceremony was announced. At the end of the ceremony the cardinal and the new president embraced while the throng outside raised cries of "Long Live Christ the King and Catholic Argentina."

Flags were flown from all the churches of the capital as President Lonardi arrived by plane from Cordoba, the "university city" and main center of the successful uprising, where the rebel general had offered his sword to Our Lady of the Rosary, invoking her as the Virgin of Resistance and Recuperation.

The flags were flown from the churches by order of Santiago Luis Copello, Archbishop of Buenos Aires, who had earlier issued a message to the country praying "the God of our fathers" to accept "the humble testimony of our deepest gratitude for the return of peace and harmony in our beloved land."

In the midst of the struggle, both Cardinal Copello and Antonio Cardinal Caggiano, bishop of Rosario, had called upon the combatants and the people in general to replace hate by brotherly love. It was announced that funeral Masses would be offered in the churches on Oct. 2 for all those who fell in the conflict. Their number was estimated at 4,000.

Various Christian democratic groups, which hope to achieve unity in a new atmosphere of freedom, were among the first to express satisfaction over the success of the revolution.

The political parties opposed to the Peron government had coincided in emphasizing the important participation of Catholic efforts in overthrowing the dictatorship. The motto, "God and Fatherland," figured prominently in rebel broadcasts, which included addresses by individuals from Iron Curtain countries regarding the civil and religious persecution there.

One interesting indication of the new government's policies was seen in the fact that religious instruction in the schools had already been restored by authorities in the Cordoba province, where the revolution started. Another sign was seen in the news that the Franciscan Sisters of

Mary have been called back to the children's home, the Hogar Unzue, in Mar del Plata, from which they had been expelled by President Peron.

Catholic sources were quoted meanwhile as stating that the new government would shortly issue an order for the return of two Buenos Aires prelates who were exiled by the Peron regime just prior to the June 16 revolt. They are Auxiliary Bishop Manuel Tato, and Msgr. Pablo Novoa, Pro-Vicar of the Buenos Aires Archdiocese. In the wake of their expulsion came the Vatican decree excommunicating all those implicated in the anti-Church measures of the Peron administration.

Card. Copello's Statement

BUENOS AIRES —(NC) —Following is the text of the message to the country by Santiago Luis Cardinal Copello, archbishop of Buenos Aires:

"Glory be to God, the fount of all reason and justice. The clash of arms has ceased with its accompanying bloodshed. Tranquillity has returned after long days of torturing anxiety and the long wished for embrace of the brothers locked in strife has come to open a new chapter in the annals of our history.

"Under the glorious folds of the Argentine banner, the sons of our fatherland have just embraced each other, and now all, with their eyes fixed upon its great destinies, must march united in a collective effort to attain the happiness of our people and the well-being of our fellow citizens.

"In this gratifying hour of national conciliation may only sincere love and understanding inspire our acts, and may no low passions disturb the joy which now fills all our hearts.

"As men can do nothing without the help of the Almighty, let the old canticle, 'Sacred Heart, Save the Argentine People,' sound through all the corners of our land, and may the God of our fathers accept the humble testimony of our deepest gratitude for the return of peace and harmony in our beloved land. Te Deum Laudamus."

An Open Letter to the 'Bishop of Reno', Robert J. Dwyer

October 1, 1955

P. O. Box 67

St. James, Missouri

Mr. Robert J. Dwyer
Bishop of Reno (Roman Catholic)
P. O. Box 3000,
Reno, Nevada
Dear Sir:

I am in receipt of your letter of September 22, 1955, in which you solicit material aid for your diocese.

Of particular interest to me, is your statement which I copy as follows:

"... It breaks my heart to see our 'separated brethren' moving in, with plenty of missionary funds to support them, and making inroads among those who should be Catholics. . . ."

If you please, sir, I would like to point out a number of your religious teachings

and practices, that have served to drive a wedge among those who call themselves Christians, and thus SEPARATES those who MIGHT HAVE BEEN BRETHREN.

(1) On your letterhead, you assume the title, "The Most Reverend Robert J. Dwyer, Bishop of Reno." Yet, to my knowledge, the only time the word "reverend" is used in the Bible, is in reference to God. Therefore, the impression is left, that THE bishop of Reno is even "more" reverend than God Himself! (Psalms 111: 9.)

(2) On your envelope, you use the expression, "Office of The Bishop of Reno." The singular article "the" includes any others of your brethren from serving WITH you as "bishops" of the church in Reno. But, the New Testament tells of a plurality of bishops in EACH congregation, rather than a NUMBER of churches having only one bishop. "... And when they had appointed presbyters for them in EACH CHURCH, . . ." (Acts 14: 23.) "From Miletus, however, he sent to Ephesus for the presbyters of the church; and when THEY had come . . ." (Acts 20: 17-18.) The church in Ephesus had a number of bishops. See also Acts 20: 28.

(3) One of the first things, chronologically, to "separate brethren" was the beginning of the ecumenical movement which ultimately destroyed the local autonomy of the individual congregations. For example, the Council of Nice, 325 A.D., was the first of a long series, which began to dictate to all the congregations willing to be dictated to.

(4) The Invocation of the Saints, was officially recognized by the Second Council of Constantinople in 553 A.D. This Council was composed of 159 Greeks and only six Roman delegates. Thus, at this time, the "Catholic" Church was predominately Greek, rather than Roman. This Council was the first instance of authorization of prayers to "Saints" and to Mary.

(5) In 787 A.D., the Second Council of Nice introduced the "veneration" of images and relics. The Unabridged Dictionary shows "veneration" to be a synonym of WORSHIP. It also shows "worship" to have a synonym . . . "to venerate". Yes, such things SEPARATE BRETHREN.

(6) Another one of your practices which "separates brethren" is that of lifting up the bishop of Rome, to a place of pre-eminence over all the congregations in the world. In 588 A.D., when the Greek patriarch of Constantinople assumed the title, "world-wide or universal bishop", Gregory, the bishop of Rome verbally slapped his hands for being so presumptuous as to take unto himself such a grand title. Yet, only a short time after Gregory's death, Boniface, bishop of Rome, in 606 A.D. appropriated that title of "Universal Bishop" for himself. Such clamoring over worldly titles separates those who might have been brethren.

(7) Your College of Cardinals is unknown to the New Testament, and was even unknown in the history of what finally deviated into the Roman Catholic

(Continued on page 166)

"Be Not Deceived"

On this page will be found a photographed copy of an advertisement which the Editor of the VOICE OF FREEDOM prepared for such magazines as Colliers. This will be seen to follow the pattern of the advertisements that the Knights of Columbus are continually placing in various papers and magazines. This advertisement, with some others very similar to it, was submitted to an advertising agency and at least this agency got them accepted by Colliers magazine, but the price would have been more than four thousand dollars for one insertion. This, however, they claim would have been seen by twelve million readers. The advertisement consists of only two hundred and fifty words; of course, the agency would have done the art work and put this up in perhaps better form than we have used in this issue of the VOICE OF FREEDOM. This is a "home-made" form. The Editor of the VOICE OF FREEDOM wrote the advertisement and then designed this form, but the lettering was done by the deft and delicate hand of one of our Christian girls who helps us. Then the matter was photographed and the negative was sent to our printer. This is published just to illustrate what could be done if we had the money to make it possible.

It must be said, however, that after some of the larger magazines accepted the advertisements which the editor had prepared, they inquired about the free literature which we are distributing. Some of the tracts and pamphlets were therefore sent to these publishers. When they read the arguments that refute and over-throw Catholic doctrine and that point out the un-Americanism of the Catholic church, we were discouraged in our efforts to put these advertisements in the magazine. We could not say we were definitely rejected because we had not yet signed the contract with any agency or any magazine, but we were definitely informed that the literature that we are distributing would bring a storm of protest from the Catholics, and perhaps from others, against any magazine that advertises such free literature.

From this "trial balloon" effort we may be made to see what could be done if we were as liberal with our money as the Catholics are with theirs. We could preach truth without any attack upon the Catholics or upon Catholic doctrine by name. We also see what we could not do even with money. All the money in the United States could not pay newspapers and magazines to print anything that exposes the un-Americanism of the Catholic hierarchy.

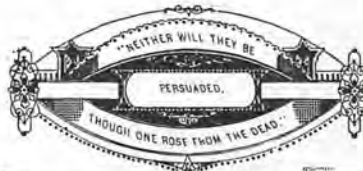
We have carried in our paper some of the letters and tracts that are put out by Brigadier General Herbert C. Holdridge. He is doing some excellent work in alerting our people to the dangers to our freedom that Catholicism presents, but he, too, has found that he cannot get his work recognized by the United States officials or by the big papers and magazines of the country. In a private letter addressed to the Editor of the VOICE OF FREEDOM, General Holdridge says we shall have to depend on such papers as the VOICE OF FREEDOM to bring the attention of the public to our dangers. He says that only such private papers will fearlessly expose Catholicism. We appreciate the work of General Holdridge and we are greatly encouraged by the letter which he has written.

Since we cannot buy publicity even with money, surely non-Catholics will not fail to support the VOICE OF FREEDOM and other private efforts that are being made in behalf of our freedom. We appeal to our readers who are now preparing to make out their tax reports to make a donation to the VOICE OF FREEDOM. Such a donation would be deductible and will not cost a donor anything; neither will it defraud the government at all since our government allows a least twenty per cent deduction on donations that are made to such nonprofit efforts as we are making.

Let us pray, pay, and persist in this important effort to save our freedom.

God has always

Warned His People



Against

Deceivers

Wherever there is good, there is also evil; Wherever there is right, there is also wrong; Wherever there is the true, there is also the false. This applies in the field of religion as well as in the field of philosophy and politics. God has always warned his people against being deceived either by themselves or by others:

Old Testament

And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith Jehovah.

Jer. 9: 5-6

For thus saith the Lord of host, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the LORD.

Jer. 29: 8-9

New Testament

And he said Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ, and the time draweth near: go ye not therefore after them.

Luke 21: 8

Let no man deceive himself.

I. Cor. 3: 18

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;

Eph. 4: 14

But evil men and seducers shall wax worse and worse, deceiving and being deceived.

2 Tim. 3: 13

FREE If you are interested to know how God safeguards his people against deceivers and what his standard of truth is by which to measure all doctrines and teachers, Write to:

Freedom Press, Inc.
Box 128
Nashville, Tenn.

An Open Letter

(Continued from page 164)

Church, until the year 1059 A.D. Such an organization was supposedly given "authority" for its existence by the bishop of Rome, Nicholas II. Even though Christ possessed ALL authority, both in heaven and in earth, Nicholas claimed that much "authority" for himself. Yes . . . such a practice "separates brethren".

(8) Compulsory celibacy of the "clergy" was enjoined by the First Lateran Council in the year 1123, A.D. This, by the way, was the first "world-wide" council held after the open break came between the Greek Catholic and the Roman Catholic movement. The separation between the older segment of "Catholicism", the Greek, and the younger portion, the Roman, came in the year 1054 A.D.

(9) The year 1215 A.D. was the date of the Fourth Lateran Council. It was in this Council that such teachings as Auricular Confession and Transubstantiation were promulgated. Both of which served to further "separate brethren".

Mr. Dwyer, many, many other innovations could be listed in order to illustrate the numerous things which have been espoused by the Latin Church, and which in turn, have "SEPARATED BRETHREN".

I shall be pleased to consider giving support, material and otherwise, to the church in Reno, when she returns to the New Testament pattern which she long ago deserted.

One of the first steps in that direction would be for you, sir, to step down as THE BISHOP OF RENO, and allow a plurality of devout Christian brethren, to assume the oversight of the church in Reno. You will find a list of their required qualifications in I Timothy 3: 1-7 and Titus 1: 5-9. Of course, if YOU meet the Scriptural standards set forth in Timothy and Titus, you could serve WITH other equally qualified brethren as ONE OF THE BISHOPS. However, I'm reasonably sure that in your life, you fail to measure up to the God ordained standards.

This letter is meant in a kind spirit, one of love for your soul. No disrespect is meant in any way. We do not, however, hold you to be of any greater spiritual stature than any other individual men who may strive to enter in the strait gate.

Your servant in the name of Christ,

Luther W. Martin

Is the Catholic Church Losing Her Power?

JOHN J. PIERCE

When we look back over the nations of Babylon, Medo-Persia, Greece, and Rome and realize that they in their turn were all world powers and were overthrown because of their wickedness and corruption, and then take a square look at this modern Rome, the Catholic Church, and see the seething mass of corruption within this religio-political institution it is not beyond reason to suppose that she too will some day fall, and great will be the

fall thereof. Just when this will be we are not trying to say, our question is, has she begun to show signs of weakening?

Speaking of Christ the apostle John said: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1: 4, 5.) The same writer, in chapters 17 and 18 of Revelation, describes the fall of Babylon, which apparently refers to modern Rome, or the Catholic Church. The description of whatever the apostle John was referring to in these chapters definitely fits the description of the Catholic Hierarchy, and even though John did not have in mind the Catholic Church, we could safely assume that the same end would come upon any other nation or organization whose deeds were in principle as were those of the Babylon referred to in these chapters. Thus we conclude that the present "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" will some day fall. Has this begun to take place?

In Revelation 18: 4-8 we read: "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 compare the above quotation from the word of God with what Bishop Fulton J. Sheen said the present Pope of Rome had seen happen to the Catholic Church. We quote from Sheen's article on "Pius XII" which appeared in Look Magazine for August 23, 1955. (Page 31.) "Perhaps no Pope in history has seen so many martyred for the faith as has Pius XII. . . . The present Holy Father has seen millions tortured, persecuted, exiled and martyred under the beatings of the hammer and the cuttings of the sickle of Communism; he has agonized under the double cross of nazism and borne in his body the marks of the sticks of fascism; he has seen the slow attrition of the world, as the shores of Western civilization gave way to the floods of Communist aggression—all this and other sorrows, he felt as his own. . . ."

Yes, "all this and other sorrow," sounds like the prophecy quoted from Revelation is being fulfilled right here in our day, and if that be correct, we could well say, "Behold, the half was not told me." Glance back and read again the above quotation from Revelation, or better still, read the entire 17th and 18th Chapters of Revela-

tion and perhaps you will get a vivid picture of what will happen to the Satanic organization which claims the right to rule the world.

Since the Catholic Church does not even resemble the church which Christ built, it necessarily follows that the Roman Hierarchy was conceived in the mind of Satan and brought forth in sin. Consequently, we may expect the Catholic Church to work through every device known to Satan, and this work will be done in darkness, but when the light of truth enters the hearts of people the darkness will be driven out as stated by the apostle John in the quotation given above.

Although many people have their minds closed to the truth, and this seems to be more applicable to religious matters than to most any other subject, yet there are many opened-minded and sincere persons who will accept the truth on matters pertaining to religion, some of whom are in the Catholic Church. And since we now have so many ways, or channels, through which truth may be learned, such as personal contacts, newspapers, magazines, tracts, radio, and television, more and more people are hearing, seeing, and learning the truth about Rome. Gradually, steadily, and surely the Catholic Church is being placed under the powerful spotlight of truth divine, and as surely as this is being done her power and influence are being driven out of the hearts of the people all over the land, here in America and also in other nations. In support of this last statement I am pleased to submit some facts which are well known to all those who keep up with current events.

Some twenty-five or thirty years ago it was an unusual thing for a large newspaper to publish anything critical about the Catholic Church, but now one can read such things in most every large newspaper in the country, and may the Lord hasten the day when papers will be still more liberal in publishing the facts concerning this enemy of truth, freedom and righteousness. For we remember that when the papers of our nation opened their columns for free discussion of McCarthyism and people began speaking their mind the Senator from Wisconsin soon lost his power and influence and is now right on the bottom of the list, and so shall it be with the Catholic Church when people of all walks of life have the opportunity to speak their sentiments about Catholicism. We have that opportunity now to a much greater degree than we did years ago. Let us use it to the full extent of our ability. Some are already using it as the following statements will show. First we will note certain headlines of articles appearing in some of the large papers and magazines regarding the Catholic Church, directly or indirectly. Here they are:

"Catholic Priest Weds Divorced Mother of 2."

"Charges Against Nuns Stir Furore."

"U. S. Catholic Priest Is Ousted by Russia."

"30,000 Catholics Defy Brussels Cops."

"Belgium Won't Give In to Catholics."

"Catholics Fight to Preserve Their Schools in 3 Countries."

"Catholic Church Is Dealt Triple Blow in Argentina."

"New Buenos Aires Riots; Catholics Routed."

"Argentina Takes Over Two Catholic Churches."

"Italy Is Going Communist."

"Italy's Best Hope for Democracy, the Catholic Party, Is Losing Out."

"Italian Cabinet Falls Under Red Attack."

"Italy Develops the Best Pickpockets in the World."

Look magazine for June 28, 1955 carried an article under the caption, "Washington's ten most powerful men." Not any of these men belong to the Catholic Church. Thank the Lord.

Early in 1954 the Catholic Church published a report showing that over one million people, presumably Protestants, had been converted to Catholicism during the past ten years. In April 1954, The Christian Herald Magazine, edited by Daniel A. Poling, published an article prepared by Will Ousler under the heading, "Who Said Conversion Is A One-Way-Street!" In this article it is shown that a survey which was carefully made indicates that over the same period of ten years in which one million Protestants were converted to Catholicism there were approximately four million Catholics converted to Protestantism. The article speaks for itself. Read it and see. (Reprints were made of this article and may be obtained—if not all gone, from the Christian Herald, 27 East 39th Street, New York 16, N. Y.)

The Newsweek, another magazine published in New York, for March 28, 1955, carries an article on "Resurgent Protestantism" in which is shown the rapid growth of the eight largest Protestant Churches in America during the past thirty years. Here is one paragraph from that article:

"In this religious renaissance, American Protestantism has moved forward with an impetus which has dwarfed any past advance. Just 30 years ago, Protestants totaled 27 per cent of the population. Today they make up more than 35 per cent—an 8 per cent jump during a period in which united Roman Catholicism—now 31.5 million strong—moved up about 4. Some Catholics themselves feel that Protestants make the best personal evangelists. As the Catholic Digest pointed out in its survey on American religion a little more than a year ago, 59 per cent of all Protestants tried to win converts and 43 per cent succeeded. But only 28 out of every 100 Catholics tried and only seventeen had any success."

In a very nice tract, "The Trek From Rome," written by Jeanne Kellar, and published by World Outlook, 150 Fifth Avenue, New York 11, N. Y., there is given a picture of how Catholics are leaving the Catholic Church by the thousands every year. Read the lead-in or intro-

ductory paragraphs to this tract as quoted below:

"Here is an amazing story, one which most people do not know and which the press does not print. It is the story of the constant march of priests out of the Church of Rome.

"Around one hundred Priests leave the Roman Catholic Church every year. In one year nearly thirteen hundred Catholics joined one branch of the Lutheran Church; a thousand became Methodists and six hundred became Presbyterians in one area alone. There is a Mission in New York conducted by ex-Priests. Here is a factual recital which carries its own moral."

The story is related under the following sub-headings:

"Mass Withdrawals."

"Converts to Protestantism."

"Mission For and By Priests."

"Why He Left Rome."

"Work of Ex-Priests."

"Notable Priests Left Rome."

"Controversy and Creeds."

Under "Notable Priests Left Rome," the writer says:

"At the same time that Mrs. Clare Booth Luce was embracing the Catholic faith, with day-by-day accounts of her progress in the press, a former Priest, the Rev. Noel Patrick Conlon, a member of the Order of Friars Minor (Franciscans) and faculty member of St. Bonaventure College in Alleghany, New York, was received as a minister into the Protestant Episcopal Church.

"But his conversion was not news around New York."

Is all this going on? Yes, and much more. Keep reading please.

Beginning January 24, 1955, one of the large daily papers of Washington (D.C.) published a series of thirty-eight articles on "The Religions of Our Day," representing twenty-three churches, or different religions, including two articles on "what is the Church of Christ?" (The articles on the Church of Christ have been put in tract form and may be obtained by writing to A. R. Holton, 4801 Sixteenth Street N.W. Washington, D. C.)

The first two articles in the series were on the subject of "What is a Catholic?" and soon after these two articles were published the paper began publishing letters written to the editor, and if any organization ever took a beating it was the Catholic Church. Since I have a complete file of all the thirty-eight articles and all the letters written to the editor which were published I shall furnish some of these letters for the readers of the Voice of Freedom. One of the first letters to appear was as follows:

Probably Our Series on Religions Inspired This

If someone told me they had invented an institution in the name of religion which would force millions of people to believe childish medieval folk tales, exercise tyrannical surveillance over the most private thoughts, biological behavior and even

choice of reading matter and entertainment, tax its members to maintain private schools so that the teaching of its incredible mumbo-jumbo could be perpetuated and protected from the eroding light of impartial inquiry, have the un-American and un-democratic gall to try to force non-members who marry its members, to bring up their innocent babes in the toils of this mental and spiritual morass, and to top it off, have the intolerable effrontery to proclaim itself the only true church, I would have to say in all logic that such an institution could never be established among fair, reasonable and enlightened people.

Of course, the fact that such an organization is one of the world's most firmly established institutions proves how unreliable logic can be as a yardstick in human affairs.

GNOSIS

Immediately there appeared the following letter:

Z Says Gnosis Pointed Up a Fiendish Plot

One of the things that has made America great is manifested in what The News is now doing by publishing articles showing the teaching of different religious organizations. The men who wrote our Constitution were very wise in that they set forth principles which guaranteed religious freedom in this country. We owe them a debt of gratitude for their foresight, particularly when we study the long and sad historical accounts of religious persecution in some foreign nations.

"GNOSIS" indicated quite clearly in his letter that some religionists would carry us back to the Dark Ages and set up a totalitarian religious system here.

Never, in any age, has the Lord forced anyone to worship Him, and most certainly He never ordained thru His Son that people be persecuted and put to death because they would not conform to some ordinance of a man who is the head of some ecclesiastical or ritualistic form of religion.

X. Y. Z.

Here is one more, and a master piece. Read it carefully:

The Bible Pre-Dated the Catholic Church

I would like to reply to Gladys Voight's letter, which said the "Catholic Church gathered the various gospels and epistles and placed them within the covers of a single book, giving the Bible to the world."

I do not doubt the honesty or sincerity of the average lay Catholic who makes such a statement, having been so taught from childhood as a catechumen. However, it would indeed be hard to conceive of a statement further from the facts.

A person who knows anything at all about textual criticism and church history, knows that the Bible existed long before the Catholic Church was formed.

The Old Testament Canon was completed in the days of Malachi. Further, from about 250 B.C. to 150 B.C. the Septuagint, (a Greek translation of the Hebrew Old Testament), was written. Thus it is clear that the Old Testament books had

been collected into a group hundreds of years before the Catholic Church existed.

We must not suppose, however, that the authority of the Old Testament books depended upon their being collected into a single volume. Each book would have the same divine authority, whether circulating separately or combined with others of like character.

