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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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 1

NASHVILLE, TENNESSEE, JANUARY, 1956

\$2.00 A YEAR IN ADVANCE

Texans Do Not Know Their Heritage!!

The heading of this article may at first glance not only surprise people of Texas, but it may have a tendency at first to offend them. Texans are proud of their history and they emphasize in their celebrations the victories their pioneers won and the wonderful state which they gave to posterity.

All Texans know that delegates of the people of Texas met in a general convention at the town of Washington on the Brazos and declared the independence of Texas as a republic and a government. This was on the second day of March 1836. The text books used in schools all take notice of this fact and accord it due respect. But the text books used in the State of Texas DO NOT INCLUDE THAT DECLARATION OF INDEPENDENCE. The editor of the VOICE OF FREEDOM has contacted not fewer than a dozen teachers in the State of Texas who were born and reared in that State, who have degrees from state colleges and are now teaching in the state's public schools. And yet they confess they have never read or even seen the Declaration of Independence that was drawn up on the second day of March 1836.

At San Jacinto there is a monument similar to Washington's monument in the Nation's capital, except that it is even taller than the Washington shaft, which celebrates the victory which Sam Houston with his men won over Santa Anna. Texas is duly proud of this monument and they travel from the far corners of the State to see the monument the same as they do to see the Alamo in San Antonio where Santa Anna mercilessly murdered some of the bravest men whose names grace the history of Texas and of our nation. Yet, at San Jacinto the Declaration of Independence is not on display. It is there, we are told, and those who ask to see it will be given the privilege. But it is not on display. The Declaration of Independence of the United States is on display in the Congressional Library at Washington. It is there in the handwriting of Thomas Jefferson; it is kept behind a glass and in a gold

frame and a guard stands by it every hour when the library is open.

Since Texans strive to outdo, in celebrating their heroes and their Independence, the rest of the states in celebrating the independence of our nation, why is it that the Declaration of Independence of Texas is not put on display? Why is it not duly publicized and respected? It represents the sincerest conviction that men can ever hold and it explains thoroughly why men were willing to die for their independence. And it tells without whispers exactly what it was that they desired to be independent of and freed from.

In this issue of our paper will be found a verbatim copy of that Declaration which Texans have forgotten. The names of signers are all appended. We hold a photographic or photostatic copy of this instrument. If our readers will only take time to read this historic paper, they will easily understand why it is now kept in secret drawers, not published in the text books and it has never been read at least by some teachers in the schools of Texas.

Two or three quotations are here made from the famous document. These should be read in this issue of this paper in their connections, but we give them here for the sake of emphasis:

"... THEIR GOVERNMENT HAS BEEN FORCIBLY CHANGED, WITHOUT THEIR CONSENT, FROM A RESTRICTED FEDERATIVE REPUBLIC, COMPOSED OF SOVEREIGN STATES, TO A CONSOLIDATED, CENTRAL, MILITARY DESPOTISM IN WHICH EVERY INTEREST IS DISREGARDED BUT THAT OF THE ARMY AND THE PRIESTHOOD— BOTH THE ETERNAL ENEMIES OF CIVIL LIBERTY, THE EVER-READY MINIONS OF POWER, AND THE USUAL INSTRUMENTS OF TYRANTS."

Again we quote:

"... NOW OFFERS US THE CRUEL ALTERNATIVE EITHER TO ABANDON OUR HOMES, ACQUIRED BY SO MANY PRIVATIONS, OR SUBMIT TO THE MOST INTOLERABLE OF ALL TYRANNY, THE COMBINED DESPOTISM OF THE SWORD AND THE PRIESTHOOD."

Our third quotation is as follows:

"IT DENIES US THE RIGHT OF WORSHIPING THE ALMIGHTY ACCORDING TO THE DICTATES OF OUR OWN CONSCIENCE; BY THE SUPPORT OF A NATIONAL RELIGION CALCULATED TO PROMOTE THE TEMPORAL INTEREST OF ITS

HUMAN FUNCTIONARIES RATHER THAN THE GLORY OF THE TRUE AND LIVING GOD."

It is very clear when we read these statements in the Declaration why this paper is not put on display and is not included in Texas histories. This declared the independence of the Texas Republic of the Roman Catholic church and established freedom of religion. The Roman Catholics are strong in Texas and their influence is so great that these sentiments which cost the life blood of men who gave Texas its freedom are now thrown into discard. Catholics themselves assemble at the foot of the monument to Sam Houston and celebrate the freedom of Texas and thus create the impression that they are true Texans in doctrine, in faith and in morals, whereas if they had the power they would do for the people of Texas now exactly what they did one hundred and fifty years ago.

Will the present great governor of Texas, Allen Shivers, who has the courage to tell his party in convention assembled that he will not go with them when they veer to the left of the line of Americanism, now tell the world that Texas will not be dominated by the priesthood again and that the most precious document in the history of Texas will no longer be kept in secret drawers, but will be put on display and published in the text books that are used in Texas schools? We shall see!

—Editor of Voice of Freedom

A Menace to Freedom

By Don Gardner

Our non-Protestant neighbors have denied that they are a menace to democracy. We grant that many in America are loyal to our government. However, should their church control America (as in Italy, Spain, etc.) it would not allow other religious people the freedom we now enjoy. To establish this point we submit the following:

1. Why did the "editorial comment" of The Amarillo Register, Sept. 19, 1952 say, "Here in West Texas, which has a minority of Catholics, the Church of Christ can hire an 'ex-Priest' to talk against the Catholic church and get away with it. But the

(Continued on page 16)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.

110 Seventh Avenue, North

P. O. Box 128, Nashville, Tennessee

G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

"Dear Mr. Graham"

In this January issue of our paper we are carrying the final instalment of a long letter which was written to the editor of the "Telegraph Register", official weekly publication of the Roman Catholic church, for the Archdiocese of Cincinnati, Ohio. This letter was written by Gaston Cogdell whose name, signature and address will be found at the close of this final instalment.

This work by Brother Cogdell is a masterpiece. He completely annihilated Catholic doctrine, put to rout the editor who is a high official in the Catholic church, and silenced him effectively and seemingly for good. Catholic officials will not defend their church with an able representative of non-Catholic views.

This complete letter which has been published in four instalments will now be brought out in tract form and will be widely distributed.

In another place in this issue of our paper, see a letter from E. C. Fuqua highly commending this "Dear Mr. Graham" paper. It would be well for our readers to write to Brother Cogdell whose address is given at the end of the article, and compliment and encourage him for his good work. The Voice of Freedom definitely congratulates him.

We Move From McCarthyism to Anti-Anti-Communism

A good sister in Houston, Texas writes us a scorching letter about something that was said in our October issue by one of our contributors, Brother John J. Pearce of Washington, D. C. She excoriates Brother Pearce and accuses him of being an anti-anti-Communist. In his article in our paper, he did refer to Joe McCarthy and spoke of his behaviour as a disgrace which would cast a shadow upon the United States for a long period of time.

We saw this statement in Brother Pearce's article and our first intention was to delete it. Then we remembered that this paper stands for freedom and it has often quoted the sentiment which says "This is true freedom when free born men speak free." And we, therefore, decided to allow Brother Pearce to express his own opinion in his own words.

In 1953 the Voice of Freedom commended the work of Joe McCarthy and stated that if non-Catholics would fight the Communists, then this fight would not be left entirely in the hands of the Catholics and they would not get the advantage of

defending Americanism against this most hellish thing that has ever been spawned in the earth—Communism. Because of such sentiments as this, we were accused of McCarthyism and the editor of this paper was denounced and excoriated by some of our readers, both men and women.

The editor of the Voice of Freedom campaigned against Communism for twenty years before the Voice of Freedom was founded. He was criticised by his own brethren and by many other people for his endeavors in this line. He did not allow such criticisms to hinder him and his only feeling towards his critics was expressed in the language of our Lord concerning those who crucified him—"They know not what they do." The same thing he says now concerning those who criticise him for allowing a man who is writing against Catholicism to express his views of Senator McCarthy who is a Roman Catholic, a member of the Knights of Columbus and who was Jesuit-trained.

It seems hard for people to be against a thing without being for everything else that is opposed to the thing that they are opposing. Therefore, if we are fighting Catholicism, we must join hands with Communism because it is a deadly foe of Catholicism. On the other hand, if we are fighting Communism, we feel that we have to make friends with Catholicism because it is the strongest organized force on earth that is fighting Communism. The editor of the Voice of Freedom doesn't consent to swallow a deadly dose of poison because it is said to be the antidote of another deadly poison. He prefers to avoid all poisons and to take only that which is wholesome. He has tried all the days of his life to stay in the middle of the road on every issue that he espouses. He doesn't want to be a radical, an extremist, or a hobby rider. This is his desire and his prayer. That he may not always be able to live up to the ideal he freely confesses.

Joe McCarthy is still in the Senate and is still a member of the investigating committee. He is not now chairman of the committee and it is true that he was censured by the United States Senate for some of his methods while he was chairman of the committee. This Brother Pearce stated and he also stated that he had been "exposed" by many of the papers of the country. If our brother had used the word "denounced" instead of "exposed" he would have stated a truth that we all recognize. The editor of the Voice of Freedom still believes that Joe McCarthy did good work in exposing Communists in the government of our country. He still believes that this good work should continue and he does not share the maudlin sentiment that seems to be so prevalent in some parts of the country concerning the injustice that is done to men that have been investigated. If there is a case where any man has been falsely accused in the congressional investigations, this editor is not acquainted with that case. Communism and Catholicism both threaten the

freedom of our country and the Voice of Freedom is dedicated to the purpose of alerting people to this danger coming from opposite directions.

How A Candidate for the Presidency Answered Questions on the "Religious Issue"

The U. S. News & World Report of December 9, 1955 carried a long article under the headline that is used for this statement. This discussion is brought out anew because Governor Frank J. Lousche is now being talked of as a candidate for the nomination for president by the Democratic Party. Governor Lousche is a Catholic and already the "religious issue" is coming to the front. The U. S. News & World Report, therefore, publishes the answer of Alfred E. Smith to questions that were submitted to him in 1927 with reference to the loyalty of a Catholic to the American government, the institution and our way of life. Alfred E. Smith secured the aid of "Father Francis P. Duffy" who was a chaplain in the Army and one who had won medals in the service, to assist him in answering these questions.

Smith said the same things that all Catholics have always said in the beginning of their defense or apology. He spoke of the loyalty of many Catholics in the military service, of their willingness to die on the battlefields for the United States. And then he told of his record as governor of the State of New York and showed that in all of his political career he had been a loyal, faithful American citizen.

IT MUST BE UNDERSTOOD THAT WHAT THE CATHOLICS SAY HERE AND WHAT ALFRED E. SMITH SAID MORE THAN A QUARTER OF A CENTURY AGO IS NOT DENIED BY ANY OF US. Governor Alfred E. Smith, whatever else may be said about his administrations, did not do anything that was contrary to the American principles. Governor Frank Lousche, four or five times Democratic governor in a Republican state, is also recognized as a loyal American citizen and as an able governor. Probably few people doubt that he would even make a good president of the United States.

The point of contention is clearly brought out in the answers given by Alfred E. Smith and the priest who assisted him. They were faced with quotations from Pope Pius IX and from Pope Leo XIII. These statements have often been quoted in the Voice of Freedom and it is not necessary to repeat them now. We will simply state that these two popes plainly declared that all civil officials are inferior to and subject to the religious officials. They state that the public schools should be controlled by the Roman Catholic church. They state that the church and the state should be united. They plainly declare that the Roman Catholic religion should be the only religion practiced in the state and that all others should be excluded.

These statements are not merely the as-

sections of an insignificant Catholic individual! These statements are included in the canon laws of the Catholic church. They are the infallible pronouncements of men who were heads of that church.

Now what does Alfred Smith and his priest who was his official helper say in reference to these things? Here is what they say:

THEY SAY THAT THESE PRINCIPLES APPLY TO A COMPLETELY CATHOLIC STATE AND DO NOT APPLY TO THE UNITED STATES.

Does this satisfy us? No, it is the very thing that the Voice of Freedom and all others who see eye to eye with this paper are trying to tell the world. The Roman Catholics will be good citizens in the United States and help us maintain our freedom as long as they are in the minority. At the earliest possible moment that they can make the United States a completely Catholic country, THEN freedom is gone; Catholicism will control. We will be under a religious dictatorship as much as Spain is today.

The Voice of Freedom is not in politics and, as has already been stated, it believes that Governor Lousche would make a good president. How far his election would advance the Roman church in its efforts to make the United States a completely Catholic country, we are not able to say. Governor Lousche himself would probably do nothing in that direction; but the fact that he, as a loyal member of the Roman church, is our president, would add influence, prestige and power to that church. If he made a good and faithful president, that fact alone would be an unanswerable argument used by the R. C. church to prove that it is truly American. Let us be fully informed on what the issue is and take good care to preserve our freedom.

Peron of Argentina

By W. O. Davis

The last few months have brought Juan Domingo Peron of Argentina into the limelight. It is urgent, therefore, that we draw the curtain and have a look behind the scenes.

For years since he came into power with the support of the Roman Catholic Church, Peron was the "fair-haired boy." To the Argentina Roman Hierarchy Peron was "their man," and they gave him their ardent political and religious support. The Vatican even showered him with honors. It would have been considered a mortal sin to raise any doubt about his moral character. His wife, Eva Peron, was just about canonized by the hierarchy and the people of Argentina. She also was showered with honors by the Roman Prelates, and when she went to Rome, she was received in special private audience by the Pope himself, and decorated.

When light began to dawn upon Peron he absorbed a certain amount of democratic principles, after seeing for himself,

first-hand, the evils of union of Church and State and the denial of Freedom of Religion, he was sincere enough to try and effect necessary reforms in order to help the people he governed. It will be readily admitted that Peron was a dictator—otherwise he would not have been Head of State, for Rome favors dictatorship—but, in fairness, we must be willing to give the devil his due.