The point is, the Catholic Church as it is known today had nothing whatsoever to do with the writing of the Old Testament books, nor with the formation or acceptance of the Old Testament Canon. That the same may be said in regard to the New Testament, is seen from the following:

It is difficult to pin-point the formation of the Catholic Church. This is true because it came about as a result of a gradual drifting from the New Testament order of Christianity. Officially, it could not have begun before the year 606 A.D. In that year, Boniface III was named "universal head of the church." Thus he became the first official Pope of the apostate church, which was then and is now, the Catholic Church.

In all probability, by 96 A.D. the last book of the New Testament had been written. In 397 A.D. the Council of Carthage formally ratified the 27 books of the New Testament as we now know them. It should be noted, however, that the council did not make the Canon, it merely accepted what had already become the unanimous judgment of the Christian world.

From the foregoing it is readily seen that the Canons of both the Old and New Testaments were formed long before the Catholic Church existed. Thus the claim that the Catholic Church gave us the Bible falls to the ground.

We believe that God thru His infinite wisdom and guidance preserved His special divine revelation thru every succeeding generation, and will continue to do so until time is no more. God gave us the Bible, not the Catholic Church.

DON H. MCGAUGHEY.

Many other letters under various names and pen names, some of which were strongly anti-Catholic, appeared in the paper during the time the articles on the different religions were being published but space forbids the inclusion of all of them in my article to the *VOICE OF FREEDOM* this time.

About the time the events mentioned above were taking place the P.O.A.U. was holding its annual convention in Washington (January 1955), and O. C. Lambert, well known speaker and writer on Catholicism, came to the Capital City and gave lectures on the Catholic question at several of the Churches of Christ in this area. The following Advertisement for these lectures, containing Brother Lambert's picture, appeared in one of the largest papers in the District of Columbia: Note—Brother Pierce here submits a display ad 5½ x 8½ carrying Brother Lambert's picture and telling where the lec-

tures were to be delivered. The Washington paper is to be praised for carrying this.—Editor *VOICE OF FREEDOM*.

Some two years ago the Knights of Columbus placed an Ad in one of the Washington papers under the heading, "Sure, the Apostles were Catholics!" In reply to this Ad the Churches of Christ ran a large Ad under the caption "The Apostles of Christ were Not Roman Catholics." A reprint of this Ad was made and copies may be obtained by writing to the Church of Christ, 5405 Thirty-Sixth Avenue, West Hyattsville, Maryland.

Such events as described above, the articles and letters on the different religions, the P.O.A.U. meetings, the Lambert lectures, the Ad concerning the Apostles not being Roman Catholics, and other such events throughout the nation, are having outstanding and noticeable effect on Roman Catholicism in that people who are continually hearing and seeing things of this kind are opening their eyes wide open to the deception and corruption of the Catholic Church.

A protest from some Catholic prelate to a newspaper now does not carry nearly so much weight as it did years ago, and it is my deep conviction that newspapers, magazines, and other periodicals of our country are fast becoming aware of the dangerous situation confronting them if the power of the Church of Rome is not subdued. They are looking at what has been happening in Catholic dominated countries and are trying to avoid such taking place in the U. S. A.

Right now there are but few countries in which the Catholic Church is not having to fight and fight hard for many of the special privileges which she has been enjoying without a struggle during the past number of years. Italy, the country wherein dwells the Pope of Rome, has come very close to falling in to the hands of the Communists and there is no such thing as a stable Government in that country. Italy would have long since been taken over by the Communists had it not been for the United States. Think of it, a protestant country having to help a Catholic country in order to prevent that country from falling into the hands of the Communists. Where is the strength of Catholicism?

France, a once strong Catholic country has undergone change after change in their Government and at times it was anybody's guess where she would take a stand on International questions. Belgium is taking away some of the privileges from the Catholic Church in that country. Argentina and other South American countries have been, and still are, in a contest with Rome, and the voice of the "Holy Catholic Church" no longer carries the authority and power that it did years ago in those countries. There is evidence which indicates that there is an internal change taking place in Spain. The Catholic Church is paying special attention to instructing the young man Juan Carlos, who will probably head the Government as

King of Spain. Recent pictures in the Look Magazine (August 23, 1955) showed this young man receiving instruction from a Dominican Friar. Juan Carlos may learn "too much" and turn the guns on the Catholic Church when he becomes king, for there appears to be considerable dissatisfaction in Spain among some of the people for the reason that the Church of Rome has so much control over affairs of the Government.

In some countries there have been many Catholics, including high officials of the Catholic Church, who have been charged with, tried for, found guilty of, and imprisoned for treason and other crimes against the Government under which they lived, and these matters are being given serious consideration all over the world, in every nation under heaven. For, regardless of the kind of Government under which they were found guilty and punished, it clearly shows that Rome has an espionage ring operating in those countries, and it strongly indicates that she has a spy system in every country, including the United States. Every move Rome makes is being questioned.

Besides all this, Nuns have been disrobed and paraded through the streets for spectators to see, and for many people the Pope of Rome is a by word and hissing sound. All this is pressing down hard and the Catholic Church is definitely weakening under the intense pressure and is losing her power and influence all over the world, and she well knows this and is using every device and method of deception in her catalogue to put on a big show of strength and power, but it is not working out to her satisfaction by any means, so she is making a play for sympathy through such articles as the one by Bishop Sheen, from which I quoted above, but this is failing her too.

Furthermore, those who are turning away from the Church of Rome, including Priests, Bishops, and Cardinals, are making public speeches, writing newspaper articles, tracts and books exposing the Catholic Church from center to circumference. Likewise, the nuns who are leaving the convents are relating their sad experiences in these institutions of slavery and immoral corruption which they have been forced to undergo. Then we have the moving picture films like the "Martin Luther" show which are bringing to the eye what is going on inside of the Roman Hierarchy, and the outstanding thing of all this is the fact that the Catholic Church cannot prevent such things being said, done and shown as she once did.

Above and beyond all that has been said there is the tremendous power of the gospel of Christ which is being preached by true, loyal and faithful gospel preachers throughout most all nations, including Italy, and this message of salvation, freedom and liberty, is reaching deep down into the hearts of honest men and women who are turning from the darkness of Catholicism to the marvelous light which is in Christ Jesus our Lord. Truly, the

Catholic Church is losing her power, for which we should thank God and take courage to continue the fight to the finish in the name of Him who died for us, and one day the foundation of Rome will be shaken and the walls will come tumbling down, "For Strong is the Lord God who judgeth her." Yea, "Her sins have reached unto heaven and God hath remembered her iniquities." Amen.

(Note by Editor of the VOICE OF FREEDOM: This article by Bro. Pierce is very interesting and the facts he presents are worth considering—they encourage us. We should not forget, however, that there is another side to the story. There are many newspapers that will not carry an advertisement of the Lambert lectures. And the Catholics have won in Argentina. Rome is yet powerful.)

The Pope and Peron

LUTHER W. MARTIN
St. James Mo.

Some eight years ago, (June, 1947) Eva Peron, the wife of the dictator of Argentina, received an audience with Pius XII, at the Vatican. Upon that occasion, the Roman pontiff bestowed a "decoration" upon both Eva (now deceased) and upon her husband, Juan Peron, who only recently (June 16, 1955,) was excommunicated from the Roman Church by the Pope.

It seems that the head of the Roman Church may bestow, at his discretion, any number of "decorations" of varying importance upon those persons who happen to bask (at the moment) in his pleasure. At the time of the Peron decorations, rumor had it that the strong man of Argentina was not too pleased with the decoration awarded to him. He received "The Grand Cross of the Pian" . . . whatever that is. It is alleged to be the third ranking Vatican decoration, and dates from the year 1847. The supposed purpose for its being given is to "reward conspicuous deeds in behalf of the Church."

Some Vatican personages have said that Peron wanted the highest award, which is called the "Supreme Order of Christ" . . . and if not that, then at least, the second greatest award, termed "The Order of The Golden Spur." Exactly how much of the dictator's personal feelings have entered into his controversy with the Church, in Argentina, cannot be accurately determined.

WORLD WAR II . . . END OF THE REFORMATION?

Near the beginning of World War II, "Monsignor (My Lord)" Sheen, associate professor of philosophy in Catholic University, Washington, D. C., (now Bishop Sheen, of Admiral TV sponsorship), spoke on the subject entitled, "The Crisis of Christendom". This address was made before a meeting sponsored by the Mary Manse Alumnae Association. In this speech, Sheen said . . . "WE ARE LIVING AT THE END OF AN ERA, USHERED IN BY THE PROTESTANT REVOLT 400 YEARS AGO—A REVOLT THAT DENIED

AUTHORITY, SO THAT AS A RESULT WE HAVE BEEN LIVING WITHOUT GOD, WE HAVE TOSSED HIM OUT OF HIS OWN WORLD."

Please remember, October, 1942, when the above statement was made, was early enough in World War II, that no one knew which side would emerge from the conflict, victorious. At that time, both Hitler and Mussolini had the papal blessing. At that time, the Axis powers appeared to have things well in hand. If the Axis powers had won the war, perhaps Sheen would have been correct in stating that "We are living at the end of an era, ushered in by the Protestant Revolt 400 years ago . . ." The only authority denied by the reformers was the Papal authority. Apparently this was the denial of authority that Sheen thought would be brought to an end by World War II, and that with Axis support, the Papal authority would no longer be denied.

THE VATICAN "ABOUT-FACE"

We copy as follows from Mr. Paul Blanshard's book entitled; "American Freedom and Catholic Power," page 241: "Unfortunately it must be pointed out, at the risk of seeming to be unappreciative, that there were more Catholics who fought against the United States in the last war than for it, and that the Church dignitaries blessed them all with equal unction. The Pope, as Primate of Italy, naturally blessed his own people with considerable warmth when they fought against American troops, and he also blessed German soldiers at the Vatican several times during the war. The benediction was duly noted by the semiofficial Vatican newspaper, *Osservatore Romano*. He did not protest when Italian bishops enthusiastically wired Mussolini their pious hope that he would 'crown the unfailing victory of our arms by planting the Italian flag over the Holy Sepulchre.' (New York Herald Tribune, June 28, 1940.)"

Before Pius XI became Pope, while he was still Cardinal of Milan, he gave Mussolini's blackshirts a place of honor in the unveiling ceremonies for the Unknown Warrior in the Milan Cathedral. Copying again from Blanshard, *Ibid.*, Page 245;

"On December 20, 1926, Pius XI declared that Mussolini was 'the man sent by Providence,' and his successor as Cardinal Archbishop of Milan called Mussolini 'the New Constantine.' . . . In the United States . . . the Bishop of Cleveland called Mussolini the 'Man of Destiny,' and Cardinal O'Connell of Boston, who had received a high fascist decoration, exalted him as 'a genius in the field of government, given to Italy by God.'"

On page 256, Mr. Blanshard wrote: "The Catholic Church co-operated gladly with the semifascist dictatorship in Argentina when it was established in 1943, and it helped swing enough votes to Peron in the election of 1946 to give him victory. He responded with a decree making the Roman Catholic religion part of the curriculum of the public schools. . . . In return for the concessions that Peron made to the Church,

the "Argentine hierarchy has bestowed on him its effusive blessing. Eva Peron's 1947 tour of Europe, after she had been honored by Franco (The Spanish dictator. L. W. M.) with the ancient decoration of Isabella the Catholic, reached a climax in an audience with the Pope. . . ."

"The *New York Herald Tribune* of June 25th, 1947 said that Peron was hoping 'with the aid of Spain and the Vatican, to build a third great bloc of nations capable of holding a balance of power as between the United States and Russia . . . the tie that binds it is to be a common faith in the Roman Catholic Church.'"

All of Peron's hopes for a further wedding with Romanism are now shattered.

In the past, the Roman Catholic Church has been a "fellow-traveler" with such dictators as Hitler, Mussolini, Peron, and Franco. Only time will reveal the extent of her political maneuvers for the future. She is still, no doubt, looking for the "end of the era, ushered in by the Protestant Revolt of 400 years ago."

Letters

Box 373
Lepanto, Arkansas
October 1, 1955

Mr. G. C. Brewer
P. O. Box 5153
Memphis, Tennessee

Dear Brother Brewer:

I think I read every word in the *VOICE OF FREEDOM* which came yesterday. I am happy and I know you will be to correct a mistake of yours concerning Bro. Horton.

I went to DLC with Fred and Howard Horton back in the '30's. Fred was killed several years ago when a drunk negro ran into the back of his little truck as he slowed down for the 20 mile speed limit over the old bridge across the Warrior River near his home at Hanceville, Alabama.

Howard went from DLC to Pepperdine. After graduating there, he worked sometime with the church in Baltimore, Md., being there in close contact with the strong Catholic influence of that city. He then went to Africa (Nigeria) for some time. He has now returned to America and is located, I believe, in the Chattanooga area. He has always done a good work. I doubt that a more faithful gospel preacher can be found anywhere. The likeable Byron C. Cox is engaged in baseless wishful thinking when he suggests that Horton might become a Catholic.

Fred and Howard had an older brother, Floyd, whom I knew and respected highly, though I was never with him as much as with the younger brothers.

It was Floyd who died of a heart attack while in a meeting in Alabama last year, I believe. It was natural mistake that you confused Howard (whose book I sent to Mr. Cox) with Floyd whose death is such a loss to the cause of truth and righteousness in this world.

Faithfully yours,
James M. Benson

October 27, 1955

Mr. J. M. Benson
Box 373

Lepanto, Arkansas

Dear Brother Benson:

Your letter correcting me with reference to Brother Howard Horton has been received. I thank you for the letter and for all that you say.

I had already learned that Brother Horton is still living. I was in Chattanooga when the September issue of the paper came off the press and some of the brethren there called my attention to this mistake. The man I had in mind was Brother Floyd Horton.

I shall publish your letter in the November issue of the VOICE OF FREEDOM. It definitely proves that I am not infallible, as if any such proof were needed!

With all good wishes, I am
Faithfully yours,
G. C. Brewer

"Dear Mr. Graham"

(An unanswered letter to the Editor of the "Telegraph Register," official weekly publication of the Roman Catholic Church for the Archdiocese of Cincinnati, Ohio.)

Let us scrutinize some of the doctrines of the Church of Rome, and compare them with the teachings of the New Testament, and see if they are identical. Shall we begin with the very central observance of Roman Catholicism, the Mass.

(1) According to the Catholic Church, each Mass is a repetition of the sacrifice of Christ on Calvary for the sins of man. This is in direct opposition to the Scriptures, which tell us plainly that Christ offered Himself, once for all, forever, for the sins of mankind. The only sacrifice we offer today is the clean and pure oblation, spoken of by Malachi (1: 11); we daily present our bodies a living sacrifice, holy, acceptable, unto God (Rom. 12: 1), and we daily offer up "spiritual sacrifices"—the fruits of our hearts and our lips, unto Him. "(Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13: 15-16.) It is *our* sacrifice, the sacrifice of ourselves daily, unto God, that is now required. The sacrifice of Christ is done with, forevermore. We are to "take up *our* cross daily" (Luke 9: 23), and this is our daily oblation, unbloody and clean. But He takes up His cross no more. We are to offer up ourselves, continually, unto God. Christ offers up Himself no more.

The book of Hebrews was written to oppose any such notion as that held by the Catholic Church. Listen to the Word of God; showing the superiority of the High-Priesthood and the Sacrifice of Christ to the High Priesthood and Sacrifice of the Old Covenant:

"And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth forever, hath his

priesthood unchangable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; WHO NEEDETH NOT DAILY, LIKE THOSE HIGH PRIESTS, TO OFFER UP SACRIFICES, FIRST FOR HIS OWN SINS, AND THEN FOR THE SINS OF THE PEOPLE: FOR THIS HE DID ONCE FOR ALL WHEN HE OFFERED UP HIMSELF," (Heb. 7: 23-27.) (Caps. mine, throughout letter.)

And further:

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: NOR YET THAT HE SHOULD OFFER HIMSELF OFTEN, AS THE HIGH-PRIEST ENTERETH INTO THE HOLY PLACE YEAR BY YEAR WITH BLOOD NOT HIS OWN: ELSE MUST HE OFTEN HAVE SUFFERED SINCE THE FOUNDATION OF THE WORLD: BUT NOW ONCE AT THE END OF THE AGES HATH HE BEEN MANIFESTED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF. AND INASMUCH AS IT IS APPOINTED UNTO MEN ONCE TO DIE, AND AFTER THIS COMETH JUDGMENT: SO CHRIST ALSO, HAVING BEEN ONCE OFFERED TO BEAR THE SINS OF MANY, SHALL APPEAR A SECOND TIME, APART FROM SIN, TO THEM THAT WAIT FOR HIM, UNTO SALVATION." (Hebrews 9: 24-28.)

And further:

"Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ ONCE FOR ALL, AND EVERY PRIEST INDEED STANDETH DAY BY DAY MINISTERING AND OFFERING OFTENTIMES THE SAME SACRIFICES, THE WHICH CAN NEVER TAKE AWAY SINS: BUT HE, WHEN HE HAD OFFERED ONE SACRIFICE FOR SINS FOREVER, SAT DOWN ON THE RIGHT HAND OF GOD: HENCEFORTH EXPECTING TILL HIS ENEMIES BE MADE THE FOOTSTOOL OF HIS FEET. FOR BY ONE OFFERING HE HATH PERFECTED FOREVER THEM THAT ARE SANCTIFIED." (Hebrews 10: 8-14.)

And still further:

"But if we died with Christ, we believe that we shall also live with him; knowing that CHRIST BEING RAISED FROM THE DEAD DIETH NO MORE: DEATH NO MORE HATH DOMINION OVER HIM. FOR THE DEATH THAT HE DIED, HE DIED UNTO SIN ONCE: but the life that he liveth, he liveth unto God." (Romans 6: 8-10.)

Contrast these explicit statements from

God's eternal Word with the dogma of the Catholic Church, which says;

"When the priest pronounces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the victim for the sins of man. It is a power greater than that of saints and angels, greater than that of Seraphim and Cherubim. Indeed, it is greater even than the power of the Virgin Mary. For, while the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from Heaven, and renders Him present on our altar as the eternal Victim for the sins of man—not once but a thousand times! The priest speaks and lo! Christ the eternal and omnipotent God bows His head in humble obedience to the priest's command." ("The Faith of Millions", by Jno. A. O'Brien; p. 270.)

What blasphemy! Here the benign mask of piety slips for a moment, and we see the visage of Satan—for in the most essential duty the Priest performs, "Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest's command." In this arrogant pretension, we see past the soft words, past the ceremonies and rituals, to the core of the Roman Church, where man, in the name of God, exalts himself above both his fellow man, and God—from the simple parish priest to the bejeweled imposter in Rome, who sits at the pinnacle of the whole devilish system, it is all a counterfeit of the truth, and the cloaking of Satan in the garb of an angel of light. "The priest commands the Lord; the Lord, in humble obedience, bows His head to the priest's command." My friend, I tremble to contemplate what God's judgment will be of the souls which have participated in this rebellion against His plan which is called "Catholicism."

The Bible tells us that Christ was offered "once for all", "once at the end of the ages", "once offered to bear the sins of many"; that "He hath offered one sacrifice for sins, forever" . . . "for by one offering he hath perfected forever them that are sanctified." "For the death that he died, He died unto sin, once" . . . "Christ being raised from the dead, dieth no more". The Catholic Church opposes this teaching of the one perfect offering, which never needs repeating, with the doctrine that "The priest brings Christ down from Heaven, and renders Him present on our altar as the eternal victim for the sins of man—not once, but a thousand times." I ask you one question, Mr. Graham . . . just how is the blood of Christ superior to the blood of bulls and goats, of lambs, and heifers, which sacrifices the priests stood daily, offering up for the sins of the people, if it also must be offered repetitiously? Don't you see that by your very act, you deny the all-sufficiency of the one offering, and insist that it, like those of animals under the

Old Covenant, must be offered over and over again?

The Scriptures say, "By ONE offering He hath perfected forever them that are sanctified"—that remission of sins is obtained by the shedding of His blood once; and that "Where remission of these is, there is no more an oblation for sin." (Heb. 10: 14, 18.) You have made void the Word of God by your Tradition. I challenge you, Mr. Graham, to harmonize the doctrine of Rome, with the plain, simple teachings of God's Word in this regard.

(2) As the second point to be considered, let us examine the tradition, in connection with this same ritual of the Mass, that Communion shall be partaken of, by the laity, under only the one specie of the unleavened bread. This is in direct contradiction to the Word of God, in which, at the very instituting of the Lord's Supper, we have Jesus' command to His disciples, concerning their partaking of the fruit of the vine, emblematic of His blood, "Drink of it, ALL of you." (Matt. 26: 27.)

It was not until the Council of Constance convened in 1414 that the Catholic Church passed a law requiring the faithful to receive only the bread, in taking Communion. This law was in opposition to the ordinance of Pope Gelasius in the fifth century, that all communicants must partake of both the bread and the wine. Thus we see how the gradual disuse of both emblems became a tradition, and the tradition, after a while, became crystallized into a law—a law directly opposing the plainest command of our Saviour, and also that which was for centuries the rigid usage of the Church. It might be pointed out that this complete reversal of the expressed ordinance of Pope Gelasius by the Council of Constance absolutely demolishes the Catholic dogma of the infallibility of the Popes when they speak *ex cathedra* to the Church in matters of faith and morals, as do also literally dozens of other occurrences of the same kind, where the Popes reversed one another's pronouncements in rapid succession, and the Councils reversed the Popes, and the Popes the Councils. Or do you hold that a Papal pronouncement in regard to matters of faith and morals is infallible only for the lifetime of that particular Pope?

At any rate, the Scriptures command, of the emblem of the shed blood of Christ, "All of you drink of it." The Catholic Church commands, "None of you drink of it."

It was in the separation of the blood from the body of Christ—in the shedding of His blood—that we obtain redemption. (Luke 22: 30; Heb. 9: 22.) As long as the blood of Christ was in the body of Christ, we obtained no redemption. It was in the pouring out of that blood, in the separation of that blood from that body, that our remission of sins was obtained. The Communion is supposed to show forth the shedding of Christ's blood, and this is the purpose of the Communion. The emblems, taken each one separately, as commanded

by our Lord, show this forth. The one emblem, partaken by the Catholic communicant at the instance of his tradition, and in disregard for Christ's command, does not. In the deepest and most significant manner, the Catholic tradition has nullified the solemn command of the Christ. I challenge you, Mr. Graham, to show how the Catholic communicant obeys Christ's command, or how he shows forth the shedding of the blood of Christ by the partaking of the one emblem.

Jesus left His Church only two ordinances, or rituals—this in stark contrast to the multiplicity of "sacraments" and rituals of Catholicism. The one, the Communion with Him through the emblems of His body and blood, we have discussed. The other ritual, Baptism, we will now examine, as "exhibit #3", to see if the Catholic Church follows God's Word in regard to it.