It was when Peron began to institute gravely-needed reforms that he ran counter to the hierarchy and Vatican. No stone was left unturned to debase his character and undermine his government. Attempts were made on his life. The international Roman Catholic press began a vicious campaign against Peron, and even influenced the press in democratic countries, (including the United States) to take up the cudgel on their behalf, knowing that no true democracy favors a dictator.

In informed circles it was known, long beforehand, that great plans were made to start an armed uprising against Peron's regime, and the signal for the outbreak was to be given when the Vatican publicly excommunicated Peron. As a matter of record, violence broke out within minutes of the publication of the excommunication. The Bard of Avon said something about something else being rotten in the state of Denmark. How about Argentina?

Now, after Peron's abdication, the Roman Catholic press, as well as the wide circle of the press in the United States of America over which she is able to exercise tremendous influence, is painting Peron as one of the blackest characters in history and his alleged immorality is held up before the people. Did Peron suddenly become a heinous, odious being? The Vatican knew Peron all along. If Peron's character was so bad, why was he backed by the Roman hierarchy and clergy to such an unlimited extent, and showered with honors, even by the Vatican and Pope? Yes, why? "Que pasa?" What goes on? The people should ask themselves the sixty-four million dollar question at all times.

Letters

Mannington, W. Va., Nov. 12, 1955

Bro. Brewer:

As you remember several years ago, a Catholic was running for President of the United States on the Democratic ticket. I have always registered a Democrat but vote for the man and not the party. I was in our local postoffice at that place and the postmaster asked me to vote for the man on the other ticket. We were usually razzing each other, and very good friends, so I said now why should I vote that way now? That was my intention, but I liked to tease this party, but there was an Italian woman standing near me who had only been in this country a few months. She

could only speak a few words that I could understand. All of a sudden she lunged at me pounding, crying and clawing at me, begging me not to vote for a Catholic president. Another lady with her who could talk better explained what she was saying. She said, "You don't want Catholic rule in government. I know. That is why we leave over there. No freedom. We always do what some one else says. I am Catholic church member, but don't believe in that kind of state government. People who came when small and those Catholics born and raised here don't know what we know." By that time several had come in and it sure changed the picture of the voters, needless to say we all had to promise to keep still. That woman is dead now and I can tell the story.

/s/ Mrs. Fannie Cole

Dec. 11, 1955

Mr. G. C. Brewer
Memphis, Tenn.

Dear Brother Brewer:—

Brother N. B. Hardeman kindly sends me his copy of the VOICE OF FREEDOM so I can keep up with the good work you are doing, and I greatly appreciate the kindness. But this is why I am writing you:

In your issue of November, 1955, I find a reply to the "Telegraph Register," which is about the finest Scriptural rebuke to Catholicism I have ever read. It is a complete refutation of that ism from the Bible standpoint, and I congratulate you in giving it.

That article should be put in pamphlet form and scattered all over every city in America. As is, few will see it. A plane could be chartered and five million of the pamphlets scattered all over the nation. This would greatly weaken the Pope's efforts in America, if not drive him entirely from America.

The Knights of Columbus are spreading their propaganda everywhere, under such headings as "We Hear Strange Things About Catholics," which is winning thousands over to the Pope. The "strange things" mentioned ARE EVERY ONE TRUE. But the people do not know it. This article will open their eyes.

We have brethren with the money to put this thing over—if they will seize the opportunity. This article completely destroys every vestige of the Pope's claim to be "Scriptural." It is a challenge to Rome that Rome knows better than to try to meet. "With the whip of scorpions" will Catholics be driven from America,—if this article can be placed in American hands. DON'T LET IT DIE IN THE VOICE OF FREEDOM! Dig it out and scatter it abroad. And do it now!

Yours in the love of Truth

E. C. Fuqua

The Unanimous Declaration of Independence

made by the Delegates of the People of Texas in General Convention at the Town of Washington on the 2nd day of March 1836

When a government has ceased to protect the lives, liberty and property of the people, from whom its legitimate powers are derived, and for the advancement of whose happiness it was instituted; and so far from being a guarantee for the enjoyment of those inestimable and inalienable rights, becomes an instrument in the hands of evil rulers for their oppression: When the Federal Republican Constitution of their country, which they have sworn to support, no longer has a substantial existence, and the whole nature of (their government has been forcibly changed, without their consent, from a restricted federative republic, composed of Sovereign States, to a Consolidated, Central, military despotism in which every interest is disregarded but that of the army and the priesthood—both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants:) When, long after the spirit of the Constitution has departed, moderation is, at length, so far lost, by those in power that even the semblance of freedom is removed, and the forms themselves, of the Constitution discontinued; and so far from their petitions and remonstrances being regarded the agents who bear them are thrown into dungeons; and Mercenary armies sent forth to force a new government upon them at the point of the bayonet: When in consequence of such acts of malfeasance and abdication on the part of the government, Anarchy prevails, and Civil Society is dissolved into its original elements: In such a crisis, the first law of nature, the right of self-preservation—the inherent and inalienable right of the people to appeal to first principles and take their political affairs into their own hands in extreme cases—enjoins it as a right towards themselves and a sacred obligation to their posterity to abolish such government and create another, in its stead, calculated to rescue them from impending dangers, and to secure their future welfare and happiness.

Nations, as well as individuals, are amenable for their acts to the public opinion of mankind. A statement of a part of our grievances is, therefore, submitted to an impartial world, in justification of the hazardous but unavoidable step now taken of severing our political connection with the Mexican people, and assuming an independent attitude among the nations of the earth.

The Mexican government, by its colonization laws, invited and induced the Anglo-American population of Texas to colonize its wilderness under the pledged faith of a written Constitution that they should continue to enjoy that constitutional liberty and republican government to which they

had been habituated in the land of their birth, the United States of America. In this expectation they have been cruelly disappointed, inasmuch as the Mexican nation has acquiesced in the late changes made in the government by General Antonio Lopez de Santa Anna, who, having overturned the Constitution of his Country, (now offers us the cruel alternative either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny, the combined despotism of the sword and the priesthood.)

It has sacrificed our welfare to the state of Coahuila, by which our interests have been continually depressed through a jealous and partial course of legislation carried on at a far distant seat of government, by a hostile majority, in an unknown tongue; and this too, notwithstanding we have petitioned in the humblest terms, for the establishment of a separate State Government, and have, in accordance with the provisions of the national Constitution, presented to the general Congress a republican Constitution which was, without just cause contemptuously rejected.

It incarcerated in a dungeon, for a long time, one of our citizens, for no other cause but a zealous endeavor to procure the acceptance of our Constitution and the establishment of a State Government.

It has failed and refused to secure on a firm basis, the right of trial by jury; that palladium of civil liberty, and only safe guarantee for the life, liberty, and property of the Citizen.

It has failed to establish any public system of education, although possessed of almost boundless resources (the public domain) and although, it is an axiom, in political science, that unless a people are educated and enlightened it is idle to expect the continuance of civil liberty, or the capacity for self government.

It has suffered the military commanders stationed among us to exercise arbitrary acts of oppression and tyranny; thus trampling upon the most sacred rights of the citizen and rendering the military superior to the civil power.

It has dissolved by force of arms, the State Congress of Coahuila and Texas, and obliged our representatives to fly for their lives from the seat of government; thus depriving us of the fundamental political right of representation.

It has demanded the surrender of a number of our citizens, and ordered military detachments to seize and carry them into the Interior for trial, in contempt of the civil authorities, and in defiance of the laws and the Constitution.

It has made piratical attacks upon our commerce, by commissioning foreign desperadoes, and authorizing them to seize our vessels, and convey the property of our citizens to far distant ports for confiscation.

It denies us the right of worshipping the Almighty according to the dictates of our own conscience; by the support of a national religion calculated to promote the

temporal interest of its human functionaries rather than the glory of the true and living God.

It has demanded us to deliver up our arms, which are essential to our defence, the rightful property of freemen, and formidable only to tyrannical governments.

It has invaded our country, both by sea and by land, with intent to lay waste our territory and drive us from our homes; and has now a large mercenary army advancing to carry on against us a war of extermination.

It has, through its emissaries, incited the merciless savage, with the tomahawk and scalping knife, to massacre the inhabitants of our defenceless frontiers.

It hath been, during the whole time of our connection with it, the contemptible sport and victim of successive military revolutions; and hath continually exhibited every characteristic of a weak, corrupt, and tyrannical government.

These, and other grievances, were patiently borne by the people of Texas until they reached that point at which forbearance ceases to be a virtue. We then took up arms in defence of the national Constitution. We appealed to our Mexican brethren for assistance. Our appeal has been made in vain. Though months have elapsed, no sympathetic response has yet been heard from the Interior. We are, therefore, forced to the melancholy conclusion that the Mexican people have acquiesced in the destruction of their liberty, and the substitution therefor of a military government—that they are unfit to be free and incapable of self government.

The necessity of self-preservation, therefore, now decrees our eternal political separation.

We, therefore, the delegates, with plenary powers, of the people of Texas, in solemn convention assembled, appealing to a candid world for the necessities of our condition, do hereby resolve and declare that our political connection with the Mexican nation has forever ended; and that the people of Texas do now constitute a free sovereign and independent republic, and are fully invested with all the rights and attributes which properly belong to independent nations; and, conscious of the rectitude of our intentions, we fearlessly and confidently commit the issue to the decision of the Supreme Arbiter of the destinies of nations.

Richard Ellis, president of the Convention and Delegate from Red River (Va.)*

Charles B. Stewart (S. C.)
Thos. Barnett (Ky.)
Jas. Collinsworth (Tenn.)
Edwin Waller (Va.)
Asa Brigham (Mass.)
John S. D. Byrom (Ga.)
Franco Ruiz (Tex.)
J. Antonio Navarro (Tex.)
Jessi B. Badgett (N. C.)
Wm. D. Lacey (Va.)
William Menefee (Tenn.)
Jno. Fisher (Va.)
Mathew Caldwell (Ky.)

William Mottley (Va.)
 Lorenzo de Zavala (Yucatan)
 Stephen H. Everitt (N. Y.)
 Geo. W. Smyth (N. C.)
 Elijah Stapp (Va.)
 Claiborne West (Tenn.)
 Wm. B. Scates (Va.)
 M. B. Menard (Canada)
 A. B. Hardin (Ga.)
 J. W. Bunton (Tenn.)
 Thos. J. Gazley (N. Y.)
 R. M. Coleman (Ky.)
 Sterling C. Robertson (Tenn.)
 Geo. C. Childress (Tenn.)
 Bailey Hardeman (Tenn.)
 Rob Potter (N. C.)
 Thomas Jefferson Rusk (S. C.)
 Chas. S. Taylor (Eng.)
 John S. Roberts (Va.)
 Robert Hamilton (Scotland)
 Collin McKinney (N. J.)
 Albert H. Latimer (Tenn.)
 James Power (Ireland)
 Sam Houston (Va.)
 David Thomas (Tenn.)
 Edw. Conrad (Pa.)
 Martin Parmer (Va.)
 Edwin O. LeGrand (N. C.)
 Stephen W. Blount (Ga.)
 Jas. Gaines (Va.)
 Wm. Clark, Jr. (N. C.)
 Sydney O. Penington (Ky.)
 Wm. Carrol Crawford (N. C.)
 Jno. Turner (N. C.)
 Benj. Briggs Goodrich (Va.)
 G. W. Barnett (S. C.)
 James G. Swisher (Tenn.)
 Jesse Grimes (N. C.)
 S. Rhoads Fisher (Pa.)
 John W. Moore (Pa.)
 John W. Bower (Ga.)
 Sam. A. Maverick (S. C.)
 Sam P. Carson (N. C.)
 A. Briscoe (Miss.)
 J. B. Woods (Ky.)

Test.

H. S. Kimble, Secretary (N. C.)
 (*The abbreviation of a state or country following each name denotes the former place of residence of that person.)

Byron C. Cox Again

Memphis, Tennessee
 November 26, 1955

Dr. G. C. Brewer
 P. O. Box 5153
 Memphis 12, Tennessee

My dear Dr. Brewer:

Your letter post-marked Searcy, Arkansas, Nov. 19, reached me Nov. 22. Needless to say, I was glad to hear from you, although a bit surprised to find you replying to a personal letter written to someone else. Rather, I had expected to hear (if at all) from some Ohio 'friend' of Miss Rogowski. Inasmuch as you have seen fit to publish this letter along with your comments, I respectfully request that you allow these remarks to follow immediately after yours in the same issue. In fairness too, it is felt that you should also publish the letter of Miss Rogowski to you, exactly as written.

I wrote to Katherine Rogowski, for one reason, because I feel that she is making a mistake in renouncing her religious faith because of the conduct of one person, and from paragraphs 5 & 7, of your letter, I take it that we are agreed on that point. I wrote, for another reason, because the girl is purely and simply being 'taken-in' by people who have not the slightest concern for her personally. It is my feeling that the Voice of Freedom, in advertizing the leaflet "Meet Father Leo Telesz" is being a party to this unsavory exploitation. Your paper is dedicated to 'exposure' of, and to attacks upon, the Catholic Church. Then, is it not to the advantage of your paper that this girl did NOT receive what you consider to be a full measure of justice?

I trust that your readers are not confused by the illustration in paragraph 2 of your letter. (Allow me to insert here that I am referring to paragraphs of your letter as being numbered 1 through 10 and am not including the two introductory paragraphs). The Editor, dear reader, is referring to a statement in the opening paragraph of my letter which was directed to a life-time Catholic girl of a life-time Catholic family. There are remarks in almost every paragraph of the letter which should have been common knowledge to them; to cite one; in paragraph 3, "...I fail to note from your leaflet any indication whatsoever that God has thus far been asked to intervene." The Editor would not necessarily get the significance. It was not intended, nor was it stated, that this 'knowledge' would have prevented the outrage perpetrated upon her. There is a bare possibility however, that such knowledge and practices might have rendered subsequent developments more to her satisfaction.

That you are replying to me FOR Miss Rogowski seems to confirm my statement (paragraph 4) that she "had considerable help" in writing the leaflet. You have led your readers to believe (paragraph 3) that the Catholic Church would have paid Miss Rogowski more money for her silence than the \$2,500.00 awarded her by the court. This is the key that unlocks the whole sorry mess. A number of people were so completely fooled by the exact opposite action of the Church or, lack of action that they lost their sense of balance and 'fumbled the ball'. Apparently, you overlooked paragraph 5 of the letter. Allow me to call your readers' attention to two direct questions to Miss Rogowski in this paragraph: "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 'blackmail' against the Church, and, when this was unsuccessful you 'finally turned the case over to a lawyer'?" Did Miss Rogowski deny this in her letter to you? Plainly, and to repeat, this poor girl has been 'taken-in' by a bunch of 'friends' and 'do-gooders' who effervesced like bubbles on soda pop the moment it became known that

some Catholics had become involved in a scandal. Left to her own devices she surely would have been a happier girl today, for she most likely would have done the most natural thing in the world for a Catholic to do when the 'cross' becomes too heavy—gone to the Church and prayed.

If, despite my "command" to her ("I beg of you" is NOT a command), she should persist in the circulation of her leaflets and the publication of her book, then I suggested that her price should be commensurate with their value to those who thrive on such material. If \$1.00 per leaflet and \$5.00 per book is too high, that indeed would indicate the "degree of their righteous indignation", a fact which she needs to determine at the earliest possible moment. In other words, if Katherine Rogowski is going to sell her birth-right to a bunch of rabble-rousers, then by all means, she should exact a price for it.

I deny having condoned the action of the priest. The opening sentence of paragraph 3 makes this clear. I simply questioned the girl as to what she expected the Church to do, since Churches, as a rule, do not 'payoff' for misconduct of a minister or member. I now ask you, what do YOU want the Church to do? What do YOU suggest, in order that we all can say "Justice has had its day!"? Since the Church can neither inflict corporal nor capital punishment, you doubtless have in mind excommunication. (V. E. Howard would sign him up before sundown, and that *would* be something, wouldn't it?) The man has sinned grievously—if we have any right to say so—but if Churches start excommunicating and 'dis-fellowshipping' all the sinners, they won't have many people left to preach to. You reminded me that the priest was not arrested, did not appear in court and did not deny the charges, etc. It seems here that your complaint should be against court procedure in Cleveland, Ohio instead of against the Catholic Church. Is it not perfectly obvious that the whole affair was 'fouled-up' by a bunch of 'busy-bodies' trying to get into the act, and not one had the presence of mind to have the culprit arrested?

I regret that you consider my reference to the Voice of Freedom as being unfair and in bad taste. Since practically one hundred percent of your publication is devoted to un-complimentary statements about my Church, am I not allowed one infinitesimal fraction—by comparison—of bad taste and un-complimentary reference to your paper? Your treatment of me has been fair and most gracious, a fact admitted elsewhere to several of your readers. I have been able to say this in the face of their statements that I have been thoroughly "put to shame"—"routed"—"unable to raise your (my) head again"—that you were "un-answerable", etc. One kind person wrote: "As a member of the Church of Christ since childhood and thoroughly schooled in all of our practices, prejudices and principles . . ." and refers to the V.

of F. and similar publications as being "... known throughout the brotherhood as little more than hate sheets...", and adds, "I greatly deplore the Voice of Freedom, with its frequent lapses into childishness (the puns of names, the sarcasm)".

Your charge that I have become vindictive and illogical has a familiar ring. In recent months I have been in correspondence with a number of your brethren. Almost without exception, after expressing their appreciation and commending me for having spoken kindly and politely to you and to them, they enter into their scorching tirade upon the Catholic Church. THEN, when I attempt to counter or to retort in kind and tenor, I have suddenly sprouted horns, revealing "hidden Tendencies", becoming "illogical"—"incoherent"—"fallacious"—attempting to prove a point by 'two wrongs to make a right' and using "argumentum ad hominem". As often admitted, I make no pretense of being a writer or logician, and the only logic (or lack of same) that I understand and employ, is that used by our Lord in John 8: 7. They are simply amazing... these brethren of yours! Each one is a pope, and the only person who isn't a pope is the pope himself. Were it worth the while to catalog these 'encyclicals', 'pronouncements' and interpretations, one could easily write a \$4.00 (?) book entitled "The Church of Christ Against Itself." One sophomoric brother has just recently AUTHORIZED an enquirer to INVESTIGATE a prospective elder in order to forestall a possible DIVISION in the Church. He didn't explain how this prospective heretic could accomplish the impossible task of DIVIDING Christ's Church. This Cleveland incident may yet become a blessing to the Rogowski family if they will but take the opportunity to study and practice some comparative religions.

That you deny any denominational affiliation is understood, but despite the permanency of your paper's heading, the denominations claim YOU, and every chronology and atlas and index of American Religious Denominations claims and lists, and even sets forth the name of the founder and the date of origin of your religious belief. You simply transcend some 18 centuries of religious history by employing the title "Church of Christ", and you cannot but accord the same RIGHT, PRIVILEGE AND AUTHORITY to any ONE or ALL of the other 250 to 300 denominations and sects.

Since the Voice of Freedom had already been identified, it was not being referred to in the "sordid and sickening" statement. This reference was to 'some' of the publications of this "small religious sect", one in particular being uppermost in my mind. Any of your readers having read it will have no trouble in its identification. That your paper does not use this type of material as an argument against the Catholic Church is appreciated. This was acknowledged in my original letter to you which was published last June; but, the above-

mentioned publication does; in fact, its editor and some regular contributors are 'real gone' on sex, perversion, and homosexuality. I am deeply grateful for your statement in paragraph 7 concerning preachers, priests, doctors etc. It is almost identical to a statement I made a few weeks ago to a young 'theologian', and I was compelled to suggest that (percentage-wise) he would do well to count his own loved ones, friends and acquaintances while writing that such was peculiar to the Catholic Church. To your last sentence in paragraph 7, I will concede that you can do this, thoroughly and completely, to your own satisfaction and to that of those of similar persuasion. Will you kindly accord me the same concession?

To your concern over the silence of the Church and the priest in this matter, I ask your readers to refer again to paragraph 5 of my letter to Miss Rogowski, to the statement: "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 (the Church's) silence (and that of Fr. Leo) could well be for *considerations of your own good name* as that of others." I wish to repeat that the Church may yet turn out to be "the only friend" that this young lady has left.

Most certainly I COULD NOT and WOULD NOT attempt to prove that you have "quashed" any story or "white-washed any criminal. Nevertheless, my statement stands that "outrages against human dignity" have happened, and, did happen right here in Memphis since the time of the Cleveland incident. Two in particular were 'front-page' in the daily papers. As to whether you read the accounts is something of which I have no knowledge. I have no desire to recall by chance any of this to those who would like to forget it, but innocent people were hurt and shamed to a degree which I believe you might agree was greater and will be longer-lived than what happened in Cleveland, Ohio. The thing I would like to point out is that there was no indication of people renouncing their faith and writing and circulating pamphlets and books on the "Sanctity of Brother (or Doctor) So-and-so". To my knowledge, neither church involved 'paid-off' nor issued statements for the benefit of the curious. I am sure that both denominations regretted the incidents and were embarrassed, just as the Catholic Church has been. Outside of that, what more should they have done?

I would like to remain the "genial gentleman" in your estimation, but not at the price of swallowing these canards and calumnies about my religious faith. I CAN and WILL accord you and your paper every kindness, courtesy and respect that you accord me and my religious faith.

Miss Rogowski should have written to me instead of to you. She sent me her leaflet without any request from me (as did two other people). I replied to her in kindness and courtesy and sympathy. She understood perfectly the admonition to "go

back!" You would not, necessarily. Don't worry about the girl not having sinned sufficiently to justify her going to confession (and this is no accusation or condemnation of her). If you should ever happen to become intimately acquainted with a group of Catholics, you will find that the *very best ones*—by your own standards of clean, wholesome family life, civic pride and duty, and, good neighbors—are those that avail themselves of the Sacrament of Penance most frequently.

I humbly ask that you remember these people in Ohio, and me in your prayers.

With every good wish,

Byron C. Cox

908 Park Haven Lane
Memphis, Tennessee

REPLY

Mr. Byron C. Cox
908 Park Haven Lane
Memphis, Tennessee
Dear Brother Cox:

Your letter of November 26, written in reply to a letter which we wrote in reply to your letter to Miss Rogowski, a copy of which she sent to us, now comes up for notice.

The editor of the Voice of Freedom has other duties and responsibilities, in addition to editing the paper. In fact, the paper is a side line with him. On that account, your letter was not read until after the "copy" had been sent to the printer for the December issue. Your most recent letter, however, will be given to our readers in the January issue of our paper. It would probably have been better for you for the whole matter to have appeared in the same issue. On account of circumstances, however, this cannot be done. The editor is also at a disadvantage in that the December issue has not come off the press at the time of this writing. He does not, therefore, have the other letters before him and he has to depend upon memory for what was said in them; i.e., both your letter and his reply to it. He feels, however, that the whole matter is of no serious consequence and he does not feel disposed to write at great length about the incident involved. The editor was not requested by Miss Rogowski to answer you. He requested the privilege of doing this because of what you said about the Voice of Freedom. His answer was not intended to serve as a substitute for an answer that Miss Rogowski might wish to write herself. She is still free to write to you in her own way and perhaps she will do this if she has not already done so.

The Voice of Freedom reported that Miss Rogowski had written a leaflet in which she tells the story of having been beaten by a priest, one "Father Leo Telesz." The priest was convicted in court of this crime and had to pay his fine. This, therefore, was not something that was made as a sensational charge against a man, but it was something of which he had been convicted in court. Otherwise, the Voice of Freedom would not have published any reference to the matter. Miss Rogowski reports that she tried to handle the case within the

Roman church of which she was a member. She went to "Father Leo's" pastor which we suppose means the priest to which this guilty priest should go for confession. This "pastor" advised her to quash the matter and gave her the hush, hush signal as did all her other Catholic friends. The "pastor" priest, however, did tell her to take the matter up with the bishop. This she did but the bishop took no action and she received a brief notice only from his secretary saying that the matter would be attended to. Nothing, however, was ever done to comfort the young lady or to make her believe that the church thought she had suffered an injustice and a humiliation which she should not be willing to take. She then employed a lawyer who was also a Roman Catholic. This lawyer was bribed by the accused priest, she says, according to the priest's own admission, and the lawyer left the state in order to keep from prosecuting the priest. She then employed a Protestant lawyer and she got action. The priest was convicted and paid a fine of \$2500.00.

This story in its details may be found in the leaflet which Miss Rogowski is selling. Her address is P. O. Box 1823, Cleveland 6, Ohio. The leaflet sells for 75 copies for 100.

This is the extent of our knowledge and also the extent of our interest. Our sympathies went out to the young lady and we are glad to know that she claims that this incident opened her eyes to the false claims of the Roman church and she is no longer affiliated with that church.

You state that the misbehavior of a single individual should not cause people to disconnect themselves from the church. This we freely admit and did freely admit in what was said in the paper concerning this case. If Miss Rogowski was moved purely by a motive of revenge, her effort is not worthy of any true Christian person. But she claims this unfortunate incident led her to discover the corruption that is in the church and to discover the false teachings and the false claims of the church and that now, having her eyes opened, she is not only ready to leave the church, but to expose its error. This being true, we approve her action and are glad to give her an opportunity to tell what it is that she has found to be false and what it is that she now believes to be true.

You appeal for sympathy in saying that the VOICE OF FREEDOM is continuously filled with things that are against your church and yet you are not allowed to say one little thing against the VOICE OF FREEDOM. Your reasoning is faulty. This paper is admittedly one hundred per cent the opponent of Roman Catholicism. You, as a Roman Catholic, are expected to regard this paper as your opponent and you have been given fair opportunity to answer the arguments made in this paper and to establish the claims of your church. This is not only granted you; it would be granted to any recognized teaching official of the Roman Catholic church. We are willing to divide space with anyone who

can expose our fallacies, if we are guilty of any, and to defend Roman Catholic doctrine.

What has been said about you in this paper and which you refer to by using several terms that have been applied, was said, as the very terms themselves will indicate, against your arguments. There has been nothing said against you personally and we do not know anything to say against you, nor do we desire to learn anything that might reflect upon you as a man; whereas you charge that this paper will stoop to anything in order to get a point against the Catholics; that it revels in salacious sex stories, etc. We note that in this letter you say that this charge was intended to apply to certain other publications rather than the VOICE OF FREEDOM. We are glad that you make at least this concession. We are not acquainted with the other publications and we cannot say whether or not your charge against them is true or false. On the exchange list of the VOICE OF FREEDOM we get a good many papers, but we do not receive any anti-Catholic paper that is edited by or published by brethren in the Churches of Christ. You seem to be better acquainted with such things than is the editor of this paper.

You put the direct question to the editor as to what he thinks the Roman Catholic church should have done to the priest who beat Miss Rogowski. We cannot answer this question except to say that we do not know what the Roman Catholic church should do with officials who are made officials by its authority, etc. We would not say that the priest should have been excommunicated for this crime. But, of course, he should not have been excused and justified any more than any other criminal should be excused for his crimes. It has always been our contention that a preacher who behaves in a way that brings reproach upon the cause of Christ should not only repent of his sins; he should cease to pose as a preacher. When a man's conduct is not consistent with pure Christianity, he should not be looked upon as a representative and exponent of that religion. He might still be respected as a feeble adherent to that religion, struggling for an ideal.

Your statement that the Roman church cannot inflict physical punishment upon wrongdoers is not in harmony with the teaching of your church. In a book entitled "Elements of Ecclesiastical Law," "by Rev. S. B. Smith, D.D.," published by "Benziger Brothers in 1881," who are said to be "Printers to the Holy Apostolic See" and has the "approbation of his Eminence, the Cardinal Archbishop of New York" and all the other indications of official approbation, we read the following (a photographic copy of the entire page of this book was printed on the first page of the VOICE OF FREEDOM in our April issue of 1953. Perhaps this punishment should be inflicted only upon heretics; not upon reprobates in the priesthood):

"202. The punishments inflicted by the

Church, in the exercise of her coercive authority, are chiefly spiritual (poenae spirituales), v.g., excommunication," suspension, and interdict. We say chiefly; for the Church can inflict "temporal and even corporal punishments."