(3) The Scriptures tell us that Baptism is immersion, burial, being dipped in water (Rom. 6: 3-4; Col. 2: 12, etc.) . . . which is the very meaning of the Greek verb βαπτίζω. This word means "to immerse." It cannot ever mean "to sprinkle" or "to pour". Yet, since the 12th Century, the prevailing practice of the Church of Rome has been to substitute sprinkling for Baptism.

In John 3: 5, we read that Jesus told Nicodemus—"Verily, verily I say unto you, Except one be born of water and the Spirit, he cannot enter the Kingdom of God." So then, baptism is a being "born of water." One obviously cannot be born of something smaller than himself, and one must come out of that element of which he is born; and, of course, one must be in the element before he can come out of it. Only immersion in water is a "being born of water", and the Lord Himself said, "you MUST be born of water". The Catholic Church, by her usage, replies—"Christ was wrong."

How is sprinkling a type of the "burial and resurrection of Christ", which is the pattern that Baptism is supposed to show forth? (Rom. 6: 3-4.) Catholic tradition has thus set at naught the Scriptures. Furthermore, in Baptism (Mark 16: 15-16; Acts 2: 38; Acts 3: 19; Acts 8: 37 etc.) as it was performed by the Apostles, and under the direct administration of the Holy Spirit, belief and repentance upon the part of the person to be baptized, were absolute prerequisites. The Church of Rome, in performing a ritual it calls "Baptism" upon infants who can neither believe nor repent, is violating the plainest teachings of God's Word. The Lord said, "He that believes and is immersed shall be saved" (Mark 16: 16), thus placing belief before immersion, and immersion before salvation, and making baptism an act of faith performed by the initiates into Christ. Catholicism has changed both the mode and the meaning of the divinely given rite.

So we see that Satan, operating through the tradition of the Catholic Church, has twisted and mutilated both of the rituals

delivered by the King of the Universe to the spirits clothed in flesh, dwelling on the planet earth. The great deceiver and liar—the father of all lies—is the ultimate source of Catholic doctrine, and it is not you against whom I struggle, Mr. Graham, nor is it with me that you should contend, for "we wrestle not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6: 12). We must pit our strength against that malignant spiritual power who has given to the children of men cunningly devised fables in the place of the simple truths of God, that their souls might be turned away from the light and the liberty of God's truth, and brought into bondage and darkness forever.

Mr. Graham, I challenge you to show how that ritual performed by the Roman Church is the Baptism commanded by Christ, in either meaning or mode, and how it shows forth the burial and resurrection of Christ, of which events, baptism is a type and pattern.

(4) Next, and in the fourth place, let us consider that which is called the central doctrine of Roman Catholicism, that of the Trinity; that "In the one God there are three distinct Persons—the Father, the Son, and the Holy Ghost, who are perfectly equal to each other." At the Council of Nicea, and in the Athanasian Creed, God was thus wrapped up in a neat package, and enclosed within the walls of a pat little formula—and this, a formula opposed by the thinking of the Church throughout the preceding 300 years of its history, as has been shown by a quotation from Cardinal Newman earlier in this letter. But the God of the Scriptures cannot be thus reduced to a formula, or imprisoned within the comprehension of finite man. I do not profess to understand the exact nature and the relationship of God to His Son, or of God to His Spirit. "The secret things belong unto the Lord our God." (Deut. 29: 29.) But this I do know—God stands above His Son, and rules His Spirit, even as I stand above my own child, and rule my own spirit. They are NOT "perfectly equal to each other," as is taught by Catholicism, and this delineation of Him is a false one. That "God is One" is Scripture, (and Jesus said, the most important fact of all the Scripture Mk. 12: 29). That there is a Father, a Son, and a Holy Spirit—this too is Scripture. But that these three are equal composites of the One God—this is not Scripture. This is conjecture, and it is conjecture that contradicts literally dozens of passages in the Revelation of God to us. But did not Jesus say, "I and the Father are one." (Jno. 10: 30)? Yes, but He did not say "I and the Father are equal"—the Catholic Church said that. What Jesus said was the exact opposite of what the Catholic Church said. He said, "The Father is GREATER than I." (Jno. 14: 28.) The Bible tells us that a man and his wife are one, but they do not tell us that the man and his

wife are equal. On the other hand, they tell us that the husband is the head of the wife. The Scriptures tell us that Christ and His Church are united, but they are not equal. ("Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything." Eph. 5: 22-24.)

In a sense of the word, Christ is one with God—just as, in a sense of the word, the wife is one with the husband. There is another sense of the word, however, in which Christ is different from and separate from God, just as there is, in another sense, a difference and a separateness between a man and his wife. I do not believe that the Scriptures teach that in any sense, Christ and God are equal. Christ was and is subject to God in all things. That is why He is Christ, and not Satanic.

Mr. Graham, this oneness of the man and his wife, and yet the superiority of the man to the wife, is the exact picture given us by the Scriptures of the relationship existing between Christ and God, for Paul said to the Church at Corinth: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and THE HEAD OF CHRIST IS GOD." (I Cor. 11: 3.) If God is over Christ, like the man is over the woman, how says the Catholic Church that God and Christ are equal?

In the Bible, Jesus is called "the Branch of Jehovah" (Isa. 4: 2). In fact, one of His names is "The Branch" ("Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6: 12-13.) (See also Jer. 23: 5-6; Jer. 33: 15; Zech. 3: 8.) To the Church, Jesus bears the relationship of a vine, and we are branches, but to God He bears the relationship of "The Branch." God sent forth His Branch, in whom dwells the fulness of the Godhead, as certainly as in the branch dwells the fulness of the tree. In a sense, Christ and God are identical, the same branch of the tree may be said to be identical with the tree, and IS the tree. Christ was with God in the beginning, and, in a sense, WAS God (Jno. 1: 1). I don't know whether Christ was with God before the beginning or not. I know that He is "the firstborn of all creation, the image of the invisible God" (Col. 1: 15).

In a sense of the word, Christ is God to us, because God has given Him temporary dominion over all creation—He is Lord and King.

In the epistle to the Philippians, we read:

"Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted NOT the being on an

equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." (Phil. 2: 5-11.)

Now, this says that Jesus did NOT grasp (or claim, or lay hold of) the being on an equality with God, but He took the form of a servant. For Jesus to have claimed equality with God would have been for Him to have emulated what Satan did. It was not Jesus but the Catholic Church that did that. "HE counted not the being on an equality with God a thing to be grasped."

Throughout the New Testament, we find that Jesus and the inspired writers, draw a clear distinction between God, and The Son of God, and Jesus is placed, not on an equality with, but secondary to God. After His resurrection, He said to Mary Magdalene, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascended unto my Father and your Father, and my God and your God." (Jno. 20: 17.) What power Jesus has, He has because He has been given it by God, "For God hath highly exalted Him." "Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (Jno. 8: 28-29.) "Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me." (Jno. 8: 42.) "It is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him; but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word." (Jno. 8: 54-55.) Jesus said that He kept God's Word. What can the Catholic Church say—not that it has kept God's Word, but that it has ignored it and disobeyed it and broken it.

There was some knowledge that He did not possess, that the Father did. For example, as to the exact time of the destruction of this universe, Jesus said—"Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." (Mark 13: 32.) If they were "perfectly equal", how could the Father possess knowledge that the Son did not? As He knelt in Gethsemane, and prayed to God, Jesus said, "My Father, if it be

possible, let this cup pass away from me: nevertheless, not my will, but thine be done." (Matt. 26: 39.) This shows that the will of Christ was subjected to the will of God; that if He had had his own way, Jesus would not have drunk the bitter cup of crucifixion, but that He drank it because it was God's will that He should, and he humbly subjected Himself to God. Christ did not ever pretend to be equal with God. It is Rome that has elevated Christ to equality with God, and elevated Mary to equality with Christ, and which then disports herself over the words of both God and Christ, and twists and supplants ordinances and commandments entrusted to us by God, and whose priests "Command, and Christ, the eternal and omnipotent God, bows His head in humble obedience to the Priest's command."

In writing to the Church at Corinth, Paul, speaking of this very subject of the relationship between God and Christ, said that, after the resurrection; "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (I Cor. 15: 24-28.)

This explicitly states that God is the One who has subjected all things to Christ, but that God is not subjected to Christ, and that Christ will finally turn the dominion back over to God, and be Himself subjected to God.

It is impossible to believe this passage, and many, many others which teach the same thing concerning the relationship existing between God and His Only Begotten Son (Blessed Be His Name through out eternity), and believe the central teaching of Catholic dogma. Of course, Rome must teach that Christ is God, and is equal to the Father, in order to make Mary the Mother of God, but this is a fabrication out of whole cloth, and directly contradicts the Scriptures. I am very anxious to see your comments on these Scriptures, Mr. Graham, and I challenge you to harmonize them with Catholic teaching in regard to the Holy Trinity. I don't believe that you will make any attempt to harmonize them with your own teaching on the matter, but will piously state . . . "It is a great mystery." But the mystery is only how people can be so divested of their powers of reasoning and independent judgment as to accept a doctrine so completely at variance with the Word of God.

(5) As the fifth point to be considered, let us examine the Catholic doctrine concerning Mary, the Mother of Jesus.

The Holy Scriptures say "For there is

one God; one mediator also between God and man, himself man, Christ Jesus . . ." (I Tim. 2: 5.) In short, there are just as many mediators between God and man as there are Gods—one. This is directly opposed to the Catholic doctrine that there is more than one mediator between God and man, for "It has been granted to Mary to be the mediatrix of our salvation . . . the ladder of paradise, the gate of heaven, the most true mediatrix between God and man." In "The Glories of Mary", by St. Alfonso Liguori, p. 149, we read, "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 sooner be heard and saved by invoking her holy name than that of Jesus our Saviour. 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."

This is the rankest blasphemy!

A short time ago, I read Thomas Merton's "The Seven Story Mountain." No one can read that book without loving Thomas Merton. I think the man is absolutely sincere, and that he is devoted and completely dedicated to his faith. His book reaches great depths of tenderness and poignance, so that sometimes, the tears would come to my eyes in spite of myself. But Mr. Graham, my admiration for Thomas Merton as a man and as a writer in no wise extends itself to the monstrous religious deception in which you and he are entangled. Concerning Mary, Thomas Merton says—

"Glorious Mother of God, shall I ever again distrust you, or your God, before whose throne you are irresistible in your intercession? Shall I ever turn my eyes from your hands and from your face and from your eyes? Shall I ever look anywhere else but in the face of your love, to find out true counsel, and to know my way, in all the days, and all the moments of my life? (P. 130)."

Further, he says (P. 229) . . .

"Through her hands all graces come because God has willed that she thus participate in His work for the salvation of men." "most powerful, most glorious Mediatrix of All Grace, and the most High Queen of Heaven . . ." (p. 322), and "She is the Mother of the Supernatural life in us. Sanctity comes to us through her intercession. God has willed that there be no other way." (p. 230). The Scriptures say, "There is ONE God, and ONE mediator between God and man." (I Tim. 2: 5.) Either Thomas Merton is wrong, and the Catholic Church is wrong, or the Scriptures are wrong. I have my own opinion about which it is that is mistaken.

We are commanded, "Whatsoever you 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.) This leaves no place at all for Mary or the so-called "Saints", or for any other

intercessor between us and God. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I Jno. 2: 1.) Nowhere in the Scriptures is it remotely indicated that Mary is a "Mediatrix". This was a corruption which came centuries after the Lord's Church was established, as Cardinal Newman admitted, in his volume, referred to earlier in the letter. God has promised us "Wherefore he is able to save to the uttermost them that draw near unto God THROUGH HIM, seeing HE EVER LIVETH TO MAKE INTERCESSION FOR THEM." (Heb. 7: 25.) If He is able to save to the uttermost them that draw near unto God THROUGH HIM, and if HE LIVES TO MAKE INTERCESSION FOR THEM, what place or need is there for the "Saints" or Mary, or for their mediatorial offices?

Jesus said, "I am THE way, THE truth, and THE life. NO ONE COMETH UNTO THE FATHER BUT THROUGH ME."

(Jno. 14: 6.) This is the stern and unyielding rock which breaks into smithereens the Catholic doctrine of the intercession and mediating office of Mary, the invention of which office has given rise to so many idolatrous doctrines and practices, and dogmas completely unknown to the Scriptures. I challenge you, Mr. Graham, to show why the teaching and practice of the Roman Church does not contradict these, and many other similar plain forthright statements to be found in God's Word.

The Scriptures say, "Whosoever goeth onward and abideth not in the teachings of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9.) In I Cor. 4: 6, we read that the disciples at Corinth were told that they should "learn not to go beyond the things that are written." It is disastrous to go beyond what Christ has taught us, and what is written in the Scriptures. Once again, we see that the true doctrine of the Scripture is replaced by the traditions of the Roman Catholic Church. One may hold to one or the other, but he cannot hold to both.

(6) In the sixth place, let us examine the structural pattern of the organization of the Roman Catholic organism, to see if it is that of the true Apostolic Church of Christ.

The pattern of organization given in the New Testament, for the Church established by the Messiah, is that each individual congregation should be a separate and independent entity, governed by its own Bishops, (who are also called "Elders, Presbyters, Pastors, and Overseers"), who are members of the local congregation, and who meet certain qualifications clearly stipulated in the New Testament (Titus 1: 5-8; I Tim. 3: 1-13). It is to be noted that, according to the Scriptures, there is a complete decentralization of authority, even within the local congregation, for it is explicitly stated that there is to be a plurality of Bishops in each congregation. (Acts 14: 23; 20: 17; Titus 1: 5.) This is the exact opposite of the pattern of the Church of Rome, which, rather than hav-

ing a plurality of Bishops in one congregation, has a plurality of congregations under one Bishop. Thus has God's plan been replaced by man's, and "My ways are not your ways, saith the Lord."

There is no place provided in the true Church for grasping, power-hungry men, greedy for authority over their fellows, and for the titles and honors that an institutionalized religion can give, for the highest office in the Church is that of an Elder (Bishop), of a local congregation, and even in this humble sphere, power and authority must be equally shared with others.

Actually, the Word of God knows nothing of any of the officers of the Church of Rome. Although the Scriptures speak of Bishops and Deacons, these offices, and the qualifications of those who are to possess these offices, bear no resemblance to the offices bearing those names in the Catholic Church. Monks, Nuns, Priests (In the Catholic sense), Arch-Bishops, Cardinals, and Popes, are vocationers and officers concerning whom the Scriptures are completely silent—and they are functionaries of a religion as different from that given to earth-men by the Christ and His Apostles, as night is different from day. There is no mention of any of those offices or vocations, either in God's book of instruction for man, the Holy Scriptures, or in the literature of the first centuries of the Church's existence.

The Bible commands that any man who attains the office of Bishop in the Church MUST be a married man with children (I Tim. 3: 1-5—"Faithful is the saying, If a man seeks the office of a Bishop, he desires a good work. The Bishop therefore MUST be without reproach, the husband of one wife . . . one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)" The same stipulation as to the necessity of marriage and children is laid down in Titus 1: 6-7, where we read, in regard to the qualifications of a Bishop . . . "If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the Bishop must be blameless, etc.")

Though God's Word strictly commands that a Bishop be married, the Tradition of the Catholic Church commands just the opposite—that he not be married. Mr. Graham, I challenge you to show why it cannot be truthfully maintained that the Catholic Church, by her tradition, like the Pharisees by theirs, have nullified the commandment of the Creator of the universe.

Each congregation of the true Church of Christ, however small it might be, is as complete, as independent, and as autonomous a unit as is the whole Catholic Church. This complete lack of centralization and of organization renders the Church of Christ impossible to destroy and impossible to control. Yet let it not be thought that because there is no organizational unity in the Church of Christ, there

is no organic unity, for every congregation of the true Church is bound tightly to every other congregation by unbreakable ties of love, fellowship, and a common devotion to the cause of the Master. Thus, the organic unity of the Body of Christ is spiritual, and not physical. Each congregation is a cell in the mystical Body, governed by the divine intellect and will. It has no earthly headquarters, for its headquarters are in Heaven. There is no provision at all, in God's Word, for any central governing body on earth for Christ's Church, or for any intermediary agency between the congregations. From the level of the local congregation, the true Church stretches up into Heaven itself, Christ Himself being its ruler. His Spirit permeates every fiber of its being, and His presence is promised to every meeting of His true followers (Matt. 18: 20). The true Church of Christ is not an earthly, man made, or man directed institution, but is a Heavenly, divinely constructed, and divinely directed institution, in which every member is a priest and Christ is the great High Priest. So we are told, "Having then a great High Priest, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 14-16.) And again, "We have such a high priest, who sat down on the right hand of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." (Heb. 8: 1-2.) "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12: 1-2.) Christ has no successor or vicars on earth. The true Church looks to Jesus as its High Priest—the Catholic Church looks to the Pope as its High Priest. The Catholic Church has changed the Biblical—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 3), to "Out of the Vatican shall go forth the law, and the word of the Pope from Rome."

The true Church, not being essentially an earthly organism, has no headquarters on this planet. The false Church, being essentially an earthly organism, has its headquarters on this planet. The true Church, following the Lord's proclamation, "My kingdom is NOT of this world", does not concern itself at all about the politics or governments of this world, knowing that they will all come to nought, and that they rise only to fall. The false Church believes that its kingdom IS of this world, and down through the centuries, and even at this very moment, busies itself in the affairs of politics, seeking everywhere to entrench itself with the government in

power, and lending support to whatever political system will enter into a mutually profitable dalliance with her. The Pope imagines, and the Catholic Priests believe, that the Kingdoms of this world, and the civil governments of the nations of this earth exist to serve under them and to do their bidding. Witness for example the Papal Decretal of Unum Sanctum (Which, I believe, was the very first Papal Bull ever addressed to the whole Church), in which Boniface VIII, speaking ex cathedra, declared—"Each of the two (swords) is in the power of the church, namely the spiritual sword and the material. But the latter is to be used for the Church and the former by the Church: the one by the hand of the priest, the other by that of kings and soldiers, BUT AT THE BIDDING AND SUFFERANCE OF THE PRIEST. SWORD MUST BE SUBJECT TO SWORD, THE TEMPORAL AUTHORITY TO THE SPIRITUAL . . . MOREOVER, WE DECLARE, WE SAY, WE DEFINE, AND WE PRONOUNCE, THAT IT IS ABSOLUTELY NECESSARY TO SALVATION FOR EVERY HUMAN CREATURE TO BE SUBJECT TO THE ROMAN PONTIFF."

Cardinal Newman, in "The Development of Christian Doctrine", p. 131, says, "I have given thee the nations for thine inheritance" is the prerogative of Popes."

So then let every human be acutely aware of the meaning of the three crowns of the Pope's mitre, and of the two keys in his official insignia. He really believes that Heaven, Earth, and Hell are his dominion, and that all authority is rightfully his, over every government and every kingdom, and that whoever is not bending to his sovereignty is a rebel, to be won over by whatever blandishments might be required to win him over, or if this fails, to be destroyed. I have often wondered what the Pope would imagine himself to be that he doesn't already claim to be, should he by chance become insane, and have delusions of grandeur?

In the place of the simple, decentralized pattern of organization given to the true Church, we find in the Catholic Church an exactly opposite system, for the Catholic Church, in the place of being a spiritual body, held together by and permeated by a divine spirit, is a religio-politico machine, held together by, and permeated by law—law emanating from an earthly throne, and that, as even Catholic historians have pointed out, in many instances a disreputable throne, full of devious machinations.

The organizational pattern of the Roman Catholic Church is as different from that of the New Testament Church as black is different from white—it being a highly-centralized, monolithic structure—an immense power-pyramid, at the head of which sits an absolute dictator such as the world has never before seen. Below this dictator, and answerable only to him and to those he designates, spreads a vast global-complex of intricate ecclesiastical machinery, through which he makes his

wishes known, and through which his decisions and the decisions of those to whom he delegates authority, are carried out. Neither the Pope, nor any of the rest of this complex, is in any way answerable to the membership of the Catholic Church. The property of the Church does not belong to the membership—although they must pay for it! The officers of the Church are not appointed by or answerable to the membership—although they must support them! The pronouncements of the Church are not subject to the review or approval of the membership—although they must obey them! The "word" comes down from above. Power flows from the top downward to the Catholic, and in all matters pertaining to the most crucially important area of human existence, the religious, he is trained to be docile, unquestioning, and obedient, to the priestly ruling caste. Is it any wonder that that part of mankind which has succumbed to this religious system has shown itself to be prone to fall prey to political systems organized along the same lines?

I challenge you, Mr. Graham, to show why the structural pattern of the Church which has its headquarters in the Vatican is not an atavism to a system forever abolished by God—and a contradiction to the inviolable instructions of God's Holy Word.

(7) Finally, and in the seventh place, let us examine the entire supposition of a priestly caste, such as that which holds sway in the Roman Catholic Church. Did the Christ come to abolish one religious system, based upon the spiritual despotism of a priesthood, the Aaronic, only to establish another and still more spiritually tyrannical priestly system in its place? If He did, then in what way is His system superior to that given to Israel through Moses?

When we read the New Testament, we find absolutely no evidence of any priesthood except that of all obedient believers. In the Church established by Christ, ALL Christians are Saints (Rom. 1: 7; I Cor. 1: 2, etc.), and ALL Christians are Priests (I Peter 2: 1-10), each one being able to go to God on the same level as any other man in the universe, with no other intermediary than Christ Jesus, our High Priest. Christ has lifted the galling weight of the the priestly heel off of all our necks by making all of us priests, (I Peter 2: 1-10; Rev. 1: 6; Rev. 5: 10), and He set us free from the noxious entanglements of ecclesiastical law, by giving us the Gospel. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5: 1.)

This freedom of each man to act as a priest, to "offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I Peter 2: 5), is man's most precious God-given prerogative. Whoever would now deign to stand between any man and his Creator as a priest, is claiming an authority he does not possess. The Priest of Rome claims, for his exclusive privilege, that right which Christ has given to all men as

their blood-bought heritage. What will he say to the Lord in that last great day?

The Catholic priest not only exalts himself above all other men, but also above the very angels of Heaven, as Cardinal Gibbons says—"To the carnal eye the Priest looks like other men, but to the eye of faith he is exalted above the angels, because he exercises powers not given even to angels." ("Faith of Our Fathers", p. 387.) The Scriptures tell us that we are lower than the angels. (Heb. 2: 7-9.) Catholic Priests believe that they are exalted above the angels. Which is correct?

In the Book of the Revelation of John, the Apostle recounts two instances in which he, the Beloved Apostle, bowed before an angel, to do homage to that heavenly being. (Rev. 22: 8; 19: 10.) So, evidently, even the Apostle thought that he was lower than the angel. In both instances, however, the Divine Messenger refused this honor, saying, "See thou do it not." So, although the angel was a more exalted being than the Apostle, he still would not allow the Apostle to bow before him. The Apostle Peter refused to let anyone bow before him, and when Cornelius knelt before him, "Peter raised him up, saying, 'Stand Up; I myself also am a man.'" (Acts 10: 26.) Yet this homage which was refused by Peter, and even by an Angel of Heaven, is not only accepted, but is demanded by a certain Italian, all dressed up in the finery of a prince of this world, and surrounded by all the tinsel pomp and circumstances of a Medieval potentate. Whoever goes into his presence is expected to fall reverently to his knees, and if he is very fortunate, perhaps he will be granted the favor of being allowed to kiss the royal signet ring. This character, who daily allows men to thus abase themselves before him, is called "Holy Father", but the prime requisite for his obtaining his office to begin with is that he be an astute politician and conniver, because he sits in the center of, and directs, a vast global web of intrigue, duplicity, and conspiracy, officially referred to as "diplomacy." (One of the few truths ever uttered by Stalin was his statement, "One may as well speak of dry water or of cold fire, as to speak of honest diplomacy.") This man, to further the political ends of the Catholic Church, has, through the centuries, and down to this very day, entered, time and again, into iniquitous relationships with the most cruel and oppressive autocracies that the human intellect could contrive to bring into being on this piece of cosmic dust. But God knows of this Church, and God knows of this man, for "There is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.) He who knows of the movements of, and controls the destiny of each atom and each molecule, has already pronounced ultimate judgment upon this system of spiritual harlotry, which has committed fornication with all the Kings of the earth—using them for her purposes, and allowing her-

self to be used for theirs—throughout time, since she first began her career of moral delinquency.

When a certain individual called the Christ "Good Master" one time, Jesus said unto him, "Why callest thou me good? There is none good but one, that is, God." (Mark 10: 17-18.) (What does this passage do to the Trinitarian formula?) If the Son of God would not accept the title "Good Master", saying that it belonged to God, how much less should a mere man accept the title "Holy Father", a title found only once in the entire Bible, at that time being used by the Christ in addressing God. (Jno. 17: 11.) Thus we see that the Priests and the High Priest of the Roman Church have usurped for themselves titles belonging to God Himself, and have exalted themselves above men and angels—yea, above God, so that "The priest speaks and lo! Christ the eternal and omnipotent God bows His head in humble obedience to the priest's command."

Although, in setting up the Mosaic religious structure, the Church of the Old Testament, God gave the most minute and repetitious instructions for the priestly office, for the exact and precise duties, the costumes and vestments, the emoluments and titles, of the holders of that office—we have no breath of such instructions given to us by God for any such hierarchy in the religious structure established through and by His Son, Christ Jesus. Why is this, Mr. Graham? Was God less solicitous toward the Church of Christ than He was toward its predecessor, the Church of Moses? Where are the detailed instructions, the admonitions and catalogue of duties, of gradations of authority, of vestments, and of rituals—where is any slight hint of a list of qualifications for the office of Priest or of High Priest—where is a single instruction for the mumbo-jumbo that the Catholic Priest goes through, the magical incantations which only his lips can utter with efficacy? You know that they are not to be found in the Scriptures at all! What an appalling thing this is!

In the place of a Book of Leviticus and a Book of Deuteronomy in the New Covenant which God has made with man, we have a Book of Hebrews, conveying the joyous news of the abolition of an earthly caste of priests, and the knowledge that the entire sacrificial and mediatorial office has been assumed by our Eternal High Priest, Christ Jesus, who has no successor in His Office.

Mr. Graham, I challenge you to show me one single statement in God's Word that would indicate that Christ established another priesthood than that of all of His followers. Where did the Apostles themselves ever exhort anyone to go to God *through* them? There is the difference of freedom and slavery, of Heaven and Hell, between the true Gospel Preachers invitation to a lost mankind, "Come, go to God **WITH** me", and the Catholic Priest's invitation, "Come, go to God **THROUGH** me." I challenge you for a vestige of

Scriptural authority for your office and your claims! I challenge you to show that the Roman Catholic Church, by its tradition, has not invalidated the whole meaning of the marvelous, the glorious Gospel message of freedom for mankind.

And so, Mr. Graham, we have shown that the dogma of the Roman Catholic Church is diametrically opposed to both the letter and the spirit of the plainest teachings of the Holy Scriptures. The handful of instances which we have chosen to elaborate upon in this letter can be multiplied many times over. We believe, therefore, that we are fully justified in concluding, as we did in our first letter to you, that the revered religious traditions of the largest and most powerful branch of the Jewish Church, which traditions were completely rejected by the Messiah when He came to earth the first time, have their counterpart, and the religion which was rooted in them has its counterpart, in the Roman Catholic Church of this very moment. You said that the reason Christ rejected the religion that was based upon tradition was that tradition violated the Scriptures. I have shown in this letter, that it is many times more true to say that the traditions of the Catholic Church also violate the Scriptures, and "You have made the Scriptures of none effect by your traditions" could be spoken truly of all adherents of the religious system having its headquarters in Rome.

(To be continued next month)

A Confused Catholic

(Continued from page 161)

upon the Roman Catholic distortion of Bible truth. With Roman Catholicism, the offering of Christ's blood **MUST BE** a **CONTINUING** thing, in order to fit in with their concept concerning the "real presence" in the "Mass" and the doctrine of Transubstantiation.

The Pelican, in feeding her young, is engaging in a continuing process . . . while the sacrifice of Christ upon the cross, occurred only **ONCE**. Therefore, in point of time, Christ died **ONCE** . . . shed His blood once . . . ; while the pelican engages in wounding herself throughout the feeding period of her young. Consequently, this Roman Catholic symbol just fails to properly fit the inspired biblical record of Christ's sacrifice.

The Apostle Paul wrote to the congregation in Rome and stated concerning Christ: "For in that he died, he died unto sin once; . . ." (Rom. 6: 10.) In the preceding verse, Paul wrote: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Yet, Catholicism holds that Christ is offered daily in the sacrifice of the Mass.

The Hebrew writer said: ". . . we are sanctified through the offering of the body of Jesus Christ **once** for all." (Heb. 10: 10.) "So Christ was **once** offered to bear the sins of many; . . ." (Heb. 9: 28.) "Nor yet that he should offer himself **often**, as the high priest entereth into the holy place

every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:25-26.) "Neither by the blood of goats and calves, but by his own blood he entered in *once* into the holy place, having obtained eternal redemption for us." (Heb. 9: 12.) The pelican symbolism of Catholicism nullifies each and every one of the above given Scripture references.

The Catholic doctrine of the "Real Presence" was defined by the Council of Trent (1545-1563 A.D.) as . . . "in the Sacrament of the Eucharist the body and blood of our Lord Jesus Christ together with his soul and divinity are contained truly, really and substantially, and not merely in sign, figure, or virtue." (Catholic Dictionary, page 418.) "The Real Presence is effected by Transubstantiation." (Ibid., page 418.)

The Catholic doctrine of Transubstantiation was also defined by the Council of Trent (1545-1563 A.D.) 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 alone remaining." (Catholic Dictionary, page 499.)

If you wonder what the Catholic means when he says . . . "the SPECIES of the bread and wine alone remaining," the expression "species" is also defined by the Catholic Dictionary as "The accidents of the bread and wine (colour, taste, smell, quantity, etc.) which remain after the substance has been converted into the Body and Blood of Christ in the sacrament of the Eucharist." (Ibid., page 471.)

It is a combination of such man-made doctrines as those described above, that permits the idea of a pelican to symbolize Christ . . . a Christ, according to them, who is offered over and over in the "sacrifice of the Mass" . . . whose literal body and blood is really present in the interior of every Roman Catholic Church edifice in the world, at the time of the celebration of the Eucharist.

THE PELICAN . . . AN ABOMINATION (Lev. 11: 13-18)

As long as Catholicism was evolving a tradition on the subject of fowls, one would think that the Old Testament commandments would at least be respected as regarding abominable and unclean birds. "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle . . . the vulture . . . the swan . . . the pelican . . . the stork . . . the heron, etc. . . ." (See Lev. 11: 13-18.) Also Deut. 14: 12-18.

Of course, the above instructions were given to the children of Israel, and as such, are not directed to Christians. However, inasmuch as Roman Catholicism has seen fit to add books to the canon of the Old Testament, even though the Jews had had it several centuries in the same form and canon as it is received today by non-Catholics, one would expect the Roman

Church to abide by the Old Testament laws, since she considers its canon worthy of latter-day alteration.

What Great Men Have Said of Rome

In this chapter we present to our readers pungent extracts on the subject of Romanism from the writings and speeches of some of the world's greatest statesmen, generals, authors, reformers, theologians, etc. *Read and reflect.*

The Inquisition.—The Inquisition, which certain men of the party try today to re-establish; which has burned on the funeral-pile millions of men; the Inquisition, which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the papal library the manuscripts of Galileo sealed under the papal signet. These are your masterpieces. This fire, which we call Italy, you have extinguished. This Colossus, that we call Spain, you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome. I congratulate you, you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care—it is dangerous. France is a lion, and is still alive.—*Victor Hugo.*

The Jesuits and Their Purposes.—They are simply a band of ecclesiastical office-holders, held together by the cohesive power of common ambition as compactly as an army of soldiers, and are governed by a commander-in-chief, whose brow they would adorn forever with a kingly crown, and who wields the papal lash over them with imperial threatenings. All these, with exceptions, if any, too few to be observed, are laboring with wonderful assiduity to educate the whole membership of their Church up to the point of accepting, without hesitation or inquiry, all the Jesuit teaching in reference to the papacy as a necessary and indispensable part of their religious faith; so that, whensoever the papal order shall be issued, they may march their columns unbroken into the papal army. With blasphemous and fulsome adulation of the Pope, applying to him terms which are due only to God, they are all devoted to the object of exterminating Protestantism, civil and religious, and extending the scepter of the papacy over the world.—*R. W. Thompson.*

Paganized Christianity.—Is not the worship of saints and angels now in all respects the same as the worship of demons was in the former times? The name only is different, the thing is identically the same thing, . . . the deified men of the Christians are substituted for the deified men of the heathens. The promoters of this worship were sensible that it was the

same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, which were once consecrated to Jupiter and the other demons, are now consecrated to the Virgin Mary and the other saints. The very same rites and inscriptions are ascribed to both, the very same prodigies and miracles are related of these as of those. In short, almost the whole of paganism is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other; so that there is not only a conformity, but even a uniformity, in the worship of ancient and modern, of heathen and Christian Rome.—*Bishop Newton.*

Immorality of the Throne.—The conceit of infallible opinion is a horrible curse to mankind; the blood of ten thousand martyrs is on its head, and the bitterness of millions of broken hearts lies at its doors. What was called orthodoxy, what was called Catholicity, was often hideous error, despicable for its ignorance and execrable for its cruelties. Men were massacred wholesale for supposed mistaken tenets, while vice and villainy flaunted in high places unrebuked. A Pope steeped to the lips with infamy founded the Inquisition; murderers and adulterers died in the odor of sanctity if they professed zeal for orthodoxy and subservience to the priests. Charles V and Philip II, men grossly immoral in personal character, doomed eighteen hundred innocent victims to the scaffold or the stake, in the Netherlands alone, for such crimes as eating flesh in Lent, or reading the Psalms in their native language . . . When the sweet odor of the returning Gospel invaded men's souls with the brilliancy of heaven, there was a brief bursting of this iron network of false traditions.—*Canon Farrar.*

Pagan and Modern Rome.—The Roman empire lost not its sway, but only changed its sceptre. The Emperor gave way to the Pope. The supreme authority was transferred from the palace of the Caesars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyranny of a Nero and a Caligula to that of the Inquisition and the Jesuit Fathers. And again for centuries Rome ruled the world, which seemed by the eruptions of the northern barbarians to have broken the yoke, which was really only changed, not lightened. Thus Rome has a double history. There is a classic and there is an ecclesiastical Rome, a pagan and a Christian Rome, a Rome of the Caesars and a Rome of the Popes. And it has a double history, so there is a double city: a city of antique ruins, and a city of ecclesiastical relics; a city of viaducts and arches and palaces and heathen temples, and a city of churches and saints and sacred art; a city of ruined circuses and theatres, and a city of papal pageantry; a city whose heart is the ancient Roman forum, and a city whose center is the comparatively modern St. Peter's and the Vatican.—*Harper's Monthly.*

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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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Titles of the Pope

In a tract which was written by the Editor of the VOICE OF FREEDOM and which has been distributed by the thousands from the office of Freedom Press, Inc., we gave some of the titles that are applied to the popes and we have had inquiries recently as to where these Latin expressions may be found in Catholic literature.

The title of the tract which we distributed is "The Man of Sin . . . The Son of Perdition." The tract proves that the "Man of Sin" as described by the Apostle Paul in 2 Thes., the second chapter, is none other than the pope. One of the expressions found in this scripture is that the "man of sin" there described sets himself forth as God. The Pope of Rome definitely and without question claims to be the vicar of Christ. He is the head of the church. He represents God on earth and every living being is subject to his authority. The popes have excommunicated persons who never belonged to the Catholic church. Queen Elizabeth was excommunicated by three different popes and yet she was never a member of the Roman Catholic church. She was herself the head of the Church of England. To excommunicate, therefore, doesn't mean simply to put one out of Roman Catholic fellowship and to deprive that one of the privileges that belong to a Catholic; but it means to anathematize such a one. To anathematize means to damn. Therefore, the pope exercises the authority of God in saving people or in damning their souls. The priests exercise this same authority under the pope and they can either forgive sins or refuse to forgive sins which is equal to damning one who is not forgiven. The Catholic papers frequently speak of the priests as *other Christs*. And it seems strange that anyone who has read Catholic literature could be surprised that the pope and the priests assume to represent God and Christ and to exercise the same power that God or Christ exercises and claim that this power has been delegated to Peter and therefore descends from him to those who claim to be his successors.

However, the Latin expressions which

we used in the tract, to which reference has already been made, are as follows:

1. *Dominus Noster Papa*. This means "Our Lord God, the Pope."

2. *Deus Alter in Terra*. This is translated "Another God on Earth."

3. *Idem Dominium Dei et Papa*. This is translated "The dominion of God and the pope is the same."

We found these expressions in Matthew Henry's Commentary on the second chapter of Thessalonians. They are on page 1187 of that volume of his Commentaries. The same expressions are found in Albert Barnes' Commentary on this passage except Barnes gives them in English and does not give the Latin words. Matthew Henry does not tell us just where these are found in Catholic literature. But some other commentaries say that Bishop Newton on the Prophecies cites the places where they are found in Catholic literature. The Editor of the VOICE OF FREEDOM has not been able to find a copy of Newton on the Prophecies, but when he has opportunity to find this book, he will then give the readers of the VOICE OF FREEDOM the exact references to Catholic literature from which these expressions are taken.

The student of questions like this well knows that these expressions have been questioned, and in some instances condemned, by Catholic scholars themselves. And if we go back to the time when these things were not all accepted by Catholics, we will find them quoted and discussed. But after they become universally acceptable to Catholics, then they are not so easily found in Catholic literature and they may never be used in literature that Protestants are supposed to read.

As an illustration of this point, we should remember that the expression "Mother of God," as applied to Mary, was seriously objected to by Catholic officials in the beginning of its use. The following paragraph from Church History will be interesting at this point and with it we shall close our discussion at this time.

Nestorius, who was elected Patriarch of Constantinople in 428, objected to the title "Mother of God" as applying to Mary, the mother of Jesus. This brought bitter perse-

cution and excommunication to Nestorius. The council which was called for the purpose of condemning this man was conducted in a lawless and boisterous manner, and 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."

Mary . . . A 'Mediatrice'?

LUTHER W. MARTIN
St. James, Mo.

The Liguorian, a Roman Catholic publication having "ecclesiastical approval", and published monthly from Liguori, Missouri, contains an article in its November 1955 issue entitled "Why Mary Can Help Us." It is penned by the Editor, Donald F. Miller. In the third section of the treatise, Mr. Miller devotes himself to the answering of the following question: "Can proofs be given that Mary has helped other men and women on their way to heaven?" We copy below, the author's complete reply to the above question, with our own remarks immediately following each portion of his reply.

As an introduction, Miller states: "All true doctrines revealed by God, rightly understood, can be tested by experience. The doctrine that Mary can help us, which we learn by merely analyzing the office and the privileges that God freely bestowed on her, has been abundantly proven by facts throughout the history of Christianity."

(Comment: We DENY that ALL true doctrine revealed by God, rightly understood, can be tested by EXPERIENCE, as the author asserts! For example, we believe in the Divinity of Christ . . . so do the Roman Catholics . . . but it is not a DOCTRINE that can be TESTED by EXPERIENCE . . . in this life. Therefore, by only one illustration, we have shown his premise to be false. L.W.M.)

The author continues: "1) The first proof was given during the very lifetimes of
(Continued on page 192)

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Among Ourselves

This is the December issue of the VOICE OF FREEDOM and with this issue, Volume 3 is completed. By the time the first number of Volume 4 reaches our readers we will be well along in the year 1956. The holidays will have passed, the New Year adjustments will have been made and we will already be acquainted with the writing of 1956 instead of 1955 in all of our letters and documents. The bound volumes of the 1955 VOICE OF FREEDOM will be ready soon since this issue completes that volume. These volumes may be ordered from Freedom Press, Inc., Box 128, Nashville, Tennessee; or if any reader has preserved the 12 numbers of 1955 he may send these in to the office and have them bound and have them in this form for the remainder of his life. The editor would no doubt try to improve his work if he could go back over the three years the paper has been published, but he feels no regret for this venture and is doubly convinced of the need of such a paper as this. He is willing to take the three bound volumes under his arm and go to his Judgment with the efforts he has made to inform people and to spread the simple gospel truth about freedom and about salvation through our Lord Jesus Christ. Mistakes have been mistakes of the head and not of the heart and he certainly feels no hatred and not even any ill will toward Catholics or Communists or any of the people on earth.

Anent what is here said about the closing of the year and dawn of the new year and anent what is said on other pages of this paper with reference to the "Certainty of Forgiveness" the editor begs to submit something that he wrote years ago:

The beginning of a new year is always a time for reflection, retrospection, and resolution. We are all inclined to be meditative and perhaps more or less melancholy, because as the old year dies out and the new year dawns upon us we are made cognizant, for a few hours at least, of the repidity with which the years race by us. Also at such a time we seem disposed to recall the experiences of the year that is passing out, and, while in the mood for looking back, we often turn the pages of memory back to the very first chapter of life and read again the story that we ourselves have written. And what a variety of conflicting emotions swells our bosoms as the scenes of our lives reappear before us! We experience feelings of shame and chagrin as we pass over deeds

that were unworthy and sinful, and in vain we try to blot them from the pages of life's story. But that is impossible; they are there, and there they must stay. Like Pilate, what we have written we have written, and it is impossible to make a single correction. We can never undo any deed that was done. Some deeds may be counteracted and their influence in a measure corrected, but undone—never. Life is made up of daily deeds, and what we are is the sum of what we have done. The time taken up in a sinful act is as much a part of life as the same length of time employed in the noblest deeds of service or in the most solemn devotions. It matters not how much we may regret the waste of time or how genuinely we may repent of the misconduct, we can never recall the time or reverse the conduct. If our bitter, briny tears of remorse and repentance could flow forever, they could not wash one sinful stain from life's escutcheon. If we should never waste another moment of time, the days that are already lost could not be regained. There is no such thing as "redeeming the time," and the translators showed by their marginal reading that Paul meant to convey a different idea in that Ephesian passage. As the philosophical but pessimistic poet, the unbelieving Omar Khayyam, sadly said:

The moving finger writes; and having writ,
Moves on; nor all your piety nor wit

Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

When such thoughts as these intrude into our meditations, or rather when this awful truth stares us in the face, how sweet it is to hear Jehovah tenderly saying concerning the wicked man who turns from his sins to obey the Lord, "None of his transgressions that he hath committed shall be remembered against him" (Ezek. 18: 22); and concerning those under the new covenant who have been washed in the blood of the Lamb, "And their sins and their iniquities will I remember no more" (Heb. 10: 17)! But even Jehovah does not promise to avert a man's record—that is impossible with Omnipotence; but in his mercy our Father forgives and forgets. What a gracious provision this is for us! And how grateful we should be, as we see our utter helplessness before our own failures in life, to know that when all of our years have come and gone and all our deeds have been recorded, Infinite Love will spread the mantle of oblivion over our sins and we shall pass through grace into glory forever!

If we err in human blindness,
And forget that we are dust;

If we miss the law of kindness
In our struggle to be just,

Snowy wings of love shall cover
All the faults that cloud our way,
When the weary watch is over,
And the mists have cleared away.

In this issue of our paper will be found an article which is a chapter taken from

the book entitled "If Brother Paul Were Here" by Edd Holt. This chapter is under the heading "Is the Catholic Church Holy?" Brother Holt is also credited with the cartoon that fills a whole page in this paper. The cartoon is under the heading "Mental Reservations." This drawing was photographed from Brother Holt's book and is reproduced with his permission in this issue of VOICE OF FREEDOM. Brother Holt lives in Montgomery, Alabama and he may be addressed c/o The Montgomery Bible School. His books sell for \$2.50. We commend it to all our readers.

Luther Martin has been a faithful helper throughout this year and some excellent work from his pen will be found in this issue of the paper. We thank Brother Martin for his continued support of our efforts.

The January issue of our paper will contain something that should be of special interest to all Americans, but will appeal more to Texans than others. It will show the influence of the Catholic Church on the text books that are used in reference to Texas history, even in the State of Texas.

In collaboration with O. C. Lambert, the editor of VOICE OF FREEDOM hopes to publish a series of articles, probably 5 or 6 in number, on Catholicism and Americanism. These will show conclusively that the principles and basic teachings of the Catholic Church are definitely unAmerican. These articles then will be brought out in booklet form and they will be free, providing we can interest enough people in donations to our Free Literature Fund. We would like to distribute a million copies of this one item. We would like to send it to all the congressmen and senators of the United States. We would like to send it to all the governors of the several states and to all the legislators in the states. We would also like to send a copy to every protestant preacher in the United States. As far as we can ascertain the names and addresses, we would like to send a copy to every teacher in the public schools in the United States. Since this will be a booklet of a good many pages, it will take money to distribute the booklet that liberally. It must be remembered however, that Freedom Press, Inc., is a nonprofit organization and all the literature that it publishes is for free distribution. We have on hand now many tracts for distribution and some of them have been distributed in great numbers, even into the thousands. Each month we publish a greater number of papers than it takes to supply our mailing list and we give away thousands of copies of each issue. This has been made possible during the three years we have been running by the liberality and faithful help of our friends. We are still depending upon them for donations. We must have donations and renewals and new subscriptions if the VOICE OF FREEDOM continues to exist. Let each one that reads this paragraph immediately resolve to enroll with us and be a soldier in the cause of freedom and in the spreading of Christianity. The amount that each one contributes will have to be

determined by him, but we pray that the Lord will raise up many faithful and liberal helpers in this work. With the firm faith in the righteousness of our purpose and with an abiding confidence in our brethren and friends, we face the future without fear.