"203. Has the Church power to inflict the penalty of death? Card. Tarquini thus answers: 1. Inferior ecclesiastics are forbidden, though only by ecclesiastical law, to exercise this power directly." 2. It is certain that the Pope and oecumenical councils have this power at least immediately—that is, they can, if the necessity of the Church demands, require a Catholic ruler to impose this penalty. 3. That they cannot directly exercise this power cannot be proved."

You refer to something that has taken place in Protestant churches here in Memphis, Tenn. In referring to this in my reply to you, we misunderstood one point. You spoke of these things taking place at the "same time," and we took this to mean at the same time we were publishing a few months ago a notice of Miss Rogowski's leaflet. We see now that you refer to the time that the incident in Cleveland, Ohio, was taking place. We do remember having seen in the daily papers some sensational reports of what one preacher in Memphis had done. This had no place, however, in the VOICE OF FREEDOM because, first, the preacher was not defended by the church which he represented. Secondly, he was not convicted in court of any of the things that were put in the paper. The VOICE OF FREEDOM definitely does not want to take up an evil report against a man and it has no way of knowing whether or not things published in the paper are true, or whether or not they are just "alleged."

The second case to which you refer has entirely escaped the memory of the editor. If he ever knew about it, he does not recall it. But it, too, would have had no place in our pages unless the man was convicted in court and the case, therefore, clearly established against him. Then there still would have been no good reason to put this in our paper. The VOICE OF FREEDOM is not a newspaper.

The only other matter in your most recent letter to which we care to refer is the matter of denominationalism. You say that this editor is claimed by a denomination or by some denominations. Yet you quote somebody, who is supposed to represent the denomination who claims the editor, has "deplored" the VOICE OF FREEDOM, pronouncing it a "hate sheet." So it looks as though the editor doesn't have the "official sanction" or the "universal sanction" of any denomination. Of course, it is not proper here to argue the denominational issue, but the editor is definitely not a member of any denomination. He has never applied for membership in any such denomination. He has never been received into a denomination. He has never been set apart or ordained by any denomination. And if he has any denominational affiliation, he has it unconsciously. He is

a member of the church of the New Testament but that church is not denominational. You refer to standard reference books that tell of the origin of the denomination to which the editor belongs. If you could establish the fact that what is known today as "Churches of Christ" compose a denomination, you would still have a second task in proving that the editor is a member of that denomination. The editor is the author of a book on this point himself, and in addition to that, has written several tracts all of which are now in print. While you are reading what so many men have put out, if you will agree to read these works by the editor, he will see to it that you get complimentary copies.

Having said this much, we are going to leave you with New Year's Greetings and all good wishes.

Faithfully yours,
G. C. Brewer

The 'Laity' Asks . . . The 'Clergy' Answers

Luther W. Martin
St. James, Mo.

Several of the Official Publications of the Roman Catholic Church, give space to questions submitted by their readers . . . most of whom are members of the Catholic Church. The answers are given by a member of the Catholic 'clergy.' The expressions 'laity' and 'clergy' as used in the heading for this article, and in the article itself, have been placed in quotation marks, in order to emphasize the fact that this writer does not accept such an arbitrary distinction which places the priesthood of the Roman Church, on a higher plane, and simultaneously tends to belittle or lower the status of the other members of the Catholic Church. Had the inspired writers of Holy Scripture seen fit to make such a distinction, then we would be pleased to do likewise. But in the absence of any authority for such a practice, other than the ever-changing traditions of the Roman Church, we must concur with Christ when he 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: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. . . ." (Matt. 20: 25-27.)

QUESTION: "This question arose in our History class: The Council of Nicea in 325 A.D., is listed as the First Ecumenical Council of the Church. In the year 50 A.D., the Apostles called the Council of Jerusalem, at which St. Peter presided. Since it was attended by the Apostles and the clergy of the whole Church at that time, why is it not listed as the First Ecumenical Council?"

ANSWER: "The first Council of the Church, convened at Jerusalem in the year 50, was composed of the Church at Jerusalem only and, therefore, was not an ecumenical council. Its purpose was to insist on the doctrine that justification and

salvation come through faith in Jesus Christ, not through the Law, as the Judaizing Party in the Church in Jerusalem thought. It was difficult for some of the faithful at Jerusalem to leave off the customs and practices of their former Old Testament adherence. The Apostles feared that the reliance placed on the continuance of Jewish customs would lead to heresy.

"Furthermore, this Judaizing party, led by a group of converted Pharisees, was somewhat alarmed at the number of Gentiles who were coming into the Faith and thought that they should be introduced to Christian belief and practice through the discipline of the Hebrew law, especially by Circumcision. The decision of the Council was that the hearts of the Gentiles are made pure by Faith, not by circumcision and the Law.

"An ecumenical council is one convened by the Holy See composed of the bishops of the whole world or a representative number of them and all others who are entitled to vote, such as, cardinals, abbots and certain prelates. The Council of Jerusalem was convened by the Holy See (St. Peter) but was not attended by the hierarchy of the entire Church." (The Tablet, Oct. 22, 1955.)

COMMENT: The first point we would like to discuss is the ASSERTION in the last paragraph of the priest's answer, that Peter was the "Holy See" in 50 A.D., or at any other time. Donald Attwater, in his work entitled; "A Catholic Dictionary" and which has the *imprimatur* of the Roman Hierarchy, lists Peter as "BISHOP OF ROME, SUPREME PONTIFF OF THE UNIVERSAL CHURCH" from "after A.D. 43 until A.D. 67."

An expression such as "Holy See" is not to be found in the Scriptures. Therefore it is improper to ascribe to an earlier era that which did not come to pass until a much later century.

When Paul wrote concerning the source of his teaching: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen (Gentiles. L. W. M.); immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James the Lord's brother." (Gal. 1: 15-19.) Please notice, that at this time, Peter was in JERUSALEM. The Douay (Roman Catholic) Version has a footnote in reference to this expression "after three years" . . . indicating that the time referred to was 39 A.D. And, for the sake of this investigation, we'll grant that the "after three years" brought Paul to the year 39 A.D.

Next, though, we copy from Paul's further statements: "Then fourteen years after I went up AGAIN (Emphasis mine. L.W.M.) to Jerusalem with Barnabas, and took Titus with me also." (Gal. 2: 1.) He

continues: "And when James, Cephas (Peter. L.W.M.), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen (Gentiles. L.W.M.), and they (James, Peter and John. L.W.M.) unto the circumcision. (Jews. L.W.M.)" Gal. 2: 9.) Again, please note that PETER WAS STILL IN JERUSALEM "fourteen years after." The Douay Version's footnote gives this date as 49 A.D. Obviously, the responsibility committed unto Peter by the Holy Spirit, required that he REMAIN WITH THE JEWS. "For He who wrought In Peter to the apostleship of the circumcision, wrought in me also among the Gentiles." (Gal. 2: 8.)

Therefore, Peter's duty was especially to the Jews. For this reason Peter REMAINED in Jerusalem, even though the Catholic Dictionary asserts that he became 'Bishop of Rome' after A.D. 43. To the contrary, in A.D. 50, if we accept the question-answering priest's date for the conference in Jerusalem (See Acts 15: 1-33.), we find that while Peter was in Jerusalem, that the church had "apostles and elders" (plural). Thus, no one man served as THE elder or THE bishop (the words are synonymous). However, IF that had been the case, Peter would not have been the 'bishop of Rome' but the 'bishop of Jerusalem.'

It is also interesting to analyse Paul's letter to the church located in Rome. The Roman Epistle was written from Corinth, about 57-58 A.D., according to the notes in the Catholic Version (Confraternity) of the New Testament. Several things stand out prominently when Roman Catholic assertions are considered:

(1) NO APOSTLE had visited Rome up till this date. (58 A.D.) Because Paul states: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." (Rom. 1: 11.) If Peter had ever been there, there would have been no need for Paul to 'establish them' with spiritual gifts.

(2) In the last chapter of the Roman letter, Paul sends greetings to twenty-six specific individuals, giving the names of them . . . but PETER IS NOT ONCE LISTED! If Catholic tradition is correct, then Paul committed the greatest SOCIAL BLUNDER of all time!

(3) While the Apostle Paul was in Rome, he wrote his well-known epistles to the Colossians, Ephesians, Philippians, to Philemon, Titus, and two letters to Timothy. During this time in which these seven letters were written FROM ROME, IF Peter had been there, does it not seem strange that PETER IS NOT ONCE MENTIONED as being with Paul in Rome?

(4) The only book of the New Testament that can accurately be called an historical book, is the Acts of the Apostles, written by Luke. This is the only INSPIRED record of the activities of the Apostles and the New Testament church, beginning with the establishment of the Lord's church on the day of Pentecost,

A.D. 33. In the course of this historical work, Luke records PETER'S PREACHING AND WORK IN JERUSALEM, SAMARIA, LYDDA, JOPPA, CAESAREA . . . BUT NOT ROME!

(5) The Douay Version, in a footnote on Acts 28: 30, ascribes "Until the year A.D. 62" as the date of the Apostle Paul's remaining "in his own hired lodging" in Rome. As Paul approached Rome, "brethren . . . came out to meet us as far as Appii Forum, and the Three Taverns. . . ." (Acts 28: 15.) But Luke fails to mention Peter's being WITH the brethren. Therefore, Luke's last reference to Peter, has him still in Jerusalem.

The Confraternity New Testament's notes give the date of 63 A.D., for the authorship of Acts of the Apostles. Consequently, if Peter had been in Rome at that time, both Luke and Paul slight the Apostle Peter by completely ignoring the "alleged fact" of his presence in Rome.

Conclusion

In this treatise, we have supplied dates from 39 A.D. through 63 A.D., said dates being taken from approved Roman Catholic publications, which either specifically show Peter to have been in JERUSALEM during these years, or by their context, show him NOT TO HAVE BEEN IN ROME at any time during these years. Yet, the allegations, claims, and assertions (all of which are unsupported), on the part of the Roman Church, is, that Peter became the 'Bishop of Rome' as early as 43 A.D., and continued in such a capacity until 67 A.D.

If the honest and sincere student of the Bible is to accept its inspired evidence honorably, then the Roman Catholic traditions can only be REJECTED.

State Money for Catholic Schools?

Luther W. Martin
St. James, Mo.

The old motto—"Try, and if you don't succeed, try, try again!" surely must be the plan of action of the Roman Catholic bishops of this Nation. Almost seasonally, the cry goes up for Governmental Aid for Parochial Schools . . . but, 'they shall not pass.'

The most recent plea along this subject occurred in November, 1955, when a total of 208 bishops, archbishops and cardinals met in our Nation's capital, and released a lengthy report on the matter.

We would like to commend the Editor of the St. Louis (Mo.) *Post-Dispatch* for his excellent editorial entitled:

"For the Benefit of Private Schools"

"In the strongest statement on the subject of aid for church schools they have yet issued, 208 prelates comprising the Roman Catholic hierarchy in the United States have called for equal church school rights to financial grants and aids now accorded public schools.

"The official statement of the conference of Cardinals, Archbishops, and Bishops, issued in Washington Satur-

day (Nov. 19th), says that because church schools—

" . . . emphatically are an integral part of the American education system and are carrying a large share of the educational burden, they have full right to be considered and dealt with as components of the system.

"The students of these schools have the right to benefits from those measures, grants or aids, which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

(The Editor resumes:) "There can be no question that the citizen who contributes to the support of church schools for his children in addition to the public school system must dig deep into his pockets. He feels a financial burden that others do not bear. Notwithstanding this extra burden on their adherents church schools have made great strides in the United States, as the Catholic prelates themselves point out. Undoubtedly there are more modern well-equipped parochial schools in the United States than anywhere else in the world.

"The Constitution of the United States which provides for free exercise of religion makes this possible. But the same constitutional provision, drawn by the Founding Fathers, also decrees the separation of church and state. The Supreme Court, in the New Jersey *Everson* case, said in 1947: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

(The Editor continues:) "The wisdom of the architects of our religious liberty has been demonstrated through our history which shows little in the way of religious controversy as compared with the history of nations where church and state have been intertwined. Argentina, Belgium, Hungary, Spain, Italy, Columbia—these and other countries have had troubles in recent months over church-state relationships.

"Increased agitation for financial aid for private schools will inevitably create increased opposition, as for example the public meeting addressed by Paul Blanshard Sunday afternoon at the St. Louis Scottish Rite Cathedral. The one safe course for all religious groups—and there are more than 260 of them in the United States—is for all to keep their church schools free from state support and hence free from the dangers of state influence."

Roman Catholic Church Has Riot!

Another item in the same issue of the St. Louis *Post-Dispatch*, carries the following heading and contents:

"SPANISH FALANGISTS START RIOT IN ARGENTINE CHURCH."

"BUENOS AIRES, Nov. 21 (AP)—Argentine Spaniards of opposing political beliefs rioted inside the Santo Domingo Roman Catholic Church yesterday.

"The riot was touched off by a group of blue-shirted Spanish Falangists after mass had been said in memory of Jose Antonio Primo de Rivera, founder of the Spanish Falange. As the mass was concluded, a Spaniard leaped to his feet, shouting 'long live Franco.' (The Spanish Dictator. L.W.M.)

"Spanish Republicans in the church immediately replied, 'long live the Spanish republic and freedom.'

"Within minutes the church was in a turmoil. Several persons were hurt before police arrived. None was arrested."

The above news item clearly demonstrates each of the several following conclusions:

(1) That the Roman Catholic Church DOES engage in POLITICAL matters.

(2) That SPIRITUAL principles become subservient to MATERIAL and CARNAL interests.