Margaret's Renunciation of Love May Alter Church-State Relation

TOM OCHILTREE

LONDON, Nov. 7 (AP)—Princess Margaret's renunciation of her love for Peter Townsend provoked a public controversy that ultimately may alter part of Britain's basic fabric—the relationship between church and state.

The star-crossed love affair of the Princess and the divorced war hero takes its place in the anthology of famous romances. But for the historian a more important chapter may develop over the years.

The Church of England hailed Margaret's decision to choose duty over love. Her marriage to Townsend would have conflicted with its attitude against remarriage of divorced persons while their ex-mates are living, as is Townsend's. On the surface, at least, the church won a victory. But at what price?

The romance focused public scrutiny on the Church of England "as by law established" and its relationship with the state to a degree without precedent in the last few centuries.

For a week letter columns of newspapers have been filled with pointed expressions of opinion about the case.

Many praised Margaret "for giving a moral example to the world." There were expressions of support also for the archbishop of Canterbury, Dr. Geoffrey Fisher, the primate of all England.

But other letters contained phrases such as: "I will never go to church again." The archbishop of Canterbury should resign. "The church is confounding the teachings of Christ. His theme was love, charity and forgiveness."

Two mass circulation newspapers, the Daily Mirror and Lord Beaverbrook's Daily Express, called for disestablishment—the severing of all ties that now link the endowed Anglican church with the crown and the government.

The influential Manchester Guardian analyzed the public mood this way: "The British people are not really happy about the outcome of the affair and some of its effects may be deep."

This paper questioned whether it was necessary for the Princess to sacrifice her personal happiness. It noted letters attacking the church's position came from a wide section of the community and said "a certain amount of anti-clericalism came up, even from the ranks of the Church of England itself."

Prime Minister Eden, like Townsend, is a divorced man. Eden since has remarried.

Critics declared the church found itself

facing two ways in regard to Townsend and Eden. Because of his divorce, Townsend was regarded as an unsuitable mate for the Princess. But Eden, as prime minister, has the power to name new bishops, deans and some canons.

"That piece of inconsistency may be typically English, but it has more than a smack of English hypocrisy about it," the Manchester Guardian said.

Princess Margaret in her statement Oct. 31 said she had decided not to marry Townsend because she was "mindful of the church's teaching that Christian marriage is indissoluble."

The archbishop stands unmoved. As far as criticism is concerned, he said "I do not care two hoots."

COMMENT

The above Associated Press article tells us of the decision of Princess Margaret and something of the reaction of the people of England to her decision. We, however, see in this story something of the nature of a state church and of the attitude of the authorities in such a church toward the sentiment of the people who themselves compose the church.

Princess Margaret seems to be a very noble young lady with enough strength of character and enough good sense not to fly into the face of the customs of her country, the sentiment of her royal family and the teaching of her church. Certainly she is to be praised for this and especially since she had the example of a reverse decision on the part of her royal uncle. Both Margaret and Captain Townsend deserve our sympathy and no doubt the hearts of many people of the world will go out to them. They, however, dallied too long with temptation and exposed their own characters and their emotions to a test which was great indeed and greater than smaller characters could have endured. All young people and older people too, when they know that a marriage relationship would be unwise or downright illegitimate, should not begin their associations in such a manner as to stir the emotions to the point of love for each other. When they see that a marriage would not be proper or possible, then a desire for such a marriage and a step in the direction of such a marriage should be put out of mind before either ever matures.

The state church angle to this story is one in which the VOICE OF FREEDOM is chiefly concerned and it affords us an opportunity to point out the unscripturalness and the undemocratic principle involved. It would be much more to the credit of Princess Margaret had she been constrained by her own conscience to give up the man she loved, if she had held a genuine conviction that our Lord teaches against divorce and shows that marriage is intended to endure for the life of both the contracting persons and she therefore had too high respect for the teaching of her Master to violate any principle of his word. This we say would have been the noblest decision that any soul could make. This

would have shown personal conviction and not merely fear of a custom or an inherited regard for the law of a state church. Such a decision would not only have been heroic, it would have been genuinely Christian. This, however, could not and should not have been expected from one who has the background, the training and the position that has practically become a fossilized state such as the Princess Margaret holds.

The attitude of the archbishop is also interesting. It should be revealing to those who are not acquainted with a state church or with dictatorship in matters of religion. The story tells us that many correspondents who were writing into the newspapers were diversely criticizing the church for not making a dispensation of Princess Margaret. Or perhaps these critics suggested that the church should change its law. In fact, this seems to be implied in the story. If a church assumes legislative functions, why should it not change its laws if the people desire a change? The church and the state are one and the law of the church is the law of the state in reference to morals. And since the state has legislative authority, the church has also. How does this sound to free, democratic American people who believe that the state and the church should be entirely separate and that the Lord's church has no legislative authority? According to the New Testament, Christ is head of the church and the church is subject to Him in all things. His word is our law. To do his will is our whole and all-consuming purpose.

When the Archbishop was told of these criticisms, he replied that he did not "give two hoots"! That is another characteristic of dictatorship. That is another common attitude in authoritarian religion. When the voice of the people counts for nothing, when their wishes are totally disregarded and when they must submit or be excommunicated as is true in Roman Catholic and other state churches, why should the authorities give "one hoot" about what the people think, say or do? Some of us can remember when "Big Business" was not regulated by federal law as it is today, when trusts and monopolies had their own ways and when the labor unions were not formed or were not strong enough to be heard, that a common expression attributed to these powerful monopolies was "The public be damned." But, of course, that spirit could never survive in a land where the government is for the people, of the people and by the people. But a dictator in industry, in religion or in politics never gives "two hoots" for the wishes or the needs of the people. May God grant that America will never be under any kind of dictatorship!

Certainty of Forgiveness

An interesting sidelight on forgiveness was touched upon recently by Morris L. Ernst, a New York lawyer, when he said the reason so many penitent ex-Communists go to the Roman Catholic

church is because this church "gives them certainty of forgiveness."

Mr. Ernst believes that "If Protestants and Jews offered them the same certainty of forgiveness, the Communist party would disintegrate. Outside the small hard core, all the party members want to get out."

It may be that, when Protestantism abandoned the Catholic authoritative and sacramental approach to forgiveness, something in the way of definiteness and certainty was lost. If so, care must be maintained to re-establish it.

But there need be no uncertainty as to the reality of the assurance of forgiveness for the sinner in Protestant thought and practice. If there is one certainty surer than another in the Scriptures, it is that those who return in penitence and love, the Lord will in no wise cast out. The right to forgiveness, unlimited and unequivocal, is an inalienable one guaranteed in the gift of grace which God in His inexhaustible mercy grants to every child of His creation. The Scriptures are clear on this point and Protestantism should teach it as clearly.

But Protestants, we fear, have not always used the best "techniques" in making this basic truth easily grasped with a vivid sense of finality. Sinners are often left in a state of confused uncertainty with the result that they return again and again to dig up their past and are plagued with a recurring sense of guilt.

The Protestant problem lies partly in the matter of definiteness of time when forgiveness occurs. Disciples, perhaps more than other communions, have been inclined to place more emphasis upon the Scriptural teaching of the close association of forgiveness with the act of Christian baptism. After making faith, confession, and repentance, prerequisites to baptism, they have not feared to make this rite a dramatic moment in the conversion experience when forgiveness is given final assurance. Baptism, seen in this light, has been of inestimable value in the experience of multitudes and, so far as we have observed, those experiencing it have never thought of it as "water salvation." It is rather taking advantage of a dramatic experience of meaningful psychological value, which impresses the sinner with a sense of the forgiveness of God.

The reason that baptism lends itself to this purpose is that its symbolism—as the Scriptures clearly indicate—connects the experience so closely with the divine means of forgiveness as found in the life, death and resurrection of Christ, through whom alone forgiveness is assured. Buried with Christ in baptism, the sinner shares in eloquent symbolism in the death of his Savior, and rising again from the waters, shares in the victory of Christ over death and the assurance of divine forgiveness.

Protestants, grounded fully in the teachings of the Word of God, may offer as complete assurance of forgiveness as can Roman Catholics. But Protestants, not being sacramentarian, need to take special

care to see that the doctrine of forgiveness is given the definiteness and finality and completeness which the Scriptures clearly teach.

No One Can Know He's Saved Says Catholic Priest

Writing in the Catholic "Register" and ridiculing Protestant evangelism, Priest John Cavanagh plainly states the Romanist position, no one can be sure of salvation. This is, of course, a direct denial of scripture. Says this propagandizer of baptized paganism: "In recent weeks Bill Graham went over to Scotland and 'saved' thousands of kilted Christians. I thought they had already been saved by the Presbyterian disciples of Calvin. Down in the Crown archipelago known as the Bahamas another evangelist is on the radio regularly. He presents his Colored converts whom he has 'saved', and each in turn relates an 'experience' that brought him salvation. There are thousands, the preacher claims, who have 'believed on God and have been saved.'

"Here at home we have our thousands who are also regularly saved. On any Sunday morning and at other times we not only hear on the radio about the widening road to salvation, but we actually see on TV the jet propelled converts steamed up by various evangelists proclaiming their 'salvation.' We art not being facetious, and we certainly do not intend to ridicule anyone's beliefs. You can see and hear these alleged guarantees of salvation nearly any day in the week. And my only point in bringing up the subject is to prove that Molly's statement is applicable to more than the claims of her spouse: 'Taint so, Magee!'

"Unless Our Lord or one of His emissaries tells us that this day or the next we will go to heaven, we cannot infallibly know that we are positively and unqualifiedly certain of making the grade.

(From "Western Voice")

COMMENT

Before reading this comment, let all our readers first give careful attention to the article entitled "Certainty of Forgiveness," which is taken from the *Christian Evangelist* of Oct. 26, 1955. And then read carefully the article under the heading "No One Can Know He's Saved Says Catholic Priest," which is copied from the *Western Voice*. We congratulate the *Christian Evangelist* on its reply to the lawyer who thinks that ex-Communists join the Catholics because they have the certainty of forgiveness. In the Catholic system getting forgiveness for sins is like taking your ticket to the traffic bureau and paying your fine and coming away feeling relieved and free. But those who know that forgiveness is from the Lord and that no priest has power to forgive sins would certainly not feel that he is free from his guilt just because some baboon with a reversed collar had absolved him.

The *Christian Evangelist* sets forth what it says the Disciples teach and it thinks

that this has the advantage over the teaching of some other non-Catholics. They believe that a formal obedience to the command of the Lord in baptism stands as a symbol both of the death, burial and the resurrection of the Lord Jesus Christ and also of the death of the sinner to sin, his burial in the likeness of Christ's burial and his resurrection in the likeness of Christ's resurrection. It is gratifying to see the *Christian Evangelist* set forth this much truth even though it does claim it as a "Disciple" doctrine and practice. If this person had set forth the plain teaching of the New Testament on this point as it really did sum it up, and then announce, that it is the teaching of the Lord, it would have been far better. But who could expect that of the *Christian Evangelist*? The attitude of that people is that the "Disciple" doctrine is not any better than the doctrine of any other denomination, except upon this point it does have the advantage of an overt act and a symbolism that can be remembered and looked back to as the consummation of the great transaction that turned a sinner into a saint.

In the clipping taken from the *Western Voice*, a priest indicates that the thousands of converts made by Billy Graham and the hundreds of others that are made by hearing certain radio preaching are deluded. He doesn't think that these souls have any forgiveness because they are told to go directly to the Lord and to depend upon Him for their forgiveness, whereas the Catholic thinks that this is an outrage to the Roman Catholic theology because it ignores the priest and the church. He states that "unless our Lord or one of his emissaries" tells us that we are saved, then we are not saved. His "emissaries," of course, are the Roman Catholic priests and this is the only way a priest thinks the Lord can tell anyone he is forgiven. If the Lord tells us in his Word what to do in order to be saved and when we then do exactly what he says, would we have his promise? Could we say that the Lord has told us that we are saved?

"I Love to Tell the Story"

It would seem that what is said above would certainly be enough on this question of the certainty of forgiveness. But since this is the most important theme that could engage the mind of any individual, it is not superfluous that we repeat the story again. One of the hymns we have been singing all of our lives says—

"I love to tell the story
For some have never heard
The message of salvation
From God's own Holy Word."

From the writing that we have clipped from the papers, it seems that men in high places have never yet heard the message of "God's own Holy Word." In the Old Testament as well as in the New Testament God has shown himself merciful and has offered pardon and forgiveness to sinners when they are willing to forsake their wickedness and return to Him. The

following references from the Old Testament should be familiar to everybody:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1: 18).

"Seek ye the Lord while he may be found, call ye upon him while he is near.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55: 6-7-8)

"Yet say ye, Why? doth not the son bear the iniquity of the father? When the son has done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezekiel 18: 19-29)

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

"All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. (Ezek. 18: 21-22)

Then in the New Testament, the Lord's promise is even more farreaching, more loving and more emphatic. In the passages quoted from the Old Testament, he said he would never mention the sin of the wicked man when he turned away from his wickedness. In the New Testament he tells us that when a soul is washed in the blood of the Lamb, his sins will be remembered against him no more forever. The following passages show that this cleansing, this regeneration, this making of a man into a new creature comes when a soul enters into Christ:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1: 7)

"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)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" (Titus 3: 5)

"For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been bap-

tized into Christ have put on Christ." (Galatians 3: 26-27)

Then the specific steps implied in entering into Christ are given in the following references:

"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." (Mark 16: 15-16)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38)

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16)

Then if one desires to read about the symbolism referred to by the *Christian Evangelist*, let that one read and study the sixth chapter of Romans.

Byron C. Cox Writes to Miss Rogowski

The following letter from Byron C. Cox has been sent to the Editor of the VOICE OF FREEDOM by Miss Katherine Rogowski to whom it was addressed: Byron C. Cox is the man who has written to the Editor once or twice and whose letters have been answered in these pages. He lives in Memphis and seems to know something of the Editor of this paper and he has been complimentary to the Editor in his letters. In fact, his letters to the Editor were unobjectionable and they would lead us to believe that Byron C. Cox is a genial gentleman.

His letter, however, to Miss Rogowski is not so cordial, nor does it manifest the spirit toward the Voice of Freedom that his letters which were intended for these pages have shown. The Editor is going to answer his letter, but before that answer comes, we here give our readers an opportunity to read Mr. Cox' letter to Miss Rogowski. When you have read this letter, read the letter which the Editor is now dictating as a reply to Mr. Cox. A copy of this reply will go to Byron C. Cox even before it goes to press. Here is his letter.

November 15, 1955

Miss Katherine Rogowski,
P. O. Box 1823
Cleveland 6, Ohio

Dear Katherine:

Your leaflet entitled "Meet Father Leo Telesz" which was mailed from Cleveland October 6 was delivered to me October 8. Thank you for sending it. I appreciate this opportunity to offer some remarks which, to be frank, should have been made to you some years ago by your parents, friends, or someone more closely related to you. What follows is said out of sincerity and good will. My advice is free so you may accept it or reject it as you wish but I beg of you to please consider it.

I first heard of your case last July through the pages of an anti-Catholic paper called the "Voice of Freedom." The editor of this paper lives in Memphis and is a man of considerable distinction, and, with whom I have enjoyed several exchanges of interesting and informative correspondence. Your story was told to this editor by a "friend" of yours who asked that his name be withheld because he "does not want to risk being harmed by Catholics" (Kindly inform this 'friend' that you now know at least one Catholic in the world who wouldn't harm a hair of his head). The editor added some comment to this news item and informed his readers of the address and quantity price "If our readers would like to obtain the leaflets and distribute them. . . ." Apparently a fair distribution has been effected since the leaflet received from you is the third one received from as many states since July. It was also noted in this same issue that your story is being given currency through infidel publications.

Let me say at this time that you have my deepest sympathy and no defense of such conduct as reported by you will be made, regardless of who the person might be, assuming of course, that you have been absolutely truthful and omitted nothing that would change the picture in the event that silence from the other party is ever broken. Both you and Father Leo have my earnest prayer that Almighty God may see fit, even at this late date, to lend his Personal attention to the matter. However, it is with concern and dismay that I fail to note from your leaflet any indication whatsoever that God has thus far been asked to intervene. Please be reminded that infidel and atheist publications have also noted this and they 'love' you for your cooperation.

Considering human frailty, your efforts to 'strike back' and 'get even' are understandable, but they are not exactly commendable, Katherine. In leaving the Church and in writing this pamphlet, you, as well as your family, have been influenced by people whose sole credentials to being Christians is their hostility to the Catholic Church. It is obvious that you had considerable help in writing your leaflet. The composition and literary quality, though not exceptional, is in direct contrast to your lack of judgment and subsequent actions.

Your statement "... Don't ever try to get justice through the Church Court for you will get exactly nowhere. . .", is an irresponsible statement at best. Your advisers didn't know any better but you and your parents should have known that the Church has no authority to try lawsuits in Cleveland, Ohio. You are an American citizen and you were injured by another citizen. Why then, didn't you go to the local authorities in the first place? Isn't it true that you were encouraged to attempt a mild form of 'black-mail' against the Church and, when this was unsuccessful,

ful you "finally turned the case over to a lawyer"? Churches of other denominations do not 'pay-off' when a member or minister is found guilty of imprudence or becomes involved in scandal (and please believe me, this *does* happen). You would be acting in better taste if you circulated a leaflet denouncing the person or persons who led you to believe that the Catholic Church would not dare risk the truth being told. Her action can only be disciplinary, as in this case, you indicate that the priest was transferred. What did you expect or want them to do, burn the man at the stake? Would such drastic action have repaired the damages? Don't be too sure that this 'simple' transfer didn't involve more than meets the eye. You should know that the Church is not obliged to tell all she knows in order to appease the curious and the back-fence gossipers. In this case, her silence (and that of Father Leo) could well be for considerations of your own good name as that of others. Then, is this man not entitled to another chance? Is a second chance opposed to Christian doctrine? Is Christ opposed to it? Does not our government spend millions trying to rehabilitate criminals and the mentally sick? Should the Catholic Church be an exception? Should Katherine Rogowski? The entire Christian world would be as justified in renouncing Christianity because of the outrageous conduct of Judas Iscariot as you and your family are in renouncing the Catholic Church of the alleged conduct of one priest.

Now, let's come to the sad part of your case wherein you are committing a grave injustice not only to yourself but to the Church, who may yet turn out to be the only friend you have left. This leaflet "Meet Father Leo Telesz" is being exploited by a small religious sect of comparatively recent origin, in their attempt to 'rid the world' of 'Catholicism'. There is nothing too sordid or sickening for some of its publications to print provided it shows the Catholic Church in a bad light. In your case, had the principles been members of any Protestant sect or denomination, not a single line would have been printed. How do I know this? Well, I am familiar with a number of their publications which have been directed to me, anonymously for the most part, for more than two years. Since February I have received nine consecutive monthly issues of the "Voice of Freedom." During this time there have been a number of outrages against human dignity right here in Memphis and under the very nose of the editor, so to speak. Not one instance has made page one, columns one, two and three of the "Voice of Freedom", nor any of its other pages. Yet, in Cleveland, Ohio, an incident involving two Catholic people and happening more than five years ago, covers approximately seventy-five percent of page one of the July issue.

You have been awarded \$2,500.00 in damages and you indicate that this is inadequate. It is obvious then that money is the ointment desired to heal your wounds. In that case then, I am compelled to tell you this: your leaflet is 'loaded with dynamite' and is 'worth its weight in gold' to these people and the infidels and atheists. Why then are you offering it for sale at one cent per copy when they might have paid \$1.00 or more per copy? You say they would have refused to pay that much? Then, would that not indicate the extent of their interest in your case and the degree of their 'righteous indignation'? And, in your forthcoming book "The Sanctity of Father Telesz," I advise you to retain competent counsel and to deal only with reputable publishers in order that your rights may be respected and protected. Such a book as you propose to write should sell for not less than \$5.00, perhaps more. One minister has just recently published a book against the Catholic Church which sells for \$4.00. Although this man is a scholar and an accomplished writer, you still have a decided advantage in that he has merely copied statements from books written by other people, whereas, you will be writing from an actual experience; therefore, your book should sell for more. Who knows? You may yet become a second Maria Monk or Margaret Shepherd! Further, you will likely be invited to speak from their pulpits. If so, then *demand and get your price* for they will certainly flock to hear you—moreso even than if their own minister were speaking on the "Golden Rule". Play up the 'sex angle' to your story and you'll hit a gold mine.

The advice in the above paragraph is sound and cannot be denied, but you must be warned that there are hazards to be run. People sometimes find it awfully hard to 'un-say' some of the things they have said and these things like leaflets and books and speeches have a habit of turning upon their creators. Your story has no doubt been repeated mouth to mouth so many times—over the back fences, in the market places and in the churches that you would fail to recognize it as your own. Martin Luther, you may recall, had a grievance with the Church and, like you he was determined to "get even". He renounced the Church and founded one that suited him, writing and saying many ugly things about his former faith and its people (and some of it was true too). But, within a few short years he was compelled to write: "Now we see the people becoming more infamous, more avaricious, more unmerciful, more unchaste, and in every way worse than under Popery." (Grisar, "Luther"). If Luther returned today he would recognize neither his creed nor his progeny. His creed, the Lutheran Church, is split into twenty-two different factions.

Its Progeny, into 250 to 300 sects and denominations, a hodge-podge of contrasts and contradictions known as "Protestantism". Would you say that Martin Luther "got even" with the Catholic Church?

It is only fair to tell you that these "friends", these religious publishers and these leaflet-passers have not the slightest interest in you personally, nor will they stick around to see that 'justice' is done in your case. You and the other party are but timely and convenient incidentals in their campaign of hatred, bigotry and prejudice against the Catholic Church. You are in the 'limelight' now and for a while, until something a little more 'sticky' sordid and sensational comes along. Maria Monk died in prison. The mourners at Margaret Shepherd's funeral were conspicuous by their absence.

I would be derelict in my duty as a Catholic if I did not beg of you to go back—go back, my child, where you KNOW and where you are KNOWN. Go back to the Confessional and the Sacrament of Penance—the ONLY PLACE IN THE WORLD where injustice, sin and ill-will cannot be kept a secret—the "trysting-place" of truth and justice! Go back to Holy Communion, the ONLY PLACE IN THE WORLD where ALL MEN are equal—the rich and the poor; the strong and the weak—the learned and the illiterate! Then, "Go in peace; thy sins are forgiven thee!"

When that is done, then and THEN ONLY will you 'get even' with the Church and Father Leo! Then and THEN ONLY, will you be even with God and Katherine Rogowski!

May God love you,
Byron C. Cox
908 Park Haven Lane
Memphis 11, Tennessee

Mr. Byron C. Cox
908 Park Haven Lane
Memphis 11, Tennessee

Dear Brother Cox:

Miss Rogowski has sent me your letter which you wrote to her, dated November 15, 1955. She doesn't seem to think that your letter was nearly so much an effort to advise and help her as it was an effort to condemn and denounce her and to defend the Roman Catholic church against the crime of protecting her assailant and condoning his misbehaviour. We must say that you do show a partisan spirit and a vindictive spirit in this letter that was absent from the letters that you addressed to this Editor. You even make references to this paper, the VOICE OF FREEDOM, which are anything at all but complimentary. In fact, your letter is not as coherent as it could be. It is well written, yes, but it does not follow a continuity of thought and is again filled with the illogical reasoning you have done in some of your other writing.

As an illustration of what is here said, you start out by telling the young lady that you are going to tell her something that her parents should have told her long, long ago. This would imply she should have been told something before her experience with the delinquent priest. But you failed to carry through here and do not lay down these maxims or principles that you think should have been inculcated. You launch into a denunciation of her and judge her motives and accuse her of being mercenary because she resents the treatment that was given to her by a priest whom she loved, respected and revered before he misbehaved in the way she tells us about in her leaflet.

Your statement that money is what the young woman sought and is seeking and that she ought to be satisfied, therefore, with what the priest had to pay is wholly unworthy of a man who would seek to correct a person whose soul has been desperately torn by an experience that was shocking to the greatest degree to her. If money had been what the young lady was seeking, there are many of us who do not doubt that she would have been paid much more to keep silence than she was paid by instituting proceedings in the Court against the priest. And money would be a poor compensation for the outraged feeling that she must have experienced when a man that she had been taught to believe is another Christ insulted, abused and even treated her with physical violence. Also, the feeling that she and even her parents had when the church in which they had as much confidence as you have today betrayed them. Furthermore, your statement that the leaflet which she has written will be paid for in fabulous sums by the enemies of the Catholic church is contradicted outright by the facts in the case. Although the VOICE OF FREEDOM and some other people have written about this case, and advertised the leaflets and have urged our readers to order these leaflets, Miss Rogowski writes us that she still has an ample supply of these leaflets on hand; that the orders have been, to her, distinctly disappointing.

Your advice which is given in the spirit of a command to Miss Rogowski to go to confession, to do penance, receive absolution, etc. is evidence that your blindness is total. This young lady committed no sin. She is the one who was sinned against. In the Court trial, she was the complainant, not the defendant. And although the Court gave judgment against the priest and ordered him to pay a fine, the young lady tells us that the priest himself was not arrested, did not appear in court, made no denial of her charges, etc. She says he was represented by his lawyer and was treated with every courtesy that the Court could possibly show and at the same time render a verdict of guilty against him. No other person than a priest would have been treated with this consideration. The man charged with a crime has to appear in court and deny the crime and defend him-

self, or else he has to confess the crime and pay the penalty. When the man is not a priest.

Your reference to and your statements about the VOICE OF FREEDOM are in very poor taste, to say the mildest thing that we can say, when you consider the treatment that the VOICE OF FREEDOM has given you. Furthermore, your statement of the use that the VOICE OF FREEDOM is making of the leaflet written by Miss Rogowski is wholly incompatible with the facts in the case. You, yourself, read what the Editor said about this leaflet in these pages. He definitely regretted that this incident was being used by infidels and he definitely stated that the misconduct of one priest would not overthrow the claims of Christianity, nor even the claims of the Roman Catholic church. He showed no relish for the unsavory implications of the priest's conduct, but said the chief point of interest to us is that the young lady shows that the Catholic church, her own church, instead of condemning this sinner and making amends to the young lady, condemned her just as you have done and defended the priest. Your statement that this paper represents a small sect of recent origin shows that you do not mind stating something that is the very reverse of the paper's claim as is published on its front page in its set up heading; that means it is a permanent heading. Also to you and to all readers, the paper has definitely denied any denominational connection and it does not believe that it has ever shown any sectarian spirit. You, even, should be a witness to this fact.

Your statement that "there is nothing too sordid or too sickening for some of its publications to print provided it shows the Catholic Church in a bad light" will acquaint our readers who may hereafter see letters from you, with the type of person that you really are, instead of the type that you have been pretending to be.

Your advice to Miss Rogowski to play up the sex angel is another evidence of your lack of a fair evaluation of this case. Miss Rogowski doesn't claim that she was assaulted in the usual sense of that term; she doesn't claim that any suggestions of an illicit relationship with her were ever made. She implies that the priest was hauling a drunken woman who was immodestly dressed in his car. And it was her own look of disapproval and surprise and shame that caused the priest to beat her. And this was, as she represents it, his effort to make her afraid of him and afraid to tell of the improper association with a drunken woman. Psychologists and psychiatrists might see in this behaviour of the priest evidence of a perverted sex nature. They see in him a dangerous sadist. They would probably warn any young lady from entering a car with that type of pervert. If this is true, which Miss Rogowski does not infer, imply or in any way suggest, this would not be used by the VOICE OF FREEDOM as an argument against the Roman Catholic church. We know that priests, preachers, doctors

and other professional men may be guilty of the worst perversions and most sordid behaviour, but this does not condemn their profession; whatever one man is and does, does not reflect upon other men of the same profession. Because we represent the truth, we do not have to use such things and show ourselves so devoid of logic as to say that this is our proof that the Roman Catholic church is a false church. We can grant that every soul in the Roman Catholic church is an honest and an innocent person and still prove that the church itself is an imposter.

You state that "During this time there have been a number of outrages against human dignity right here in Memphis and under the very nose of the editor, so to speak. Not one instance has made page one, columns one, two and three of the VOICE OF FREEDOM, nor any of its other pages." Now this statement is very ugly in its implication, even if it is true in fact. The Editor has no knowledge of anything comparable to the behaviour of Leo Telesz taking place in Memphis. He denies not that crimes have been committed, and perhaps some just as atrocious as could be committed anywhere, here in Memphis, but he does not know of any crime that has been defended by any church, any preacher, or any other representative of a religious group. In order for your statement to have any application at all or to be in any sense fair and just, you would have to prove that some church official has, in Memphis, committed a crime against decency and outraged one of its own members and that the Editor had full knowledge of this and still refused to publish the story, but rather quashed it and whitewashed the criminal. Are you willing to make such a charge as this against the Editor of the VOICE OF FREEDOM? When you do make such a charge, you will forever render yourself unworthy of offering any kind of defense of the Roman Catholic religion in our pages.

There are many things that you say here about Protestants and moral conditions after the Reformation, etc. which are always said by Catholics and which have been replied to millions of times by others and they will not receive any treatment in this reply to your letter to Miss Rogowski.

The Editor thanks you for all complimentary references to him and he is sorry to have to point out to you that your statements about the VOICE OF FREEDOM are wholly out of harmony with the facts and that they manifest a prejudice and unfairness and an unbrotherly spirit that hitherto you had kept hidden. It pains the heart of the Editor to see that you are unable to accord candor to an opponent. If this Editor ever finds himself possessed of that attitude, he here promises you that he will desist from all discussions and even demit the ministry.

Faithfully yours,
G. C. Brewer

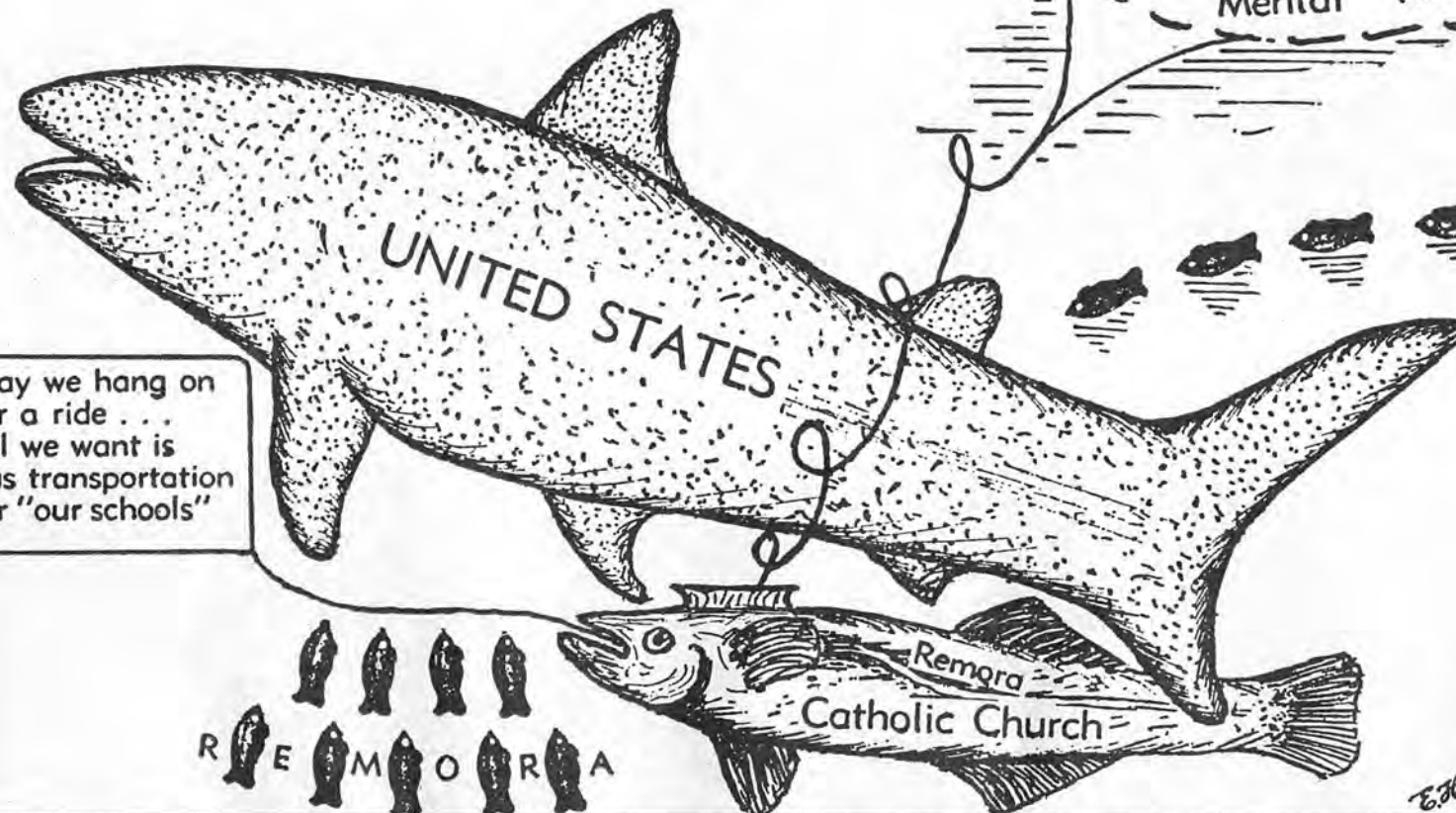
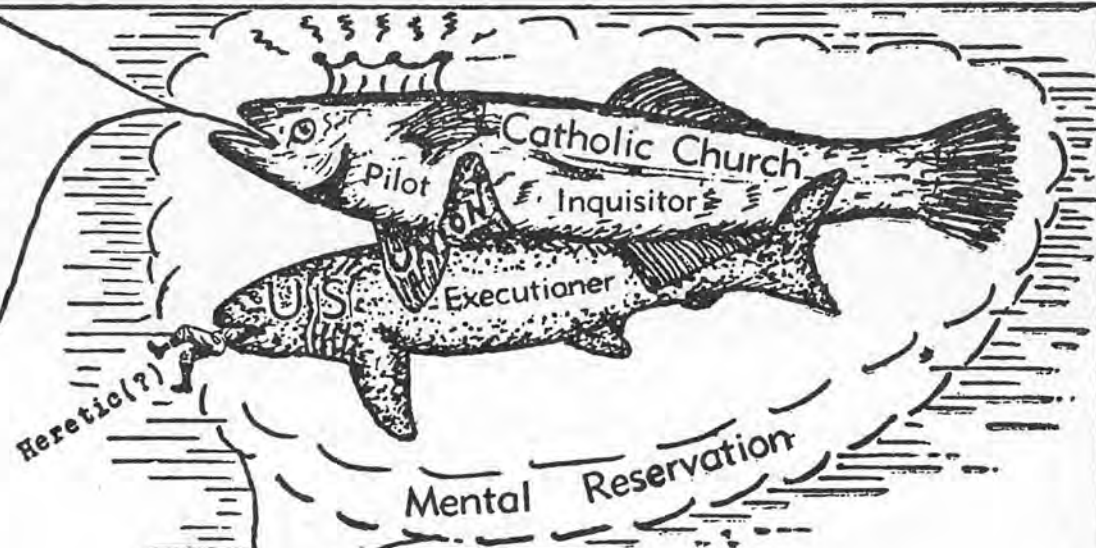
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The doctrine of "Mental Reservation" illustrated.

"The State owes the Church positive and direct assistance . . . to provide, if necessary, for the maintenance of the ministers of religion, and religious worship." (Devivier)

"The Church . . . expelled from her bosom the impenitent heretic, whereupon the state took over the duty of his temporal punishment." (Inquisition—Catholic Encyclopedia)

"The civil authorities, therefore, were enjoined by the popes, under pain of excommunication to execute the legal sentences that condemned heretics to the stake." (Catholic Encyclopedia).



REMORA —
"Remoras attach themselves to sharks and other large fishes by a sucking disk on the top of the head . . . and so powerful is this apparatus that great weights may be dragged by a remora, while it obstinately refuses to let go its hold . . . may be carried about for weeks." (Encyclopedia)

If sharks have eyes, why does the U. S. not see what goes on?

Is the Catholic Church Holy?

EDD HOLT

In our discussion yesterday we examined one of the four marks claimed by the *Roman Catholic Church* as proof that she is the original and true church of Christ. They confess to believe that she is the "one, holy, catholic and apostolic" church. We found that she is not "one"—not united, but has been and is divided in various ways and over many things. We noted especially that no matter what may be said of her unity now, and through her history, she is not united with the church as it first existed—the inspired history of which we have in the New Testament of our Lord Jesus Christ. It does not matter how far back one can trace the history of "his" Church, it profits nothing, unless he can identify it with the church of the New Testament. In that case it would not be "his" but the Lord's church. Boast not of a unity that is not the unity of the Spirit—set forth in the New Testament. And there are far too many variations in organization, doctrine, worship, and life of the *Catholic Church*—variations from the New Testament teaching on these things—for the *Catholic Church* to claim to be "one" with the apostles.

If and when we are asked to prove our identity with the church of Christ of the first century, we boast not of an "endless genealogy" (1 Tim. 1: 4) as proof that we are the true church. We simply show you the requirements of the standard of authority—the New Testament—and then proceed to show how, in what we believe and teach, we are speaking where the Bible speaks—giving Bible things—"combining spiritual things with spiritual words," as the book teaches. (1 Cor. 2: 13). How can we possibly be wrong by following the New Testament, without the New Testament's being wrong? But the New Testament is not wrong. We make no mistake in following it. Mistakes are made by failure to follow it. That is what heresy is—going beyond what is written—beyond the doctrine of Christ.

What do Catholics Mean by Holiness?

But let us consider the claim of Catholics to "Holiness" as a mark of their church. They say, "*The Church of Rome is holy in her final end, which is the sanctification and the salvation of the faithful. She is holy in the means she employs; in her dogmas which are attacked only because of their sublimity and because many of them transcend, as to their essence, the limit of human reason; in her moral teaching, to which even her adversaries pay homage, which prescribes all vices, inculcates all virtues, and culminates in the perfection of the evangelical counsels; in her sacraments, fruitful sources of grace and holiness; in her worship, the most spiritual which ever existed, the purest and freest from immoral or superstitious practices. She is holy, finally, in the members that faithfully follow her precepts; only those who refuse to conform to her teaching, and thus incur her condemnation,*

fail to witness to her sanctity." (This lengthy quotation is from a *Catholic* book titled "*Christian Apologetics*," page 335).

Holiness not Claimed for the Members

At first glance one would think that they claimed holiness as characteristic of *that Church* because of holiness of sanctity of its members, but they draw back from this. They say, "She is holy . . . in her members who faithfully follow her precepts." Of course this is not different from the claims of all the separate sects of *Protestantism*. Catholics say that "only those who refuse to conform to her teaching, and thus incur her condemnation, fail to witness to her sanctity." But they do not fail to prove her lack of sanctity or holiness. They, by being retained in her ranks, and being condoned or approved by allowance, condemn her as lacking sanctity. When the church of God at Corinth disciplined a fornicator by withdrawing fellowship from him he was brought to repentance and they were cleared of all guilt. Had they retained him among them they would have partaken of his sins. Bertrand L. Conway, editor of "*The Question-Box Answers*," with proper endorsements by Catholic officials, says on Page 151, "*How false the notion of the Reformation, that the church of the living God ought to be composed merely of the elect.*" Well now, we are not here to represent the notion of the *Reformation*, but "the church of the living God" (1 Tim. 3: 15) is made up of the elect (1 Pet. 2: 9). But we do not think for a moment that men are elected unconditionally. They are elected on conditions that they fear God and work righteousness. (Acts 10: 34). These verses show that God is no respecter of persons but that He is a respecter of character. Ephesians 1: 4 shows that those in Christ are chosen on the basis of character—"chosen in Him before the foundation of the world that we should be holy and without blame before Him in love." We are to "deny ungodliness and worldly lusts and live soberly and righteously and godly in this present world." But several Catholic authorities which I have read justify the retention of the wicked in their fellowship by such passages as the parable of the wheat and the tares, found in Matthew 13: 24-30. But, like others, they overlook the fact that in this parable the "field is the world" and not the church. To say that the church is made up of both the wheat and the tares which must be allowed to grow together to the end of time is not to prove the holiness of the church. It is to admit the opposite. "Happy is he (or the church) that condemns not himself (or herself) in that which he (or she) allows." Bellarmine is quoted, in the Campbell-Perrell debate, as having said, "*Wicked men, infidels and reprobates remaining in the public profession of the Roman church are true members of the body of Christ.*" (page 48.). On page 23 of this same debate, Mr. Purcell, (on the Catholic side), concerning the infallibility of the pope, said, "Many of the popes have

sinned, and some of them have been bad men. I presume my worthy antagonist will take his brush in hand, and roll up his sleeves, and lay in on them hard and heavy; so will I; and whenever he uses a strong epithet against them, I will use a stronger." So you see Catholics do not claim holiness especially for the members. And they usually say that we scandalize them by reference to these things. But "*the Church*" itself is condemned as unholy by its allowing and fellowshiping such things.

Is the Catholic Church Holy "In the Means She Employs"?

But let us go back now and take up some of the points in which they boast of their sanctity. They say, "she is holy in the means she employs." We read that statement at the first of this broadcast, from "*Christian Apologetics*." About three weeks ago the Associated Press carried news of the persecution of members of the church of Christ in Italy by people aroused by Catholic priests. Evangelists of the church of Christ were accused of teaching heresy and stoned. An orphan's home was closed and other things were done as a means of preventing the church of Christ from teaching in Italy. "Get rid of them by all means" seems to be their rule. Well now here we are reading that they claim to be holy because of the means they use. But the treatment of our brethren is only a shade of the past. Think of the means employed against heresy, as they call it, in "*The Inquisition*." Consider the many converts they once made by means of the army. Think of their means of raising money—by lottery, or indulgences, and other ways. And they boast of their sanctity and holiness—they do not prove to thinking people that the *Catholic Church* is holy. Their so-called *Holy Wars* were not holy. Where, in all the teaching of Christ, did He say for His followers to engage in war?—that is, in carnal war?

Is She Holy Because of "Her moral Teaching"?

But she boasts of possessing sanctity because of "her moral teaching." They accuse *Protestant doctrines* of producing or being conducive to immorality. Bertrand L. Conway in "*The Question Box*," page 152, says, "*the principles distinctively protestant do not make for holiness of life.*" In parenthesis he says, "thank goodness that many Protestants are better than their principles!" Well, I am not a *Protestant*, but I have lived by both Catholics and Protestants and have found some of both whom I thought to be better than their doctrines. But such is not the case where the doctrine is of Christ—the people may be much better than would be possible by the doctrines of men, and yet they can never be better than the principles set forth in the New Testament. That standard is perfect and by it there are no works of supererogation. We have often been told of the faithfulness of Catholics to their religion. It is said of many that "they live

up to their religion." Yes, but a Christian (as God counts it) would have to live down to live up to some of their requirements.

"Mental Reservation"

How can the Catholic Church boast of "her moral teaching" when she owns such doctrines as "Mental Reservations"? I have always been taught to tell the truth. Tell the truth even if it hurts. Tell the truth in little matters or big matters. The Bible says, "speak ye the truth every man with his neighbor." (Eph. 4: 25.) The Bible also says, "lie not one to another." (Col. 3: 9.) I believe these have to do with morals. But listen to these words from "The Question Box," pages 165, 166, "*The essence of a lie consists in saying the contrary of what is thought, and every lie necessarily implies the will to deceive.*" (Italics mine—E. H.) The unanimous teaching of Catholic theologians from and before the time of St. Augustine has been that a lie is intrinsically and absolutely evil, as opposed to the very nature of man and society. *No reason can ever justify it.*" But immediately he adds, "A mental reservation, or restriction, is the limitation of an affirmative or negative. If not verbally expressed, it can be either known by the circumstances or else it is purely mental. A purely mental reservation being equivalent to a lie, is never lawful. Reservation not purely mental—that is, equivocation—is in general forbidden, because language is intended to express thoughts, not to hide them." Now watch, "It is, however, allowed for just cause, in virtue of the principle of morals, that we can lawfully perform an act having two effects, the one good and the other evil, whenever the good effect is paramount to the bad." Now here is his illustration: "*Thus, a servant could say to a visitor whom her mistress did not want to receive, 'Not at home,' or a priest or any professional man when asked a secret could answer, 'I do not know.'*" Now, how is that for consistency? After telling us that the essence of a lie consists in saying the contrary of what is thought, and "every lie necessarily implies the will to deceive," this man justifies a servant in saying "to a visitor whom her mistress does not want to receive, 'Not at home,'" when she knows "good and well" that she is at home. Is that not said with a will to deceive? According to his own definition that would be lying. This is immoral. How then can they claim to be "the holy" church because of their moral teaching?

Neighbor, How Can You Tell When They Mean It?