(3) That IF such a close relationship between the Roman Catholic Church and the Governments of Spain and Argentina, did NOT exist, such riots and demonstrations would NOT occur within buildings supposedly set apart for worship to God.

Things to Think About

God has established THREE institutions upon the earth; they are: (1) The FAMILY. (2) Civil Governments, and (3) His church. Each of these institutions has certain and specific realms in which to govern and operate. True enough, some features of these realms may be overlapping. For example, The CHURCH is composed of individuals who are called Christians. (Acts 11: 26; 1 Pet. 4: 16.) These individuals are also citizens under the oversight of a given Civil Government, and are also members of a given Family. Although 'Christian principles' are to be pursued by these individuals in their family and civil relationships . . . we must not lose sight of the fact that CHRIST JESUS is the 'author and finisher' of our faith.' (Heb. 12: 2.) His word . . . the source of ALL AUTHORITY in matters spiritual or religious. (Matt. 28: 18-20.)

Communism is an example of the STATE overrunning the FAMILY and usurping the duties of the parents in the upbringing of their children, etc.

Catholicism is an example of a RELIGIOUS ORGANIZATION attempting to usurp the duties of CIVIL GOVERNMENTS (She has in the past . . . she may try it again!). She also dictates to the FAMILY in numerous things, not properly in the field of spiritual matters.

Catholicism is also guilty of usurping the duty of the parents, in deciding how their children shall be schooled. She forces them to bow to her dictates:

"Catholic children should not fre-

quent non-Catholic, neutral, or mixed schools. It is for the local Ordinary (Parish priest. L.W.M.) to decide, according to the instructions of the Apostolic See (The Roman Pontiff. L.W.M.), in what circumstances and with what precautions, attendance at such school may be tolerated without danger or perversion to the pupils." (Canon Law, No. 1374.)

Therefore, let us never be guilty of attempting to secure ANY form of STATE aid or support for ANY religious organization or institution.

Let us never be guilty of trying to dictate to families in purely parental matters and using the CHURCH as a veiled threat.

Nor let us ever be guilty of submitting to ANY Civil Government when it oversteps its bounds and delves into spiritual matters.

Roman Catholic Questions ... And the Answers Given!

Luther W. Martin
St. James, Mo.

Most of the Roman Catholic publications with which I have come in contact, devote space to questions submitted by readers. The answers to those questions, are, of course, accurate and authentic, as far as Roman Catholic doctrine and practice are concerned. Therefore, when we copy and criticize these replies, we are making use of ACCURATE information. There can be no MISREPRESENTATION of Catholic teaching and practice by such a procedure.

(1) QUESTION: "How far back has the Church, founded by Christ, been called the Catholic Church?"

ANSWER: "The word was used as early as the close of the first century to indicate one of the marks of the Church, catholic or universal. For many centuries, the word was used in just that sense and its place might have been taken by one of the other words indicating the four marks—'Apostolic' or 'Holy' or 'One'. There was a tendency to use the word catholic as the distinguishing epithet of the Church, which became common custom in England in the 16th century. Now the title 'Catholic Church' designates the entire embodiment of the faithful of both Eastern and Western Rites under the authority of the Pope at Rome. Except for a small body of High Anglicans, no other Christians use the name as a distinguishing title." (The Tablet, Oct. 29th, 1955.)

COMMENT: Another priest, B. L. Conway writes: "The name Catholic as a name is not applied to the Catholic Church in the Bible. . . St. Ignatius of Antioch, writing to the Christians of Smyrna about the year 110 A. D., is the first to use the name." (The Question Box, page 132.) The word 'catholic' was applied in early centuries to general or universal drugs which were held to be efficacious in the treatment of numerous diseases. These became known as 'catholicons'. Peter taught, and Luke wrote: Be it known unto you all, and to all the people of Israel, that by the name

of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED." (Acts 4: 10-12.)

(2) QUESTION: "I think a good explanation of the meaning of Ember Days would help people to show more respect for them. What is the origin of Ember Days? Why do we fast and abstain on these days?"

ANSWER: "Ember Days are the Wednesday, Friday and Saturday of a week at the beginning of each season. The origin of the name is not known but the practice is almost as old as the Church. It grew out of a practice observed by the heathens at Rome who, in their agricultural life, held pagan religious services at the beginning of each important season; in June for a bountiful harvest, in September for a rich vintage and in December for the seeding. The Church, when converting heathen nations, has always tried to utilize any practices which could be sanctified or Christianized. So, she borrowed this custom and held fasts in June, September and December as early as the end of the second century, adding a fourth season a century or two later.

"Now, by law fixed by Pope Gregory VII in the eleventh century, the Ember Days are observed on the Wednesday, Friday and Saturday after Dec. 13 (St. Lucy), after Ash Wednesday, after Pentecost and after Sept. 14 (Exaltation of the Cross). The observance of fast and abstinence on these days, begun in Rome, was taken to each newly evangelized part of the Western Church, so it is one of the oldest disciplinary practices we have. The purpose of this act of mortification and penance is the special sanctification of the four seasons, still retaining the notion of asking God's blessing on the goods of the earth, but especially for obtaining God's blessing on the clergy, for whose ordination the Saturdays of Ember weeks are set apart.

"The regulations for Ember Days at present require that all the faithful over 21 and under 60 years of age (past the 59th birthday) observe the fast by taking only one full meal and two light meals and in addition, all over 7 years (without any upper age limit) abstain from meat excepting at the principal meal." (The Tablet, Oct. 15, 1955.)

COMMENT: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4: 10-11.) Here is yet another practice of the Roman Catholics which they themselves admit, has no basis or foundation in Holy Scripture. In fact, in this above-given answer, they admit taking it from heathen practices . . . making it 'Christianized' as they express it. Paul said. . . "I kept back nothing that

was profitable unto you. . . I declared ALL of God's counsel." (Acts 20: 20 & 27.) Paul failed to mention EMBER DAYS!

(3) QUESTION: "Was Dec. 25 the exact date of Christ's birth? If so, where in the Scriptures can one find proof of this?"

ANSWER: "It is not known that Dec. 25 was the exact date of the Divine Savior's birth; and nowhere in the New Testament is there any clue to the correct month and day of the Nativity. Because of the obscurity of the Gospels on this point, there is no month of the year not assigned by some writer as that of Christ's birth.

"By the year 385 A. D., one finds St. John Chrysostom urging that Dec. 25 be observed as the Feast of Christ's Birth, and saying that the day had already been noted in the West for some time.

"The Dec. 25 date may have been chosen to coincide with pagan and Jewish feasts held on the same day, so that people's minds would be taken off these religions and focused on the true religion.

"The opinion of St. Thomas Aquinas provides an interesting sidelight on the matter. He remarked that it was fitting for Christ to be born on the 25th of December, for this is just after the time when the light of day begins to lengthen, thus symbolizing the Light of the World, who comes 'to those who sit in darkness and in the shadow of death.' Summa III, q. 35, art. viii. This, of course, is merely an argument of convenience and does not prove the point." (St. Louis Register, Nov. 11, 1955.)

COMMENT: It appears that the whole observance is based upon an 'argument of convenience and does not prove the point.' The Encyclopaedia Britannica states: "Christmas was not among the earliest festivals of the Church, and before the 5th century there was no general consensus of opinion as to when it should come in the calendar, whether on Jan. 6th, March 25th or Dec. 25th." (Vol. 5, Page 641.) Other historians have assigned such dates as May 29th, April 19th or 20th, while Clement of Alexandria set the date as November 17th.

"In Britain, Dec. 25th was a festival long before the conversion to Christianity, for Bede relates that the ancient peoples of the Anglii began the year on Dec. 25th, when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue 'modranecht', that is, mother's night, by reason we suspect of the ceremonies which in that night-long vigil they performed. In England, the observance of Christmas was forbidden by act of Parliament in 1644; Charles II revived the feast, but the Scots adhered to the Puritan view." (Encyc. Britt., page 642.)

"As late as 245 A. D., Origen repudiated the idea of keeping the birthday of Christ, 'as if he were a king Pharaoh.'" (Ibid. page 642.)

The holly, mistletoe, the Yule log and the wassail bowl are relics of pre-Christian times. In the 5th century, the Western

Church (later known as Roman Catholic) ordered Christmas to be celebrated forever on the day of the old Roman feast of the birth of Sol (The Sun-god of Roman mythology) December 25th. The Eastern Church (Greek Orthodox) selected January 6th as the date for the celebration.

"The custom of making presents at Christmas is derived from ancient usage; but it has become consecrated by ages, and contributes greatly to make this festival an interesting event to families." (Encyclopaedia Americana, pp 623.)

"The sending of Christmas cards by way of friendly greeting and remembrance has grown up since about 1860." (Ibid. pp 623.)

"The Christmas tree has been traced back to the Romans. It went from Germany to Great Britain, and is almost universal in the United States, where the customs of so many nationalities meet and gradually blend into common usage." (Ibid.)

THE BIBLE IS COMPLETELY SILENT CONCERNING SUCH AN OBSERVANCE. If God had desired that the physical birth-date of His Son to be revered, He would have revealed the exact date in the Bible. Therefore, those persons interested only in following Divine Authority, must refrain from attaching any spiritual or religious significance to the date of December 25th.

Romanism's observance and celebration thereof is merely another instance of her resorting to heathen feasts and celebrations and making them "Christianized".

The Last Installment of "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.)

I will quote the next two paragraphs of my letter, dealing with the next point of the article which appeared in the "Telegraph-Register."

"In the next paragraph of your article, you state that Christ did not command the Apostles to write. Rather he told them to "preach the Gospel to every creature." You are referring to the account of the Great Commission, as recorded by Mark, in Chapter, 16, verse 15. The word there which is translated "preach" is *κηρύξατε* which is the plural, 1st Aorist Active Imperative of *κηρύσσω* which means "To publish or proclaim, to announce openly and publicly, to announce as a matter of doctrine, to preach or to inculcate." This word in no way indicates the method or manner by which this publication, proclamation, announcement, preaching, or inculcation, is to be performed. Whether it is to be verbal or written is not even remotely indicated in this command of Christ to the Apostles, any more than it is in the parallel passage in Matt. 28: 20, where the word used is *διδάσκοντες*—teaching—and does not

refer to oral teaching any more than to written.

"This being true, are you not misleading the people when you quote this passage and indicate, as you do, that it refers to verbal instruction, rather than to written, and that Christ here was telling His Apostles to teach orally, and was not saying anything about them teaching by writing, when actually there is no such meaning at all to this passage? He was actually commanding them to spread abroad the good tidings of the Gospel by every means at their disposal, by written word, by spoken word, by setting the proper example in their lives, and in every other way that they could teach what was imparted to them."

In your reply to this charge that you were misleading the people by implying that the words *κηρύξατε* and *διδάσκοντες* are restricted in meaning to oral teaching, you tacitly admitted that all that I had written concerning their inherent meaning was true, and that in their etymology, these words are generic. You did say, "The meaning of a word is determined not only by etymology, but also to a great extent by the context of the passage in which the word appears. Don't you think that both the proximate and the remote context refer to oral teaching? Biblical scholars, both Catholic and non-Catholic think so."

Mr. Graham, I deny that there is anything in the context of either record of the giving of the Great Commission (Mark 16: 15, 16; Matt. 28: 18-20), which would indicate that the "proclamation, publication, preaching, teaching, and spreading abroad" of the Gospel was to be oral any more than it was to be written. I challenge you to show just what there is about the context of either of these two passages which would in any way restrict the proclamation of the Gospel to that done by word of mouth. I am not aware that any Bible scholars have ever thought such a thing, and if some have, I am not so much interested in the fact that they did, as in finding out what basis they had for such thinking. I call upon you to either point out just what it is about the context that would limit the meaning of the proclamation and the teaching the disciples were to do to that done verbally—or else retract the implied statement of your article that this was so.

You ask, "In obedience to that commission mentioned in Mark 16: 15 and Matt. 28: 19, did the Apostles sit down and write books?" The answer is, they certainly did. They wrote tracts, letters, and expositions of the faith, to individuals and to groups, to single congregations and to the Church as a whole, as the very existence of the New Testament attests. They were carrying out the command of the Lord to "teach all nations" as much in their writing as in their speaking. The first passage you quoted in your article was the Apostle's admonition to the Church at Thessalonica—

"So then, brethren, stand firm and hold the teachings you have learned, whether by word or by letter of ours." (2 Thess. 2: 14.)

Did not Paul here state that the Apostolic teaching was both verbal and written?

The Lord Himself commanded the Apostle John to WRITE to each one of the seven churches of Asia, and we have all those letters recorded in the Book of Revelation. And the preface to each letter is a recounting of the Lord's command to WRITE (Rev. 2: 1; 2: 8; 2: 12; 3: 1; 3: 7; 3: 14).

But it seems to me that the whole assumption is so ridiculous as to scarcely admit of discussion.

But to go on to the next point of your article with which I dealt in my letter, and with your answer. I will quote from my letter—

"In the final paragraph of your article, you state:

"It is a significant point of historical fact that the Church existed before the New Testament was written. In the face of this reality, the Bible cannot possibly be the sole rule of faith. If it were, the infant Church would have been acting in an illegal manner, and Christ's guarantee against error would have been false."

"Now what strange sort of reasoning is this? Of course the Church existed before the New Testament, and was sustained during this period, by the direct operation of the Holy Spirit upon its members, and by the direct personal ministration of the Apostles. Did Israel exist before the Old Testament canon was completed? Of course, Israel existed long before that canon was even begun, but that does not mean that once it was completed, Israel was not to be absolutely guided by it." (end quotation.)

In answer to this, all that you had to say was—"Your application of the parallel to the New Testament is gratuitous." Why is it "gratuitous," Mr. Graham? It seems to me that the parallel is perfect. Was not Israel in every way a shadow, a type, and a pattern of the Church? (Heb. 10: 1; Col. 2: 16, 17.) Do you deny that Israel existed before the writing of the Old Testament Scriptures, and the giving of the Law? Do you deny that once the Law was given, and the Scriptures completed, Israel was absolutely bound by that Law and by those Scriptures? I challenge you to show why the parallel is unwarranted, and if you are unable to show why it is, then I call upon you to admit that it proves that the reasoning in your article was fallacious.