I just wonder how they know when to believe each other. They are taught in all things to hear *the church*—but by the doctrine of mental reservation, the priest may say, "I do not know" when he does know. (We know that often they say they know and they do not know.) Wonder if they ever use "mental reservation" when confessing? How about their word in court—if allowed to speak words contrary to their thoughts? If they must hear

the *Church* in all things, and the *Church* says that tradition says "thus and so," and they have no copy of tradition, how do they know whether their leader is using the doctrine of *Mental Reservation* on them?—he may be thinking one thing and saying another. Remember friends, that Jesus said, "He that is unrighteous in a very little is unrighteous also in much." (Luke 16: 10).

Boast Not of False Gifts

But *the Catholic Church* also claims that her sanctity is manifest by miracles which they report. They say, "God has been pleased to proclaim at all times the eminent sanctity of the heroes of the church by the most striking miracles." Now this is not correct. God confirmed His word once for all for the people for any age, by signs and wonders and manifold powers. He revealed the Old Testament and confirmed it once for all by miracles. But once that Testament had been revealed and confirmed, the people were to believe it without miracles worked before or upon them. The rich man was told that if his brothers would not hear Moses and the prophets neither would they be persuaded though one arose from the dead. In like manner the New Testament was revealed and confirmed by inspired men who had the power to work miracles. This was done once for all—the faith was once for all delivered to the saints. Miracles are no longer needed. We must believe the gospel or be damned. (Mark 16: 16) Those who reject the New Testament would not be persuaded though one should rise from the dead. Miracles were not designed to prove the sanctity of the heroes of the church. There are many in the world today, not alone among the Catholics, who boast of miraculous powers. But they boast of false gifts, and "Whoso boasteth himself of a false gift is like clouds and wind without rain." This proves one to be unholy—not to have sanctity.

Mary's Other Children— Christ's Brethren

LUTHER W. MARTIN
St. James, Mo.

Due to the great amount of mythology which has been circulated concerning Mary, the mother of Jesus, we have determined to study what the New Testament has to say about her other offspring, and the language originally used in connection therewith.

At the outset let it be clearly established that we sincerely believe in the virgin birth of Christ, because the Bible so teaches. We do NOT, however, believe that she perpetually remained a virgin subsequent to the birth of Christ, Roman Catholicism to the contrary notwithstanding, inasmuch as such a doctrine violates much New Testament scripture.

Roman Catholics Mariology or Mariolatry

In a footnote concerning Matt. 13: 55, the Douay-Rheims Version of the Bible

states concerning the expression "His brethren": "These were the children of Mary the wife of Clopas, sister to our Blessed Lady, (St. Matt. 27: 56; St. John 19: 25,) and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour."

Another Roman Catholic Version (Spencer's) asserts: "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."

From the above copied footnotes, we think we have given the accurate Catholic position on the subject. We shall proceed to show its fallacy.

New Testament Inspiration On the Subject

In the next few paragraphs, we shall present an English translation of the original Greek, with the actual Greek word for cousin, sister, brother or brethren inserted in parentheses beside the English word used. We ask that you particularly note the DIFFERENT Greek words used for BROTHER, KINSMAN, COUSIN, etc.

Matt. 12: 46-50. "He was still speaking to the crowds when who should be waiting outside but his mother and his brothers (*adelphoi*), desiring to speak to him. "Please," someone said to him, "your mother and your brothers (*adelphoi*) are waiting outside, wishing to speak to you." But he protested and said to the messenger: "Who is my mother? And who are my brothers (*adelphoi*)?" "Then, with a wave of his hand toward his disciples (*mathetas*), he said: "Look! Here are my mother and my brothers (*adelphoi*). Yes, anyone that does the will of my Father in heaven is brother (*adelphos*) or sister (*adelphé*) or mother to me." (Kleist-Lilly Version.) Please notice the similarity between the word for *brother* and *sister*.

Matt. 13: 55-56. "Is not this the carpenter's son, whose mother is called Mary, and his brethren (*adelphoi*) James and Joseph and Simon and Judas? And do not his sisters (*adelphai*), all of them, live near us?" (Knox's Version.) Again, please note the similarity of the Greek words for BROTHER and SISTER.

Mark 6: 3-4. "Is not this the carpenter, the son of Mary, the brother (*adelphos*) of James, Joseph, Jude and Simon? And are not also his sisters (*adelphai*) here with us? And they took offense at him. And Jesus said to them, "A prophet is not without honor except in his own country, and among his own kindred (*suggenesin*), . . ." (Confraternity Translation.) Notice the difference in the words for KINDRED and BROTHER. Not the same root-word

at all. There'll be more of this as we progress in our investigation.

Luke 8:19-21. "Once his mother and his brother (*adelphoi*) came to visit him, but owing to the crowd could not get an interview with him. So this message was brought to him: "Your mother and your brothers (*adelphoi*) are waiting outside, wishing to see you." He protested: "My mother and my brothers (*adelphoi*)," he said to them, "are those who hear God's word and live up to it." (Kleist-Lilly Version.)

Luke 1:36. "And behold thy cousin (*suggenes*) Elizabeth, she also hath conceived a son in her old age; . . ." (Douay-Rheims Version.) Here we have a word for COUSIN, but it is by no means the same as the one for BROTHER or SISTER. It IS related to the translation of KIN-DRED, shown above. Certainly Elizabeth was Mary's COUSIN, but NOT her SISTER. You see, there IS a Greek word for COUSIN, as well as for BROTHER.

John 2:12. "After this He went down to Capharnaum, Himself, His mother, His brethren (*adelphoi*) and His disciples (*mathetai*); and they stayed there not many days." (Spencer's Version.) In this verse, please note the difference between his BRETHREN (literally 'from the same womb,' says Thayer) and DISCIPLES.

John 7:3 & 5. "But when the Jewish feast of Tabernacles was near, his brothers (*adelphoi*) said to him: "Quit this part of the country and go to Judea. Your disciples (*mathetai*), too, should see what you are doing . . . Even his brothers (*adelphoi*), by the way, did not believe in him." (Kleist-Lilly Version.) Again, the difference between BRETHREN and DISCIPLES is manifest.

Acts 1:14. "All these (the eleven Apostles, mentioned by name) with one mind continued steadfastly in prayer with some women and Mary, the mother of Jesus, and with his brothers (*adelphois*). (Kleist-Lilly Version.) Thus, the BROTHERS of Jesus who accompanied his mother, Mary, were listed separately from the Apostles.

Gal. 1:19. "But I saw none of the other apostles, except James, the Lord's brother (*adelphos*).

1 Cor. 9:5. "Have we not the right to travel about with a woman who is a sister, as the other apostles do, as the Lord's brethren (*adelphoi*) do, and Cephas?" (Knox's Version). He adds a footnote: 'Woman' may also be translated 'wife'; and that may be the sense intended. We know that St. Peter was married, and his wife, if she was still alive, may have travelled with him on his missionary journeys . . ."

The several Greek texts in my library give two words "*adelphos gunaika*" meaning as the King James renders it, "a sister, a wife." In any event, the Catholic translator Knox, admits that possible meaning. However, the actual reason for using the reference of 1 Cor. 9:5, was to show that the BROTHERS of the Lord

were again listed separately from the apostles.

Luke 14:12. ". . . Whenever you give a lunch or supper, do not invite your friends (*philous*) or brothers (*adelphous*) or relatives (*suggeneis*) or well-to-do neighbors (*geitonous*)." (Kleist-Lilly Version.) In this verse are listed four different Greek words with their respective English meanings. Please take note of the difference between BROTHERS and RELATIVES (many times rendered kinsfolk or kinsmen).

Luke 21:16. "You will be betrayed even by parents (*goneon*) and brothers (*adelphos*), by relatives (*suggenon*) and friends (*philon*); and they will have some of you put to death." (Kleist-Lilly Version.) Once again notice the two different words used to designate RELATIVES and BROTHERS.

When Jesus was walking by the sea, he saw two brothers (*adelphous*), Simon and Andrew. After going further, Jesus saw 'other two brothers' (*adelphous*), James and John, the sons of Zebedee. (See Matt. 4:18 & 21.)

In every case, to my knowledge, of blood-brother relationship being expressed, the word *adelphos* in one of its forms is ALWAYS used. Where a general kinship is expressed, the word *suggenes* in one of its forms is used. Check some of these following examples:

When Elizabeth announced that her infant son would be called John, her neighbors and kinsfolk (*suggeneis*) stated: "There is none of thy kindred (*suggeneis*) that is called by this name (John)." (See Luke 1:58 & 61.)

When Jesus was twelve years old, he became separated from Mary and Joseph while on a journey to Jerusalem. . . . "And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks (*suggenesin*) and acquaintance." (Luke 2:44.)

When Cornelius made preparations to hear the gospel preached, he called to gether his kinsmen (*suggeneis*) and intimate friends (*philous*). (See Acts 10:24.)

In verses 7, 11, and 21 of the last Chapter of Romans, Paul sends greetings to several of his kinsmen (*suggeneis*), naming Andronicus, Junias, Herodion, Lucius, Jason and Sosipater.

Paul wrote in Romans 9:3 . . . "For I wished myself to be an anathema from Christ, for my brethren (*adelphos*), who are my kinsmen (*suggenon*) according to the flesh."

Summary and Conclusion

The word *adelphos* is translated BROTHER, 346 times according to Young's Analytical Concordance to the Bible. *Adelphotes* is translated BRETHREN one time, and BROTHERHOOD one time.

The word *suggeneia*, is given as KIN-DRED three times; *suggenes* is given ten times for KIN, KINSFOLK, KINSFOLKS, OR KINSMAN; and twice it is rendered COUSIN.

Roman Catholicism claims that the Hebrew language had no equivalent word to

distinguish between "brethren" and "cousins." With that claim we take no issue. But we wish to point out that the New Testament was NOT written originally in Hebrew. Greek was the language of the New Testament writers, and the language in which it was originally written.

The constantly increasing importance which Catholicism accords to Mary can best be recognized by the statements, decrees and definitions that have been made by the Church Councils down through the ages.

In 553 A.D. at the Council of Constantinople, the doctrine of the Virgin Birth was defined. It is this teaching which goes beyond the teaching of the Scripture and asserts that Mary remained virginal AFTER the birth of Christ. In commenting upon this subject, B. L. Conway, a Catholic priest admits: "We will never know to a certainty the exact relationship of the four brothers, James, Joseph, Simon and Jude."

In 431 A.D. the Council of Ephesus defined the dogma that Mary is the mother of God. However, another Catholic writer, F. J. Sheed, on page 93 of his book entitled, "Theology and Sanity," says: ". . . for He alone (the Son, L. W. M.) assumed a human nature and in that nature suffered and died for us." Therefore, if Christ the Son ALONE, took upon himself the HUMAN NATURE, then MARY is NOT the mother of God!

In 1545 A.D. the Council of Trent first met. Among its definitions was one to the effect that Mary lived a sinless life, as had her Son, Jesus Christ. This idea first took hold as a tradition and was finally confirmed by this 16th Century Council. The Bible, however says: "If we say that we have no sin we deceive ourselves, and the truth is not in us." (1 John 1:8.)

In 1854 A.D. the doctrine of the "Immaculate Conception" which claims that from the very moment of her conception in the womb of Anne, she was exempt from the stain of what Catholics call "original sin." In any event, it was a further attempt to deify the mother of Jesus. It is also interesting to note that B. L. Conway also admits: "The Scriptures nowhere expressly teach this doctrine . . ."

In 1950 A.D. the dogma and article of faith, the "Assumption of Mary" was defined by Pius XII, as being "divinely revealed." This dogma teaches that the BODY and SOUL of Mary went into heaven after her death, and were "shortly afterwards" reunited. In any event, they claim, her body was preserved from corruption. Of course, it is unfortunate, that they do not even know where her death took place. Again, we quote the priest, B. L. Conway on this subject: "It cannot be proved from the Bible, or from contemporary historical witnesses . . ." If the witnesses of that time do not establish it, and the Bible does not prove it, then upon what "divine evidence" does Pope Pius XII base his new dogma?

In 1921 A.D., Pope Benedict XV granted permission for any dioceses requesting to

do so, the right to celebrate a Mass under the title "MEDIATRIX OF ALL GRACES" in honour of Mary. More recently, some theologians have indicated that the next step in the deification of Mary will be to proclaim her "CO-REDEMPTRIX" with Christ in the salvation of souls.

Some of the philosophers of the world have also pointed out, that most of the heathen religions incorporate a male deity and a female deity into their beliefs. These same philosophers have predicted that Roman Catholicism is merely progressing to the same point in its evolution or metamorphosis.

As these different dogmas and doctrines are developed, they require certain glossing over of Scriptural teachings and quotations. This has been the case with the various New Testament references to the blood-brothers of Christ.

Catholicism will never get the Greek words ADELPHOS and SUGGENEIS to mean the same thing. ADELPHOS meant brother when the New Testament writers used it, and it STILL DOES. SUGGENEIS meant KINSMAN or COUSIN or RELATIVES when it was included in the New Testament, and it STILL DOES. Catholicism cannot change it!

"Dear Mr. Graham"

(An unanswered letter to the Editor of the "Telegraph Register," official weekly publication of the Roman Catholic Church for the Archdiocese of Cincinnati, Ohio.)

Now to proceed to the rest of your answer to my letter.

You next ask, "Don't you yourself implicitly accept the authority of the Catholic Church to a certain extent since you take the Catholic Church's assurance that the books of the Bible were preserved for 16 centuries before the advent of Protestantism?"

The answer is, NO! One of the most often repeated and widely believed of errors is that mankind is indebted to the Church of Rome for "preserving the Bible," and that we must accept its assurances as to just what books really belong in the Bible.

Assuming that the existence of a Universal Bishop is one of the necessary prerequisites of the Roman Church, one can say that that Church did not come into being until 606 A.D., because it was in that year that Boniface III engaged the usurper, Phocas to transfer to the "Roman See" the title and office of the "Universal Bishopric" which had been presumptuously claimed at Constantinople by the Patriarch of the Eastern Church, John the Faster. (It might be noted that this Phocas had rebelled against the lawful emperor, Maurice, and murdered him and his entire family. This is the man that transferred the "Universal Bishopric" from Constantinople to Rome.) The Bishop of Rome has retained this pretension ever since this transfer was made. The assumption of the Universal Bishopric by Boniface III was the culminating act of a long series of events, and may be said to be the begin-

ning of the Papal Church, or, as we know it today, the Roman Catholic Church. This assumption of the Universal Bishopric in turn set into motion another series of events, finally being consummated in the year 1870, with the pronouncement of the Infallibility of the Pope of Rome, when speaking ex cathedra to the whole church in matters of faith and morals.

We can say, then that the year 606 was the year in which Papal supremacy came into being in the Western Church (The Eastern Church never having agreed to this assumption of supremacy by the Bishop of Rome)—and this was the date of the true beginning of the Roman Catholic Church. The Bible, just as we have it today, was in existence for centuries prior to this date. Eusebius, (264-340 A.D.) was ordered by Constantine to have 50 copies of the Bible made, on the finest vellum, and delivered to Constantinople, by royal carriages, from Caesarea. (Why, Mr. Graham, were these 50 copies of the Bible to be delivered to Constantinople, rather than to Rome? You know the reason, as well as I). From his "Church History", we know that the New Testament for Eusebius was constituted of exactly the same 27 books which constitute the New Testament today, for these were the books which were accepted by the Church generally and universally. The Council of Carthage, 397 A.D., gave its formal ratification to the 27 Books of the New Testament as we know them. It did not decide on the New Testament Canon, but merely expressed what had long been the unanimous judgment of the churches, and placed itself on record as ratifying this judgment. So, since the Bible, just as we have it now, was in existence for hundreds of years prior to 606 A.D., the birthday of the Roman Catholic Church, we can say with certainty that that body is in no way responsible for deciding what was to be in the Biblical Canon, and what was not.

In regard to this assumption of the Universal Bishopric by John The Faster of Constantinople, I believe it will be well for us to aberrate a bit from our discussion to note a letter which was written to him by Gregory I, sometimes called the first "Pope" of Rome by non-Catholics, and acknowledged by Catholics to have been one of the greatest and best of Popes. I believe that he has been canonized a "Saint." This letter, so familiar to theologians, utterly explodes the Catholic contention that Rome was always recognized as the seat of the Universal Bishopric of the Church, or that Rome even claimed such a thing for herself, for the first 600 years, more or less, of the existence of the Church. Listen to Pope Gregory I. speak to Pope John the Faster, his Brother Patriarch of Constantinople, and consider, all you who read this, that Gregory is reprimanding a fellow Bishop for taking a title and an office which a short time later was assumed by the Bishop of Rome, and is even now, arrogantly claimed by him. I quote:

"I pray you, therefore, reflect that by

your bold presumption the peace of the whole church is troubled, and that you are at enmity with that grace which was given to all in common. The more you grow in that grace, the more humble you will be in your own eyes; you will be the greater in proportion as you are further removed from usurping this extravagant and vain-glorious title. You will be the richer as you seek less to despoil your brethren to your profit. Therefore, dearly beloved brother, love humility with all your heart. It is that which insures peace among the Brethren, and which preserves unity in the Holy Catholic Church.

"When the Apostle Paul heard certain of the faithful say 'I am of Paul, I of Apollos, and I of Cephas', he could not see them without horror, thus rending the body of the Lord, to attach his members to various heads and he exclaimed, 'Was Paul crucified for you?—or were you baptized in the name of Paul?' If he could not bear that the members of the body of the Lord should be attached piecemeal to other heads than that of Christ, though those heads were Apostles, what will you say to Christ, who is the head of the Universal Church—what will you say to him at the last judgment—you who, by your title of 'Universal' would bring all his members into subjection to yourself? Whom, I pray you, tell me, whom do you imitate by this perverse title, if not him, who, despising the legions of angels, his companions, endeavored to mount to the highest, that he might be subject to none and be alone above all others; who said, 'I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds, I will be like the Most High?'"

"What are your brethren, the bishops of the Universal Church, but the stars of God? Their lives and teaching shine, in truth, through the sins and errors of men, as do the stars through the darkness of the night. When, by your ambitious title, you would exalt yourself above them, and debase their title in comparison with your own, what do you say, if not these very words, 'I will ascend into heaven; I will exalt my throne above the stars of God?' Are not all the bishops the clouds, that pour forth the rain of instruction, and who are furrowed by the lightnings of their own good works? In despising them, my brother, and endeavoring to put them under your feet, what else do you say than that word of the ancient enemy, 'I will ascend above the heights of the clouds?' For my part, when, through my tears, I see all this, I fear the secret judgments of God: my tears flow more abundantly; my heart overflows with lamentations, to think that my Lord John—a man so holy, of such great abstinence and humility, but now seduced by the flattery of his familiars—should have been raised to such a degree of pride that through the lust of a wrongful title, he should endeavor to resemble him, who, vaingloriously wishing to be like God,

lost, because he was ambitious of a false glory, the grace of the divine resemblance that had been granted to him, and the true beatitude. Peter, the first of the Apostles, and a member of the holy and universal Church; Paul, Andrew, John—were they not the chiefs of certain nations? And yet all are members under *only one head*. In a word, the saints before the law, the saints under grace—do they not all constitute the body of the Lord? Are they not members of the Church? Yet is there none among them who desired to be called *Universal*. Let your Holiness consider, therefore, how much you are puffed up when you claim a title that none of them had the presumption to assume.

"You know it, my brother; hath not the venerable Council of Chalcedon conferred the honorary title of "Universal" upon the Bishops of this Apostolic See, whereof I am, by God's will, the servant? And yet none of us hath permitted this title to be given to him; none has assumed this bold title, lest by assuming a special distinction in the dignity of the episcopate, we should seem to refuse it to all the brethren.

"... The Lord, wishing to recall to a proper humility the yet feeble hearts of his disciples, said to them, 'If any man desire to be first, the same shall be last of all'; whereby we are clearly taught that he who is truly high is he who is most humble in mind. Let us, therefore, beware of being of the number of those "who love the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." In fact, the Lord said to his disciples, "Be not ye called Rabbi, for one is your Master,—and all ye are brethren. Neither be ye called Fathers, for ye have but one Father."

"What then could you answer, beloved brother, in the terrible judgment to come, who desire not only to be called Father, but Universal Father of the world?"

Gregory also wrote to the Emperor who bestowed the title of Universal Bishop on John. The following is an extract from that letter:

"But if any one usurp in the Church a title which embraces all the faithful, the UNIVERSAL Church—O blasphemy!—will then fall with him, since he makes himself to be called "the Universal." May all Christians reject this blasphemous title—this title which takes the sacerdotal honor from every priest the moment it is insanely usurped by one!

"It is certain that this title was offered to the Roman Pontiff by the venerable Council of Chalcedon, to honor the blessed Peter, prince of the Apostles. But none of us has consented to use this particular title, lest, by conferring a special matter upon one alone, all priests should be deprived of the honor which is their due. How then, while we are not ambitious of the glory of a title that has been offered to us, does another, to whom no one has offered it, have the presumption to take it."

What these letters, and the rest of the copious correspondence we have from the first centuries of the Church's existence, do to the Catholic claims of an unbroken line of Universal Bishops is obvious, of course. I challenge you, Mr. Graham, to show why these two letters alone do not constitute irrefutable proof that no man claiming to be the Universal Bishop of the Church sat in Rome prior to Gregory I. Since the existence of such a man is a necessary prerequisite to the existence of what we call *Roman Catholicism*, and since all of our major manuscripts of the Bible long ante-date Gregory (590-604), then surely it must be apparent that we are not in any way indebted to the Papal Church for the "preservation" of the Scriptures. Our most ancient manuscripts were never touched by the Roman Church, or any of her clergy.

The word "pope", meaning "papa", was first applied to all Western Bishops. About 500 A.D., it began to be restricted to the Bishop of Rome—and, as we have seen, one day, it came to be applied only to that man claiming universal sovereignty of the whole Church.

"The idea that the Roman Bishop should have authority over the whole church was of slow growth, bitterly contested at every step, and it has never, at any time, been anything like universally recognized. The Council of Chalcedon, in 451 A.D., the Fourth Ecumenical Council, composed of the assembled bishops of the world, gave the Patriarch of Constantinople EQUAL PREROGATIVES with the Patriarch of Rome." (Halley on "Church History", p. 680). Mr. Graham, how is it that you claim that the Bishop of Rome was the "Universal Bishop", when even as late as the fifth century, a Council representing the whole Church declared otherwise?

As you are perhaps aware, "by the end of the 4th Century, the churches and bishops of Christendom had come to be very largely dominated from five great centers; Constantinople, Rome, Antioch, Jerusalem, and Alexandria, whose Bishops had come to be called Patriarchs, of equal authority one with another, each having full control in his own Province. After the Division of the Empire, 395, into the East and the West, the Patriarchs of Antioch, Jerusalem, and Alexandria gradually acknowledged the leadership of Constantinople: and henceforth the struggle for the leadership of Christendom was between Rome and Constantinople." (Halley on "Church History", p. 679). Mr. Graham, are you in agreement with the above, and if not, why not? And if so, then of course you must abandon the Catholic claims that the Roman Bishop has always been the Universal Bishop of the Church.