The next paragraphs in my letter to you were as follows:

"While the New Testament, the body of authority for the sustenance of the new spiritual organism, the Church, was coming into being, the Holy Spirit operated directly, and as signs and proofs of its presence, the early Christians possessed miraculous spiritual

gifts. They were, in holy ecstasy, enabled to speak in languages which they had not learned, to prophesy and foretell future events, to heal the sick, bring the dead to life, etc. They knew, with a God-given knowledge, not imparted by man, what to do. When the New Testament came into being, these phenomena ceased, and when John, the last Apostle died, the Holy Spirit, which could be conveyed only by the laying on of the Apostle's hands (Acts 8: 14-19) ceased to operate in this manner, and became operative through the Word of God, the Holy Scriptures.

"I know that in the Catholic Church, there are men who claim Apostolic authority, yet that these men make a fraudulent claim is evident from the fact that, from the Pope on down, they are unable to do a single one of the things which marked and signified Apostolic authority—for these signs shall accompany them," we are told, (Mark 16: 17-19). . . . "In my name shall they cast out demons; they shall speak with tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay their hands on the sick, and they shall recover."

"God has *always* confirmed the giving of His Word by miracles, showing that that Word was not of natural, but of super-natural origin, even as we read of those who gave us the Gospel—"God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2: 4).

"Just what signs and wonders, manifold powers, and gifts of the Holy Spirit does the Pope show forth, and the Cardinals, who claim the authority of Apostles, as confirmation of their claims? Christ promised the miraculous confirmation as certainly as He promised the authority itself. Why have these men grasped the authority without accepting the necessary concomitant of that authority—its divine confirmation?

"The awesome truth is that these men are not Apostles, nor are they successors of the Apostles, for the Apostles have no successors. There is not the faintest hint of such an arrangement in the Scriptures. On the other hand, the Church has the same Apostles today that it had at its establishment on Pentecost, just as it has the same Christ today that it had then. Furthermore, it will have the same Christ and the same Apostles until the end of time, for it will be these very Apostles who will sit, in the final Judgment, judging the twelve tribes of Israel. Christ said unto them (Luke 22: 29), "I appoint unto you a Kingdom, even as my Father appointed unto me, that ye may eat and drink at my table

in my Kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel."

"If you reply that this means that both the Apostles and their successors shall sit upon these Judgment thrones, why in Matt. 19: 28, do we read that there shall be only 12 thrones?"

(End Quotations.)

It is interesting, but hardly surprising, that you completely ignored the last two paragraphs, and the final question, having to do with the 12 thrones, Mr. Graham. I must request that you deal with this question, or else admit that it is unanswerable, and a failure to deal with it will amount to an admission that it is unanswerable.

In regard to the paragraphs preceding the last two quoted above, you had this to say:

"The phenomena ceased because there was no more need for this particular type of encouragement to the prospective converts. Nor did the phenomena entirely cease. Miracles are still being worked in the Catholic Church. You do not prove that the Holy Ghost is no longer conveyed. Your quotation from Acts hardly proves this point. It says nothing of the power being restricted to the Apostles, and not to their successors.

"You are gratuitously supposing that God 'has always confirmed the giving of His word by miracles.'" What do you have to say of all the miracles performed by the saints of the Catholic Church? And the idea of authority is something on which a book could be written." (End Quotations.)

Mr. Graham, as to the "miracles" being worked by the Catholic Church today, I believe they are like the innumerable "miracles" claimed in the Christian Science Church, and by certain Revivalists who conduct "divine healing services", in this city, and elsewhere—I do not believe that they are really miracles. . . . and I doubt that you do. The so called "miracles" of the Catholic Church are of a quite different kind from those recounted in the Scriptures. The stigmata, and the clay dolls that shed real tears, and the image that actually moves, and the healings that occur at Lourdes, and at other shrines, are not like the miracles one reads about in the New Testament Church, but are rather like the ones claimed by the pagan religions, of all times and places. The Apostles worked miracles by the exertion of their wills—or rather, God worked the miracles at the conscious willing on their part that it should be done. The miracles did not "just happen" to some little children, nor were they connected with any geographical locality, such as a shrine. One spot of ground was no holier than another, for all ground belongs to God.

I think that I can prove that the conveying of the miraculous measure of the Holy Spirit was done only by the laying on of the Apostle's hands, after the initial outpouring on the day of Pentecost, and at

the household of Cornelius, i.e., after the doors of the Kingdom of God on earth were first opened to the Jews (Acts 2) and to the Gentiles (Acts 10).

The passage to which I referred you in Acts tells of the incident which occurred in Samaria, where the Church was established by Phillip, the evangelist. The passage says: (I quote)

"Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostle's hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit." (Acts 8: 14-19).

Now, obviously, Phillip would have conveyed to them the miraculous measure of the Holy Spirit if he could have done so. He possessed it himself (v. 13). But it was necessary that Apostles go up to Samaria. (v. 14). Why? The following verses tell why, and tell what the Apostles did, as soon as they arrived at Samaria. And verses 18-19 say, "Now when Simon saw that *through the laying on of the Apostle's hands the Holy Spirit was given*, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit."

At Ephesus, when Paul went there and found a congregation of Christians who had not been baptized properly (like the Catholics), he rebaptized them, and we read—"And *when Paul had laid his hands upon them, the Holy Spirit came on them*, and they spake with tongues and prophesied." Please note that the Miraculous measure of the Holy Spirit did not come upon them until *Paul had laid his hands upon them*? Why? Because "*through the laying on of the Apostle's hands the Holy Spirit was given*."

Do you know of any instance where anyone but an Apostle conveyed the miraculous measure of the Holy Spirit to someone else by the laying on of his hands, Mr. Graham? If you do, I'd certainly like to know about it.

You say, "You are gratuitously supposing that God 'has always confirmed the giving of His Word by miracles.'" I don't believe that I am "gratuitously supposing it", Mr. Graham. I know that He confirmed it by miracles at Sinai, and by Isaiah and Elijah, and by Christ and by the Apostles. Do you know of a time that God has poured out His spirit upon mankind that this outpouring has not been accompanied by supernatural phenomena? If you do know of such a time, tell me when it was. If you don't, then why do

you say that I am gratuitously supposing that God has always confirmed the giving of His Word by miracles.

No, Mr. Graham, the Pope is not a successor of the Apostle Peter, nor are the Cardinals the successors of the rest of the Apostles. There is only one case of Apostolic Succession, ever, and that was before the establishment of the Church. In that case, (the choosing of a successor for Judas Iscariot), the successor had to be a "witness of the resurrection." (Acts 1: 22). Saul of Tarsus had to be an eye-witness of the resurrected Christ before he could be an Apostle, and he repeatedly sets forth the fact that he has seen the Lord as proof that he is an Apostle. ("Am I not an Apostle? Have I not seen Jesus our Lord?") (1 Cor. 9: 1.) Now Mr. Graham, a witness cannot have a successor. If you saw a supernatural event, only you could bear witness that you saw it. Some one else might bear witness to you—that *you* said you saw it, but only you could be a witness of the event itself. Anyone else would be merely a witness of the fact that you bore certain testimony, and the fact to which they could bear witness would be the fact of your testimony—not the fact of the supernatural event. Since an Apostle was primarily, and first of all, a witness of the resurrected Christ, they could not have successors. When the Apostle James was martyred (Acts 12: 2), they did not choose a successor for him, although presumably men could have been found at that time, still alive, who would have been bona fide witnesses of the resurrection.

No, the Apostles had no successors. Therefore the Pope claims to be something that he, by the very nature of things, cannot possibly be. For the next point to be considered, I now quote the last paragraph of my letter to you:

"In your last sentence, you iterate an erroneous doctrine which I have read in Catholic publications many times, namely that the Christ guaranteed the Church against error. Presumably you refer to the statement of Matt. 16: 18, which, whatever else it might mean, certainly does not guarantee the Church against error. In fact, the pages of the New Testament are replete with prophecies of a coming great apostasy in the Church. Paul called it "the falling away", during which the "man of sin" would be revealed, the son of perdition—he that "exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 3-4). We read further, in Paul's first letter to Timothy, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from

meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4: 1-3). And he says finally, of the Church... "The time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

In your reply to this paragraph, you ask, "What does this text in Matt. 16: 18 mean then?" (This text, for the benefit of readers, is that which records the statement of Jesus that "the gates of Hades should not prevail" against His Church). I think, Mr. Graham, that Matt. 16: 18, like all the rest of the Bible, means just what it says—namely that the forces of spiritual darkness should never prevail against—i. e., overthrow, conquer, or defeat—the Kingdom of Christ on earth. The Satanic influence might seem to have overthrown it; might seem to have conquered it—but this would be an illusion. For a time, during the long centuries of the dark ages, it seemed that the light of God's Truth was extinguished—yet, Spiritual Israel was not conquered. She returned from her Babylonian captivity, like the Jews of old returned from another Babylon, to their ruined and desolate city, to rebuild the city of God, and restore the Temple, and God's Law. The promise of Matt. 16: 18 is like the promise God made to Abraham (Gen. 13: 15), concerning the Land of Canaan—"For all the land which thou seest, to thee will I give it, and to thy seed forever." Though Israel, the seed of Abraham, was uprooted from that land for a millenium and half, today she is in sole possession of it again, nevermore to be uprooted, showing that God's promises are sure, though they might seem, for awhile, to have been abrogated.

The Church of Christ is tangible evidence that Satan did not defeat the divine plan for man; that the gates of Hades did not prevail against the Lord's plan of the ages—the Church.

In answer to my remarks concerning the much-prophecied apostasy which was to occur in the Church, you said—"Of course there is a falling away from the Church, and an apostasy. And Christ would like to have the fallen-aways return to the true fold."

Then why do you not return, Mr. Graham? One hardly has to be a Bible student to see that Rome and the Papal religion is not the Kingdom of God on earth. One glance at those parts of the earth where Popery holds uncontested sway over the minds of men is enough to show any thinking person that the influence of Rome is baleful indeed. As one has put it, "For 300 years now, there have been in our Western world two very well-defined civilizations: PROTESTANT, standing for the Open Bible, Popular Education, Democratic Institutions, Social Reform, Liberty of Conscience, Freedom of

Speech dominant in England, Scotland, Scandinavia, the United States, and Canada; ROMAN CATHOLIC, temporizing with these things, but not standing for them, dominant in Italy, Spain, Mexico, South America. THESE TWO CIVILIZATIONS SPEAK FOR THEMSELVES."

Catholicism is "Church-anity", not Christianity. The people in it are not converted to the Messiah of Israel—they actually know very little about Him. They are converted to the Catholic Church and to Catholicism—not to Christ. In the place of Christ and the Scriptures, they have been given "Mother Mary", a rosary, a scapular, and a missal. Tradition has been substituted for truth; ritual for righteousness; and "sweet piety" for genuine purity. The aim of the system called "Catholicism" is to put the soul to sleep, and having thus rendered the human spirit compliant, to use the human for its own hierarchical ends—to use him as a productive machine, and as a tributary to the Kingdom of "The Great Dictator", the Pope.

In the place of the "Sword of Truth, which is the Word of God", the Catholic is given a chain—a yoke of tradition, to hang about his neck. From his infancy, he is taught to love his chains; the beads, the medals, the images, the amulets and talismen, and to fondle the nostrums and artifices of the practitioners of priestcraft. He is given an endless array of superstitions and fables to dote upon, and is taught to stand in awe of the black-magic of the Altar, where God bows before man, and where the man who claims to be able to absolve one's sins, with a magical incantation turns a wheat-cake into the actual flesh of a God—as though being cannibals would make better people of the communicants.

When Jesus' disciples asked Him what He meant when He said, "Except ye eat of my flesh and drink of my blood, ye have no life in you," He told them, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." (Jno. 6: 63). If the priest did turn the wheat-cake into the actual flesh of Christ, what good would it do? Jesus said, "The flesh profits nothing." Then why, Mr. Graham, do you say that the flesh profits everything? The true substance of Christ is to be found in His words, which shall judge us at the last day. (Jno. 12: 48). He said "Ye shall know the truth and the truth shall make you free." (Jno. 8: 32). And what is Truth? Christ said, in praying to God, (Jno. 17: 17)—"Thy word is truth." God's Word alone is absolute Truth. All other Truth is relative.

And what has the Church of Rome done with God's word? She has ignored its plainest teachings, and mutilated those which she has not ignored. Her doctrines are like cancer cells, which have run amuck, and no longer possess the shapes given them by God. And she has torn herself loose from the anchor of revealed Truth, and from the moorings of faith in the Word of God, and like some wander-

ing star which has left its God-given orbit, she is adrift in the emptiness of space, beyond all hope of recall.

With what pains the Roman Church has selected those fragments of Scripture it desires to project into the minds of its membership, and with what care it has screened their minds from the total truths of the Bible. How pitifully ignorant of the Bible are the Catholic people. Few of them even own a copy of God's Word, and if they do own one, they don't know how to go about studying it or learning from it. They cherish their graven images, and their medals with images upon them; they repeat the soporific formulas they have been taught, and the superstitions and fables they have been given—but of the Word of Truth, they can only parrot a few little passages, along with the official interpretations thereof. In Protestant countries, the Catholic has had to learn a little bit about the Bible, to defend his beliefs. But in those benighted areas where the Catholic religion has little or no competition, I am told by missionaries that its almost an unheard of thing to find a Catholic home with a Bible in it. Thus one might say that what little a Catholic does know about the Bible, he knows because he lives in a blessed land where there are some people who, against the will of his Church, study it for themselves, and come up with some questions for which he must have some kind of a Scriptural answer.

Where is the apostate church? Where is the church which has led her people into idolatry, superstition, blind fanaticism, ignorance of God's Word, and slavish obedience to the doctrines and traditions of men?

Where is that Church whose members profane and blaspheme the name of God and His Son, and who swear and curse as a common thing? Mr. Graham, I attended Abilene Christian College (enrollment about 1500) in Abilene, Texas for six years. I rubbed shoulders there with thousands of young men and women. Never, not even once, did I ever hear a student there take God's name in vain. And that school is not a seminary. The other evening, I went out to Xavier U. to look up something in the library. Before I had been there 30 minutes, I heard a boy at a table next to me, who was whispering to a companion, snigger and utter the name of God profanely. Is not this a sin on a level with adultery and murder, and which God has promised to punish with eternal death? You know that, around the average Catholic gathering, one does not have to stay long to hear someone curse and swear.

Where is the apostate church? Where is the church which, instead of emphasizing a pure heart, pure speech, and a pure life, emphasizes rituals, forms, and external observances—whose members are not pure, clean "new creatures in Christ", for they have not been born again, either of water or the spirit.

Where is the church which uses lotteries and gambling devices to augment its swollen revenues—things which are illegal

and recognized as evils by society in general, and which she could not use if she did not possess ecclesiastical immunity from the law. Where is the church whose clergy is universally branded as immoral and corrupt by those priests who have the courage to leave it.

Read the descriptions of her, the apostate church, given in God's Word, and try to fit these descriptions to any other organization that has ever been on earth besides the Church of Rome. Here are some of the characteristics which, God has told us, would mark the apostate religion:

(1.) The apostate religion would be a falling-away from THE true faith. (1 Tim. 4: 1; 2 Thess. 2: 3.)

(2.) The apostate religion would forbid some of its adherents to marry. (1 Tim. 4: 3.)

(3.) The apostate religion would somehow be marked by a commanding of its adherents to abstain from meat, as though that were a mark of piety. (1 Tim. 4: 3.)

(4.) The apostate religion's adherents will not endure the sound, healthful doctrine of God's Word. (2 Tim. 4: 3.)

(5.) The apostate religion will be characterized by "Fables", and its followers will "Turn away their ears from THE TRUTH, and turn aside unto fables." (2 Tim. 4: 4.)

(6.) This "falling away" from the true religion, and apostasy, will reveal at its head "the man of sin, the son of perdition" who "opposeth and exalteth himself against all that is called God, or that is worshipped; so that HE SITTETH IN THE TEMPLE OF GOD, SETTING HIMSELF FORTH AS GOD." (2 Thess. 2: 4.)

(7.) The arrogantly exalted head of this apostate religion will come with "power and signs and wonders of falsehood, and with all deceit of unrighteousness for them that perish, because they received not the love of The Truth, that they might be saved. And for this cause, God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 9-12.)

(8.) The apostate religion is compared to a harlot, who has left her true spouse. Christ, and has become involved with the rulers of this world, "with whom the kings of the earth committed fornication"—entering into unholy and mutually profitable alliances, they with her, and she with them. (Rev. 17: 1.)

(9.) Scarlet is a color identified with her. (Rev. 17: 3.)

(10.) She is arrayed gorgeously, with earthly splendor, in "gold, and precious stones, and pearls" (Rev. 17: 4.)

(11.) MYSTERY surrounds her, and is "written upon her forehead", holding men in awe and fascination. (Rev. 17: 5.)

(12.) She is called "Babylon the Great"—(The Jews of the Lord's day called Rome "Babylon", after the name of the ancient idolatrous power that had once carried them away captive.) (Rev. 17: 5.)

(13.) She is a persecuting power, persecuting the true saints of God, and her hands are imbrued with the blood of martyrs of Jesus. (Rev. 17: 6.)

(14.) This apostate church is called "a woman sitting on 7 mountains" (Rev. 17: 9). (Rome has always been known as "the city that sits on 7 hills)."

(15.) She not only has her headquarters on "7 mountains", but she also sits on "many waters"—"and the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17: 15). Thus, her power is universal and vast, and she is as a "great city"—"and the woman whom thou sawest is the great city, which hath a kingdom over the kings of the earth." (Rev. 17: 18).

(16.) She is not only a "harlot" herself, but she is the "Mother of the harlots and of the abominations of the earth." (Rev. 17: 5). Thus, out of her have come other churches, bringing with them some of the doctrines and practices which are abominable to the Lord.

These are a few of the prophecies of the apostate religion, the "fallen-away" church, depicted so often in the Scriptures. And who could these descriptions fit at all, save the religion that has its headquarters in Rome? And who, in all the history of Christianity, has "sat in the temple of God, and set himself forth as God" save the Pope? These prophecies have to fit some church, Mr. Graham, and if you don't think they apply to the Roman Catholic Church, then to what church do they apply?

And now hear another voice, Mr. Graham, and all you who read these words, and never say that God did not give you a clear warning: "And I heard another voice from heaven saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." (Rev. 17: 4-5).

"How much soever she glorified herself, and waxed luxurious, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her. And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come!" (Rev. 18: 7-10). "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." (Rev. 18: 20).

God has not forgotten the apostate church's crimes against His Word, and against His children. Even before she committed them, He knew of them, and pronounced irrevocably her everlasting

doom. Her cup of iniquity is almost full. She has been wicked, and countenanced wickedness, and made compacts with the wicked; she has mingled truth and falsehood; she has put eternal salvation on a bargain counter, and sold it at a marked-down price; she has spoken with a double tongue, like the serpent, so has she spoken with one tongue to the ignorant and simple minded, giving unto them fantastic fables to feed upon, and with the other tongue, she has spoken to the intelligent and educated, and given them abstruse philosophies—but to neither has she given the Truth, for the double-truth is no truth, but a lie. The command of God to every Catholic, from the Pope on up to the humblest communicant, is "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues."

Neander once wrote, "Christianity, while it coalesced with all that is pure in humanity, had to struggle as decidedly with all that is ungodly in man's nature, and with whatever issued from it and was connected with it. It announced itself as a power aiming at the renovation of the world; but the world sought to maintain its old ungodly ways. Though Christ came not to destroy, but to fulfill, yet He came not to bring peace upon earth, but a sword. Hence a collision with the prevailing modes of thinking and manners was inevitable."

Catholicism is the posture assumed by a world which seeks to please God, and at the same time, maintain its old ungodly ways. It is a concatenation of doctrines drawn from many false human religions and philosophies—cast into the pot with some truth, and made into a brew very palatable, but having no curative powers for a sick and dying humanity. "From Zion shall go forth the Law, and the Word of the Lord from Jerusalem" saith the Scriptures—but from whence come the doctrines of Catholicism? Not from Zion; not from Jerusalem; but from Rome, reservoir of iniquity, fed by many a heathen stream and pagan river. But (if such can be said on page 51 of a letter)—let us hasten to conclude our discussion.

In the next paragraph of your letter to me, you state that "St. Paul himself expressly counseled the state of virginity for those who could take it. I Cor. 7: 8". St. Paul also said, in the same chapter, (7: 2), "But, because of fornications, LET EACH MAN HAVE HIS OWN WIFE, AND LET EACH WOMAN HAVE HER OWN HUSBAND." So, St. Paul also counseled marriage. There are very few men who are able to walk in the path of celibacy, and be pure. All of the Apostles, except Paul, were married (I Cor. 9: 5). It is one thing to counsel celibacy for those very few who are so constituted that they can resist the natural physical demands of the body, and another thing to command celibacy for all men who would like to be ministers of God.

The adulation paid by Catholic clergymen to Mary is a result of their being denied the right to maintain normal family relationships, which, for most men, is the

only natural life. Some of the ecstatic outpourings to Mary to be found in Catholic priestly writings are reminiscent of the excessive sentimentality of a High School adolescent for his sweetheart, and would be a little amusing if they weren't deeply, sadly tragic. (e.g.—Pope Pius XII's prayer to Mary, read at the beginning of the Marian Year—"Enraptured by the splendor of your heavenly beauty . . . we cast ourselves into your arms, etc.").

Catholic literature abounds with such expressions as "Thou art the gate of Heaven, O Mother beloved, and no one shall enter save through thee," and "All power is given thee (Mary) in heaven and on earth, and nothing is impossible to thee." (Glories of Mary; St. Liguori: pp. 92 and 160).

With the assistance of the starved imaginations of its celibate hierarchy, the Catholic Church has become the Church of Mary, and some of its adherents might more properly be termed "Marians" than "Christians", for the center of their devotions is not Christ, but Mary.

At the very outset of human history, we are told—"And the Lord God said, it is not good that the man should be alone." (Gen. 2: 18). The coming into full bloom in this 20th Century of ours of an unscriptural and idolatrous Marianism is full proof that it still is not good for man to be alone."

You next say, in your letter, that the word *βρωμάτων* in I Tim. 4: 3 is a word meaning "foods", not specifically "meats". But Mr. Graham, as you have yourself pointed out, the context in which a word is found may narrow its meaning. Please notice that the passage says, "commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. FOR EVERY CREATURE OF GOD IS GOOD. . ." Now, of course, a vegetable is not a "creature." Therefore we see that Paul was referring to a specific kind of food—meat.

Finally, Mr. Graham, you say, "By their undue emphasis on the Bible, Protestants make it superior to the Church itself. Actually, the Bible exists for the Church, and not the Church for the Bible." You are right, of course, the Bible exists for the Church, and the Church does not exist for the Bible—for the Church EXISTS FOR GOD. But the Bible is God's blueprint, which we must follow exactly if we are to present to Him a Church that He will be pleased with. It is God's Book of Instructions and Rules, and, whereas a baseball team does not exist for the rules, but the rules for the baseball team, still the team must abide by those rules, and the umpire, and all concerned, if they are going to play baseball. Yes—the Bible exists for the Church—for the Church's instruction and guidance in all things and in every particular. And eternal woe to that church which shall tamper with the Bible, or shall substitute its own doctrines and patterns of worship and faith and

organization, for those handed down, perfect, by God.

You say further, in your letter, "The canon of inspired books has been determined, not by the Bible, but by the Church. And this Church, if divinely instituted, must have certain powers as an institution. And if one of these powers is to determine that some books are inspired, and others are not, would it not also have the power to say that this is the teaching of Christ and the Apostles, and that is not? In other words, if the Church, founded by Christ, has the power to say that this *written* word is true, why does it not have the power to say that this *spoken* word is true? There is only an accidental difference between written and oral tradition. The main point is that both are divinely guaranteed."

I believe that I have adequately dealt with this point elsewhere in this letter, by showing that the Catholic Church did not determine which books were inspired and which were not—this having been decided and universally recognized long before the Catholic Church came into being. Just here however, I wish to ask you to please set down WHEN and WHERE the Roman Catholic Church decided what books should be in the Bible and which should not. Please do not ignore this challenge, Mr. Graham. I wish to know (1) At what place, and (2) The date, and (3) A sentence or two about the particulars of this momentous occasion, when this far-reaching decision was made by the Roman Catholic Church. I will tell our readers in advance that your answer will be a smoke screen of vague generalities, which will be no answer at all.

And another thing, Mr. Graham, the Church founded by Christ never had the power to say that "this written word is true", or "this spoken word is true." What the Apostles, and Christ, said and proclaimed WAS true, not because the Church said it was true, but because THEY said it was true, and THEY said it was true, not because in their own minds, they figured, "Well, this or that must surely be true", but because GOD revealed to them HIS Truth. This was not the word of Christ, because whatever he spoke, he learned from God, and He did nothing of himself, but what God showed Him, this He did. (Jno 5: 19-30). So it was the Word of God. And it was not the word of the Apostles, it was the Word of God (Jno. 16: 13). I mean to say that not even Christ or the Apostles, of themselves, decided what was true or what was not true. They spoke what God revealed to them. Whatever the Church received from the Apostles, this it HAD to receive as Truth, for they were the Ambassadors of Christ. The Church had no right to ask, "Is this true or is this not true." The Church had only the right to ask, "Is this truly from Christ?" and "Is this truly from the Apostles." And the Church to this day, and until the end of time, has no right to say—"we will now announce this as a doctrine", "or, we will now promulgate

that as a dogma." The Church must still abide with the instructions, which alone are TRUTH, given her by God, through Christ and the Apostles, in the beginning.

In regard to your last statement concerning tradition, in the quotation from your letter above, I have one further question to ask you. In II Tim. 3: 16-17, we are told, "Every Scripture is inspired of God and is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

If the Scriptures furnish the men of God *completely* unto every good work—what works do tradition furnish one unto? Either man is furnished "*completely*" unto "*every* good work" by the Scriptures, or he is not. If you say he is not, you deny this most explicit statement, which came from God. If you say that God is correct in this statement, then you must abandon tradition as a source of religious authority, for Tradition is not Scripture. I challenge you to show why this passage, this plain statement of God, does not make it imperative that you abandon Tradition.

Well has God warned us . . . "Beware lest any man spoil you through Philosophy and vain deceit, after the Tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8).

That form of Judaism which once freed mankind from bondage to tyrants and despots of every ilk, from dark sins, and from idolatry and superstition, and from paganism and heathenism, has set forth once again on the same mission, and this time with the bitter mistakes of the past to guide her. She is conscious of her purity and her dignity, for she is the unsullied Bride of the Lamb of God. She is the embryo of a new age which those with eyes to see can discern in the womb of time. The Church of Christ, here in Cincinnati, and in almost every city and hamlet through out the land, and on every continent, rises to assert her right to wear the holy name she bears. Her existence is both the strident blast of a nearby trumpet, and the muffled rumbling of a distant drum, as God prepares to call into being nations and peoples yet unborn, who will render absolute and undeviating obedience unto Him alone, and will bear aloft in triumph the banner of His eternal Truth, His Holy Word.

I challenge you to meet squarely the issues and questions of this letter, Mr. Graham. In the past, I have seen the Catholic Church again and again evade the real issues that stand between her and the Church of Christ, and cover her retreat from the field of battle with a torrent of pious obscurantism and obfuscations. I call upon you to do what none other has done, and which I do not believe can be done, for I believe that the basic premises upon which the religion of Rome is based, are completely false. Furthermore, I challenge you to a public discussion of the issues and differences between the Church of Christ and the Roman Catholic Church

which are not covered in this written discussion. In a free and democratic country, both religious and political differences should be exposed to the healthy germicidal of public forums and debates. I will be glad to meet with you at any time to frame the propositions to be discussed.