All the Ecumenical, or General Councils of the Church, from the first one, held in 325 A.D. at Nicaea, to the last one, at Constantinople, in 869 A.D. (where the Eastern Church split with the Western once for all, mainly over the authority of the Papacy)—all these General Councils were held in or near Constanti-

nople—NOT ROME—and in the Greek Language—NOT LATIN OR ITALIAN. To the Greek Church, not to the Roman, do these Councils belong. They were held in Grecian cities, and they were called by Grecian Bishops. The total number of Bishops in the first seven of these Councils was 1486, of whom it has been authoritatively computed, only 26 were Romans. These facts alone deal a death blow to Rome's claims of unbroken pre-eminence in the Church of Christ. As you can see, they also prove that if, for the preservation of the Scriptures, we owed thanks to any Church, it would not be to the Roman, but to the Greek.

But we owe thanks to none save to God. The Word is His, and the preservation of that Word was His work, performed through many individuals and groups, most, if not all, of their names being lost to history, but engraved forever in the Lamb's Book of Life. However, had God seen fit to have used the Devil himself to help preserve His Holy Word, we would not thank the Devil, nor think that any authority was his, but that the authority was in the Word of God itself, which he had helped preserve. So, even if Rome had done what she pompously claims in this regard, we would give thanks only to the Lord, and authority only to His Word. But, let us repeat, lest we be misunderstood, as we have clearly shown, Rome's claims in this matter are completely false.

Since you have asked me about this matter, I have a question to ask you. Inasmuch as most of the Bible was in existence for four hundred years before the coming of Christ, and was revered as Scripture, and as "the Word of God"—I'd like to ask you, "Who designated it as the Word of God?" Who decided that the 39 Books of the Old Testament (I repeat, 39 Books) should be preserved from the welter of Hebraic writings, and regarded as "Scripture"? Certainly it was not the Catholic Church, since those Scriptures long ante-date that institution. Then who was it? And, since it was done by the Jewish Church, let me ask you just one question, Mr. Graham—was that Jewish Church to be ruled by the Old Testament Scriptures it had produced, canonized, and preserved, or was it to claim that since it produced them, canonized them, and preserved them, that therefore, it was superior to those Scriptures, and could change them to suit itself? When you answer this question you will see the awesome folly of the claims of the Papal Church, that she is "over the Bible". What clamorous folly those claims would be, even if she had written the Bible, canonized the Bible, and preserved the Bible, WHICH SHE DID NOT!

The next point to be considered is the proof-text (Gal. 1: 9) which was used in the article in the Telegraph-Register, attempting to show that the Tradition of the Church is as important as the Scriptures as a guide in matters religious. In this passage, Paul says, "If any one preach to you a gospel other than that which you

have received, let him be accursed." I stated in my letter to you;

"Galatians 1:9 is a curious passage to be used to uphold the idea of the oral tradition, inasmuch as, far from upholding such a concept, this passage plainly says that the Gospel, as proclaimed to the Church at Galatia before the end of the first century of the Christian Era, was the full, complete, and final Gospel, and that any future additions to, subtractions from, or changes in that body of doctrine, which had already been delivered to them, were to be accursed. What then are we to say of that vast hodge-podge of dogma which the Catholic Church has evolved through the centuries, and picked up from here and there, and which dogma can be shown conclusively to have been no part of the Gospel which was preached at Galatia?"

Mr. Graham, for your benefit, and that of other readers of this letter, I want to quote the full passage from Galatians. God is speaking here, through Paul, not only to the congregations of the Church in Galatia, but to all Christians, everywhere, and at all times. He says—

"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." Gal. 1: 6-9

The thing to note is that God is saying through Paul that the Church, even in the first century, was drifting away from *THE* Gospel, which was originally delivered unto it. He is saying further that through Paul himself, or another Apostle, or even a divine being—an angel from heaven—should preach any different Gospel than *THE* Gospel, preached in the beginning, that that Apostle, or that divine being, should be accursed. This completely refutes the idea of an infallible Church, which can change the Gospel to suite itself, and shows, as do all the Epistles—including the Epistle to the Church at Rome—that the Church, at Rome, and everywhere else, is prone to error and deviation from the True Gospel delivered in the beginning—and that when it does aberrate from that Gospel, that perfect standard, it is subject to condemnation. And Oh, how far, how far, far away from the simple truths of the Gospel has the Church of Rome wandered, and with what agony of effort man has groped his way, back from that Babylon to Jerusalem, there to rebuild from its ruins, the glorious Temple of God.

How well did Paul beseech the Church at Galatia; how true his fears for the Church at Corinth, when he said—"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ," (II Cor. 11: 3).

How subtle the doctrines of Rome; through what a fantastic maze of casuistry one must travel to arrive at them. How simple the Gospel of Christ, the sincere milk of the Word, without guile or hypocrisy, which feeds our soul unto life everlasting.

The passage in Galatians also completely refutes the idea of a Bishop of the Church—at Rome, or anywhere else—being able to add anything to or take anything from the body of truth which was given to us by God, in the beginning, for God says, in this passage that even an Apostle or an Angel from Heaven must be counted as accursed if he deviated from the true Gospel given in the very beginning. In this second letter to you, I have pointed out many differences between the true Gospel given in the beginning, and the false gospel—which is really no gospel at all—which is preached today by the Church of Rome. I have shown, by the admissions of your own historian, that Rome's doctrines came into being hundreds of years after the time of the Apostles. So then, we must conclude that the "gospel" preached by Rome is accursed.

In my first letter to you, when I mentioned that the dogma of Papal infallibility is one which has come into being since the time of the Apostles, I quoted from Cincinnati's late Bishop Purcell, to the effect that the Pope, in the early centuries of the Church's existence "*was not believed to be infallible*" . . . "And neither is he now. No enlightened Catholic holds the Pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do. The Catholic believes the pope, as a man, to be as liable to error as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or morals (p. 27: Alexander Campbell—Jno. B. Purcell Debate on The Roman Catholic Religion).

In reply to this, you said, "Bishop Purcell, it should be noted, for a time opposed the formal *definition* of infallibility, not because he would not accept the doctrine, but because he regarded it as inopportune. He also strongly insisted that infallibility be properly understood to mean preservation from error only when the Pope spoke on faith and morals and ONLY when he spoke as supreme head of the Church."

Now, Mr. Graham, unless I have completely misunderstood Mr. Purcell's statement, you are wilfully twisting his ideas to fit a subsequent doctrinal development of the Papal Church. I must ask you *where* was it that Bishop Purcell "strongly insisted that infallibility be properly understood to mean preservation from error only when the Pope spoke on faith and morals and ONLY when he spoke as supreme head of the Church." I don't mean to imply that you would say something that was not true to cover the facts of the matter, but I just want to know where—book and page number—Mr. Purcell made the "strong insistence" to which you have alluded. I want to read it with my own eyes.

By the way, in this connection, it is

interesting to note that before the year 1870, "Keenan's Catechism", widely used during the last century in the British Isles, bearing the imprimature of Scotch Roman Catholic Bishops, and being recommended also by Irish prelates, contained on page 112, the following question and answer:—

Q. Must not Catholics believe the Pope in himself to be infallible?

A. This is a Protestant invention: it is no article of the Catholic faith: no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body; that is, by the bishops of the Church."

After the year 1870, of course, this was removed.

Mr. Graham, the Vatican Council of 1870, by which the Pope had himself declared infallible, was one of the farces of history. The minority party, constituted mainly of German Bishops, was completely swamped by the multitude of Italian and Sicilian Bishops. The twelve million Roman Catholics of Germany proper were represented at the Council by fourteen Bishops; the seven hundred thousand inhabitants of the Papal States by SIXTY-TWO. Three Bishops of the opposition to the pronouncement of Papal Infallibility represented the five million Roman Catholics of Cologne, Paris, and Cambray—and these might be outvoted by any four of the seventy Neapolitan and Sicilian Bishops. About three hundred of the Bishops were the Pope's pensioners. Against such a heavily stacked deck, it is a marvel that any of those assembled had the courage to stand up against a steam-roller which they really had no hope in the world of being able to stop. All hail, then, such men as Archbishop Connolly of Halifax, who, at that ill-starred gathering, dared to get up and say that the pronouncement of the dogma would — "transform the whole Church, and the bishops with it, into a rabble of blind men, among whom is one alone who sees: so that they must shut their eyes, and believe whatever he tells them."

Mr. Graham, I did as you asked, and read the article in the Catholic Encyclopedia on "Infallibility", and I did not find the evidence that you said would be there for that doctrine . . . neither in the nebulous Scriptural quotations, nor in the references to the literature of the early centuries of the Church. I challenge you, Mr. Graham, for any evidence, from the Word of God, or from the mountainous literary remains of the first three or four hundred years of the Church's existence, that the Bishop of Rome, was ever considered infallible. When I ask you for evidence, I don't mean some vague reference, or some statement into which you have read your own meaning. A doctrine which is of such tremendous importance and of such eternally far-reaching consequences for mankind, surely must have been set forth, like all the doctrines from Heaven, in the most explicit language, and shown by numerous unmistakable exam-

ples in God's Word—and, let us say, in the writings of the ane-Nicene Fathers. Where are these Scriptures, and where are these evidences from history? **THEY DO NOT EXIST!**

I further challenge you, Mr. Graham, for one bit of evidence from the Scriptures that Peter was ever considered the head of the Church. Everyone admits that Peter was the most prominent of the twelve Apostles, but prominence is *not* preeminence. You say that the Church was built on Peter, but the Scriptures say that it is built on Christ. (Eph. 2: 20.) It tells us—"For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3: 11.)

Perhaps you will answer by quoting Matt. 16: 18, in which Jesus said, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church;" We maintain that the "this rock" on which Jesus said He would build His Church was the unshakable and eternal truth which Peter had just enunciated—"Thou art the Christ, the Son of the Living God." You say that the "rock" Jesus referred to in this statement was Peter. But my friend, this is an impossibility, because, in the Scriptures, which were written originally in Greek, the word used for the "rock" on which Jesus said He would build His Church is *πετρα* (*petra*), which is FEMININE, and could not possibly refer to Peter. In order for it to have referred to Peter, the word used would have HAD to have been *πετρος* (*petros*). The Catholic Church replies to this FACT, by saying, "In this instance, Jesus probably spoke in Aramaic, not in Greek." For such a supposition, there is not the slightest inkling of an inkling of a proof! The only support for it, like for most Catholic doctrine, is the vast gullibility of the Catholic faithful, who question nothing that they are told to believe. The whole edifice of Catholicism is built upon a semantically improbable construction of one passage of Scripture! And do you think, Mr. Graham, that it is a mere chance or accident that this word refuses to support the prime supposition of Catholicism I tell you, No, it is because God wished to make it impossible for one to really fail to know the Truth, if he would take even a little bit of pains to investigate. God has promised, "Seek and ye shall find"—and it is made easy for one who really does seek to find the Truth. But He has likewise decreed that "If the blind lead the blind, they both shall fall into the ditch." And so they have.

Perhaps you will say—"Did not Christ promise Peter that whatsoever he bound on earth would be bound in heaven, and whatsoever he loosed on earth would be loosed in heaven." (Matt. 16: 19). Yes—and He promised exactly the same thing in exactly the same terminology to *all* the Apostles. (Matt. 18: 18).

Perhaps you will reply that Peter was commissioned by Christ to feed the flock. (Jno. 21: 15-17). All of the Apostles had this same precise responsibility. Paul said

that the care of *all* the churches was upon him. (II Cor. 11: 28). Paul said that **IN NOTHING WAS HE BEHIND THE VERY CHIEFEST APOSTLES.** (II Cor. 12: 11). Mr. Graham, how could Paul say that "IN NOTHING" was he "BEHIND THE VERY CHIEFEST APOSTLES", if Peter was ahead of him in some respect? This I want you to explain. Either Paul was falsifying, or else the primary supposition on which the Catholic Church is based is erroneous. Which?

But so much for Gal. 1: 9, and the discussion arising out of it.

The next passage of Scripture you adduced in your article to show that the Tradition of the Roman Catholic Church is equal in authority to the Scriptures, was John 21: 25. I will quote from my first letter:

"Jno. 21: 25 'There are, however, many other things which Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written.'"

"You say, 'This makes it clear that the Scriptures do not exhaust the teaching or activities of Christ,' and you thereby imply that in Catholic Oral Tradition can be found some things that Christ did that are not to be found in the Scriptures. I hereby challenge you to name just one solitary thing that Christ did on this earth, that you did not find out about from the Scriptures! John 21: 25 is used repeatedly by apologists for the Roman Catholic Church to justify the existence of a dual system of authority, and the Catholic faithful have been hoodwinked into believing that it does justify just such a dichotomy. But this Scripture has been used dishonestly unless it can be shown what Christ did and what Christ said that can be known about by the Oral Tradition of the Church, and not by the Scriptures. If you are unable to name anything that Christ did or said that you know about from Catholic Oral Tradition, then you will be forced to admit that the Scriptures are, after all, our only source of information on this subject."

In your answer to my letter, you completely evaded this challenge, and you named nothing that Christ did or said that you know about from Tradition, and not from the Scripture. I take it then that you do admit that this Scripture has been used dishonestly, and that "the Scriptures are, after all, our only source of information on this subject" (i.e. the subject of what Christ did while He was on earth). Once again, I call upon you to either back up your claim with evidence, or admit that the claim was false.

You did say, "The Assumption of the Blessed Virgin would be an example of something we believe from tradition. The Divine institution of the Seven Sacraments (all seven) while proved from the Bible, is substantiated also from Tradition."

But I did not ask you to name "something" you believe from tradition. I asked you to tell something that Jesus did or said

that you know about from the Tradition, and not from the Scriptures. John 21: 25 does not say, "Many other things did Mary," it says, "Many other things did Jesus . . ." The example you gave had no bearing on the passage you quoted in your article, on the implied claim you made, based on that passage, or to the challenge I issued that you back up that claim with specific proof.

Since you have brought it into the discussion, however, let us briefly examine the tradition of the Assumption of Mary. It is impossible to trace the idea of the miraculous ascension of Mary further back, I believe, than the legend advanced by Gregory of Tours, (538-594). From the fourth century onward, among those "converted" to Catholicism from heathenism, Mary conveniently came to fill the place of a goddess, for all heathen religious possessed female deities. As early as the end of the fourth century, there was, in Arabia, a female sect called the "Collyridians" who worshipped Mary, and offered to her baked bread and cakes, after the manner of the heathen worship of Ceres.

In the Fifth Century, Mary was declared "Mother of God" and "Separate from Sinners." John of Damascus (700-754), ascribed to Mary the "highest place in heaven next to the Godhead," thereby endorsing the worship of her image. In the Ninth Century, Mary was given the title, "Queen of Heaven." In the Eleventh Century, Saturday was set apart for her worship by the clergy. In the Twelfth Century, the "Ave Maria" began to be used in worship; and in art, Mary was pictured with Christ, enthroned as His equal. In the Thirteenth Century, the Rosary and the Angelus were introduced. In the Fifteenth Century, the Doctrine of the Immaculate Conception received the Pope's approval. In the Sixteenth Century, that Doctrine, and the Pope's Approval, were confirmed by the Council of Trent. (The Doctrine of the Immaculate Conception, and its celebration as a church festival were opposed by many, among them, I believe, St. Bernard, Bonaventura, Thomas Aquinas—and I believe the Dominicans contended against the Doctrine, as opposed to the Franciscan monks who energetically advocated it, from about the time of Duns Scotus onward—but all this is purely incidental.) In the Nineteenth Century, the doctrine of the "Immaculate Conception" was declared a dogma. In the Twentieth Century, the declaration of the dogma of the "Assumption of Mary" was added to the fantastic catena of legends and fables, bound upon the Catholic faithful as truths of God, and thus was completed, at last, the ultimate and crowning act, by which the Papal Church ascribed to its goddess, the same divine attribute of power and glory, by which Jesus, "The Only Begotten of the Father" (Jno. 1: 14) was exalted above all creation—the resurrection. Oh, woe, woe, woe!

It was not Jesus nor the Apostles who declared Mary "Separate from Sinners."

It was Augustine, in the fifth century. It was not the Scriptures that declared Mary "The Mother of God." It was the Council of Ephesus in 431 A.D., which declaration of Nestorius correctly condemned, saying that "Since only the human nature of Jesus was born of Mary, it is improper to call her the Mother of God." So we see that the fable of the miraculous assumption of Mary is like the fable of the miraculous transportation of her house. "In the fifteenth century originated the legend that angels carried through the air the house of Mary, from Nazareth to the coast of Dalmatia (1291); thence, on the 10th of December, 1294, to Recanati, and lastly, after the lapse of eight months, to Loretto." ("A Textbook of Church History"—Dr. John Kurtz, 1876).

Even the Catholic Church does not contend that Jesus taught that Mary was resurrected from the dead. The challenge still remains unanswered, Mr. Graham, for you to substantiate your statement, and that of other pamphleteers and apologists for Roman Catholicism, that the Oral Tradition of the Church of Rome reveals things that Jesus did or said that the Bible does not reveal. You must either produce the evidence or retract the claim.

Mary . . . a 'Mediatrice'?

(Continued from page 177)

Our Lord and His mother. When her request brought forth a miracle of help from her Son during the wedding feast of Cana, even a miracle worked 'out of time', or 'before the time of public miracles had come', it was God's way of saying to the whole world to the end of time: 'I have given my mother the power to plead with me effectively in behalf of human beings in need.' It is difficult to understand how anyone can read the story of the miracle at Cana and then deny that God has granted any intercessory power to His mother."

(Comment: We do not deny that Mary possessed "intercessory powers" with Christ during her lifetime. We DO ask for Scriptural proof that such powers were to continue after death. IF this PROVES that Mary possesses "intercessory powers" then it also PROVES that DEMONS today have intercessory powers with Christ. Because the demons of Matt. 8: 30-32; Mark 5: 11-13; and Luke 8: 32-33, were able to intercede with Christ. L.W.M.)

Author Miller continues: "2) Public proof of Mary's God-given power to help human beings is to be found in the history of her apparitions in the midst of men.

"It is true that apparitions of the mother of God to certain persons, at certain times, in certain places, do not become matters of faith for all Catholics in the sense that they are bound to believe in them under pain of sin. But sensible people form their judgments of such events on the basis of the evidence. The evidence in many instances is clear that Mary has appeared among men, has proved her identity by working great miracles, and has repeated the very doctrine we are dis-

cussing here, that she has been given the power by God, who was her Son, to help human beings in their needs of soul and body."

(Comment: "Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But THESE ARE WRITTEN THAT YOU MAY BELIEVE that Jesus is the Christ, the Son of God, and that BELIEVING YOU MAY HAVE LIFE in his name." John 20: 30-31. Therefore, THESE THINGS WRITTEN are sufficient to produce FAITH or BELIEF in CHRIST. An active, working, obedient faith produces 'LIFE IN HIS NAME'. Phantoms, specters, ghosts or apparitions . . . are NO PART of the Christian religion of the 1st century, nor of ACTUAL Christianity of the 20th century. Certainly, 'sensible people form their judgments of such events on the basis of EVIDENCE.' Any court of Law will attest to that fact . . . but phantasms do not constitute acceptable EVIDENCE in ANY court. If the inspired writers of the New Testament indicated a sufficiency of God's word being contained in the Sacred Writings, then we have no need whatsoever for the phantasmagoria of Roman Catholicism.

Paul wrote: "For from thy infancy thou hast known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work." (II Tim. 3: 15-17.) "Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that in our case you may learn not to be puffed up one against the other over a third party, TRANSGRESSING WHAT IS WRITTEN." (I Cor. 4: 6, Emphasis mine. L.W.M.) Yet, the New Testament contains NOTHING about Mary as a "mediatrix."

It might also be well to point out that the author claims that Mary "helps human beings in their needs of soul and body." If that be the case, then God becomes a RESPECTOR OF PERSONS . . . which is an UN-TRUTH according to Peter in Acts 10: 34. Also, even the miracles of Christ were not designed to "actually help" the person upon whom they were wrought, but to PRODUCE FAITH IN THE MINDS OF THE WITNESSES. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." (John 6: 14.)

The Old Testament contains many, many prophecies concerning Christ who was to come, and who was to be a doer of wonderful works. He came and fulfilled ALL things that were written in the law and in the prophets and in the psalms concerning Him. See Luke 24: 44. But where in ALL of the Bible . . . either the Old or New Testaments, do the Roman Catholics find ANY prophecies attesting to any work of Mary, other than being the human mother of Jesus of Nazareth? Certainly,

for that reason alone, future generations would call her blessed, for having given birth to Jesus, who became the Saviour of mankind. But not one single other purpose or reason for her being remembered is given by INSPIRATION. Any further elaboration upon the later life and actions of Mary, is simply so much speculation. Even the Catholic Dictionary admits that the place of her death is unknown. L.W.M.)

The third and last reason given by the author as "proof" that Mary helps other men and women on their way to heaven, is: "3) Even apart from the great apparitions and the public miracles that have become widely publicized, Mary has proved that God wants her to help her children to millions of ordinary men and women. Even the non-Catholic and Calvinistic writer John Ruskin attested to this fact, while, by that strange contradiction that is possible to the human mind, he himself refused to avail himself of Mary's help."

(Comment: How can Mary have "proved" anything "apart from the great apparitions and the public miracles that have become widely publicized"? Mr. Miller's third and last "proof" is mere assertion with no foundation in FACT. Obviously we cannot accept such baseless claims. If we did, we would also be forced to accept the equally unfounded assertions of snake-handlers, faith-healers and medical treatment rejectionists. Such an action would be the absence of evidence and logic, and would constitute a complete surrender to the forces of hoo-dooes, fetishes, witch-doctors and ghost-stories. L.W.M.)

What Great Men Have Said of Rome

The Pope or the Constitution.—No man can serve two masters. To the true papist the Pope is the supreme master. The tiara is high above all other crowns. The loyalty of the true papist is pledged to Rome. He is a Romanist first, and British second. Nor am I to be put off my guard by being told that the Pope cannot, in these enlightened days, carry out his ideal and abstract pretensions. It is enough for me that he makes them. He will carry them out if he can. If he cannot carry them out it is because of that very Protestantism which he hates with unspeakable bitterness. The constitution of nations must give way, but not the policy of the Pope. He must conquer all along the line. His Holiness never budes an inch. Thus we bow to the very supremacy which we deny. We laugh at the Pope's infallibility, and then bow down before it. I am not beguiled by rhetoric when I characterize papal history as a record of superstition, tyranny, and bloodshed. And popery never alters. That is the point you have to keep in mind. If popery has ever extended the liberties of the people, I call for the evidence. If popery has ever led the nations in healthy thought and democratic progress, I call for the evidence.—Rev. Dr. Joseph Parker, London.