I pray that God will open your eyes to the Truth, and give you the courage to accept it and obey it, once you have discerned it. I pray that you will join us in persuading other men to accept it, before it is everlastingly too late, for we have been warned that God's Spirit will not always strive with man.

I ask your forgiveness for whatever I might have said in this letter that is not true. I ask your forgiveness for the hard words of condemnation I have put down in this letter. I have uttered them because I believe them to be true. I am but trying to arouse and awaken you, that we might join hands and together travel the road, rigorous and narrow, the road which few find, the road which leads to eternal life. I desire but to be your Brother, and

Your humble servant,

Gaston D. Cogdell

3323 Donald Ave.

Cincinnati (13), Ohio

Addendum: The following was sent to the "Telegraph Register" with the hope that it would elicit a reply to the preceding letter—but to no avail. G.D.C.

540 Riddlecrest Lane

Cincinnati (20) Ohio

November 12, 1953

Mr. E. J. Graham

2199 Victory Parkway

Cincinnati 6, Ohio

Dear Mr. Graham:

It is only fair that I tell you by letter, as I have already tried to inform you through mutual acquaintances, that our exchange of letters will be given wide circulation. Thus, I call upon you, once more, to champion the system which you serve, by meeting the challenges which have been presented, for the sake of all of those who earnestly seek the truth who might read our letters.

Mr. Graham, the Catholic Church is here granting a precious opportunity to present its doctrines to multitudes of people who hitherto have hardly done more than hear of it by name. I call upon all who read this to bear witness that the Church of Rome has thus far retreated in abject default before an attack made by the Church of Christ. History bears eloquent testimony that the Church of Rome can use physical force in promulgating her doctrines, but she has repeatedly, as upon this occasion, shown herself to be utterly helpless before the shafts of Truth. Before these, she must cower in defeat, covering her lack of answer with a smokescreen of lame excuses.

Mr. Graham, your intimation that I filled my previous letter to you with material gained from textbooks, was untrue. Aside from the numerous quotations from

Catholic sources, there were very few quotations from any book, and, quite contrary to your assumption, there was NO quotation from any book that I ever used while at Abilene Christian College, except the Holy Bible.

My prayer is that God will give you a true vision of His Kingdom, Mr. Graham, and that you will realize that God's Son was crucified by the priestly apparatus of a religious system almost identical in pattern to the one that you represent. May we someday be Brothers, answering to the only Holy Father in all the universe—who dwells in Heaven, not in Rome.

Sincerely,

Gaston Cogdell

A Menace to Freedom

(Continued from page 1)

same cannot be said of Catholic Italy. Thumb your nose at the Holy Father in Italy and you are liable to get your head bashed in." This comes from the "official Newspaper of the Diocese of Amarillo." Whom shall we believe? An Amarillo editor writing for his flock or an article prepared purely for Protestant consumption?

2. Does the following statement by Cardinal Segura of Seville, Spain which brought Vatican approval sound as if non-Protestants (when in the minority) have religious freedom? "The church recognizes the necessity with which rulers in some Catholic countries may be faced of granting—because of grave reasons—a degree of tolerance to the other cults. But tolerance is not a synonym for freedom of propaganda which foment religious discord and alters the secure and unanimous possession of truth and of religious practice in countries such as Italy, Spain and others." (Statement quoted in Time Magazine, Aug. 3, 1953.)

3. Why has C'ine Paden, a preacher and member of the Church of Christ, been forced to cease his missionary activities in Rome, Italy? Is this what is meant by standing "shoulder-to-shoulder" in building and defending our liberty?

4. Why were Churches of Christ in Italy closed for a period?

5. Why has a small sign, "Church of Christ", been repeatedly removed from the building of the Church of Christ in Rome, Italy? This writer saw the chip marks on the building while in Rome last year.

6. If religious freedom prevails in countries where non-Protestants are in the minority why did the Air Force Times (Feb. 20, 1954) carry the following statement relative to literature in Spain ". . . non-Catholic or anti-Catholic religious writings is punishable by prison terms of as much as six years."

Countless examples sustaining the burden of this article could be given. May we study with you? Friends, awake! Churches of Christ stand ready to "give an answer concerning the hope that lies within us." (cf. I Peter 3: 15.)

Write today for our tract. "Neither Protestant, Catholic, Nor Jew."

JAN 56 166-55 VF
JAMES E COOPER Z 2
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VALLEY STATION KY

Voice of Freedom

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

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

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

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

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 2

NASHVILLE, TENNESSEE, FEBRUARY, 1956

\$2.00 A YEAR IN ADVANCE

Bible Burning in the United States!

LUTHER W. MARTIN
St. James, Mo.

To the best of our knowledge, it is not being done publicly at the present time, but the sketch accompanying this article depicts an artist's conception of an instance of Roman Catholic Bible burning at Champlain, New York, on October 27, 1842.

We copy from Dowling's History of Romanism:

"The following account of this sacrilegious outrage is from an official statement of facts signed by four respectable citizens appointed as a committee for that purpose.

"About the middle of October, a Mr. Telmont, a missionary of the *Jesuits*, with one or more associates, came to Corbeau in this town, where the Catholic Church is located, and as they say in their own account given of their visit, 'by the direction of the bishop of Montreal.' On their arrival they commenced a protracted meeting, which lasted several weeks, and great num-

bers of Catholics from this and the other towns of the county attended day after day. After the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all who had bibles or testaments, to bring them in to the priest, or 'lay them at the feet of the missionaries.' The requirement was generally complied with, and day after day bibles and testaments were carried in; and after a sufficient number was collected, they were burned. By the confession of Telmont, as appears from the affidavit of S. Hubbell, there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held there, Telmont, who was a prominent man in all the movements, brought out from the house of the resident priest, which is near the church, as many bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes. This was done in open day, and in the presence of many spectators. . .

"In the affidavit of S. Hubbell, Esq., above alluded to, who is a respectable lawyer of the place, it is stated that the President of the Bible Society, in company with Mr. Hubbell, waited upon the priests, and requested that inasmuch as the bibles had been given by benevolent societies, they should be returned to the donors and not destroyed; to which the Jesuit priest, perhaps with less cunning than usually belongs to his order, coolly replied, that 'they had burned all they had received, and intended to burn all they could get'."

QUESTION: Does Roman Catholicism change?

Suffering for Christ

BY DR. R. H. BORKENT

(The following is part of a report sent to us by Dr. R. H. Borkent of The Netherlands Gospel Center, The Hague, Holland.)

What would you do if some day or another the process server of the local court of justice announced himself to you, and handed you the following:—

Summons

By order of the Justice of Peace at 'sHertogenbosch, Cornelis Leendert Kyne, born at Vlaardingen, Sept. 12th, 1908 is summoned to appear on Wednesday, March 9th, 1955 in the Palace of Justice in order to be questioned for having on or about December 15th, 1954, publicly distributed or in any case carried with him printed material, viz, booklets with the inscription "The Gospel of Mark", and "The Gospel of Luke", and pamphlets bearing the superscription "The Grace of God", etc., etc., thus causing a crowd.

What would you do when as our evangelist you were sentenced to two days detention or a fine of fl.7,50 (about 15 shillings or two dollars) and when applying to the Supreme Court you were informed that by judgment of May 17th,

(Continued on page 32)



CATHOLIC PRIESTS BURNING BIBLES AT CHAMPLAIN, N. Y., 1842

Voice of Freedom

Published by

FREEDOM PRESS, Inc.

110 Seventh Avenue, North

P. O. Box 128, Nashville, Tennessee

G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

Among Ourselves

This is the February issue of the VOICE OF FREEDOM. It is No. 2 of Volume IV. Our paper is a monthly and the "copy" for February goes to our Nashville office before the editor who lives in Memphis sees the January issue. Or, even if the preceding issue reaches the editor, he does not have time to hear from the readers before he sends the "copy" for the next month to the printer. For that reason we are not able to report this month what the reaction was to our January issue in which we published the Declaration of Independence of the State of Texas. In our March issue we will be able to tell something of the results of the bringing to light of the fact that this Declaration is not generally known even by the citizens of Texas. There are other things in each issue of the paper that bring in replies and questions and sometimes criticisms. These all have to await their turn and usually when these call for a reply, that reply will be in the second issue of the paper from the one in which the questioned matter appeared.

In this issue of our paper will be found two articles written by S. S. Lappin. Both these are carried in one issue of the paper as the interested reader will no doubt prefer to read the second chapter in connection with the first chapter. The heading of these articles is:

"LOYOLA AND THE JESUITS."

S. S. Lappin is a well known writer. He is the author of several books and he is one of the editors of the "CHRISTIAN STANDARD." We are happy to have him write for our paper and we commend the articles which this issue carries.

The VOICE OF FREEDOM has always been ready to cooperate with any writers and speakers who are fighting the same battle that we are engaged in. We have commended booklets and books and papers and have published things from the pen of other valiant soldiers in this great fight. We refer especially to our fight for freedom. This, therefore, includes the fight against any enemy of freedom. Catholicism and Communism are named in the heading of our paper and each one of them constitutes a threat to our freedom. We have often explained that there is a wide difference in the teaching of Communism and the teaching of Catholicism. And we do not mean to say that the Catholic people are atheists or that they would like to destroy our freedom in the same way or by the

same method that the Communists would use. The point of likeness between them is that both are authoritarian powers. The Catholics must read only that which they are permitted to read, think only as they are allowed to think and believe only that which they are told to believe. The Communists, likewise, are under the control of autocrats and demagogues.

Those who would like to keep up with facts that may be used to combat Communism should read:

"The New COUNTER ATTACK"

29 Broadway

New York 6, New York

A larger magazine which tells about the infiltration of Communists into our governmental affairs and the tendency on the part of many of our statesmen to coddle Communists or to adopt some of their philosophy is called: "FACTS FORUM". It is published at 1710 Jackson Street, Dallas, Texas.

These are only some of the publications that our readers might be interested in as we are all endeavoring to preserve our freedom.

There are many anti-Catholic publications and many former priests who are now devoting their time to exposing Catholic doctrine and to informing the people as to Catholic claims and aims. We mention one such man who is engaged in what he calls "ONE MAN'S CRUSADE." He is W. E. R. O'Gorman. His address is P. O. Box 1053, Glendale 5, California. He has put out several books and pamphlets. His largest book is "A PRIEST SPEAKS HIS MIND." He has a booklet, also, called "CHURCH AND STATE." He has recently put out a mimeographed copy of a report that he sent directly to the Pope concerning irregularities and corruption that is among the priests with whom he was associated before he left the Catholic church. We commend his works and we should like to help him in his crusade.

Let our readers not forget Miss Catherine Rogowski, P. O. Box 1823, Cleveland 6, Ohio. She is the author of a leaflet entitled, "MEET FATHER LEO TELESZ." This leaflet may be had by addressing Miss Rogowski. And if any readers want them in number, they may have seventy-five copies for one dollar.

General Herbert C. Holdridge, P. O. Box 1086, Sherman Oaks, California, from whose pen we have published several things in this paper, continues his valiant fight against the deception that is being perpetrated upon our people by the Roman Catholic church.

One other man we shall mention at this time has been introduced to us as one of the boldest fighters that we have found. This man is Raywood Frazier. He has sent us a copy of a booklet of some seventy-one pages entitled "CATHOLIC WORDS AND ACTIONS." He has also sent us copies of letters that he has addressed to the President of the United States and some

of the replies that members of the Cabinet have made to his letters. Probably in our March issue we shall give our readers the opportunity of reading this exchange of letters. Mr. Frazier is the author of the following:

The Voice of Light, The Keys to Freedom, Into Thy Hands, Healing with Cosmic Rays, God Is, Heritage Manor Bulletins, Heritage Manor Quarterly, The Science of Inner Healing Esoteric Psychiatry and Esoteric Ethics

He may be addressed as follows:

Heritage Manor, Incorporated

P. O. Box 75673, Sanford Station

Los Angeles 5, California

Mission Protested

APRILIA, Italy, Jan. 16.—(AP)—Several hundred Italians demonstrated against a Church of Christ mission Monday night. They gathered outside a private home where the mission is located and shouted, "Go away, infidels!" The mission is one among a group set up by Americans of the Church of Christ in this predominately Roman Catholic nation.

Old Hometown Treats Adonis To Red Carpet

MONTEMARANO, Italy, Jan. 23.—(UP)—A brass band and scores of cheering women turned out here Monday to give a hero's welcome to displaced racketeer Joe Adonis, a hometown boy who went to the top of his profession in America.

Local citizens enthusiastically embraced Adonis and called him "Don Giuseppe" (his real name is Guiseppe Doto) the "millionario Americano." Mayor Tonio Toni and other city officials greeted him on the steps of Town Hall.

The town's two federal policemen (Carabinieri) were out in full dress uniform—Napoleonic three-cornered hats and dark-blue swallow-tailed coats—for Adonis' inspection.

Adonis exiled himself voluntarily from the United States to escape a jail sentence for perjury before a senatorial committee. He arrived in Genoa eight days ago aboard a luxury liner.

He evaded reporters on his arrival and went to see his aged Aunt Clorinda in the mountain village of Bonea, near here.

Adonis, who tipped waiters as much as \$10 aboard ship for serving him a drink, promised the mayor he would restore the local church and contribute to other town projects.

Adonis told reporters he was enjoying his "vacation" in Italy but said he was "homesick for the States."

Booklet by German Priest Minimizing Virtues of Mary Condemned by Vatican

Vatican City—(Radio, NC)—A pamphlet written by a German priest minimizing Our Lady's virtues and placing her on the level of other creatures has been disapproved by the Holy See.

The Disapproval was expressed in an editorial in "Osservatore Romano," Vatican City daily. The editorial, according to a Vatican Press office statement, reflects the official view of the Holy See.

The pamphlet has not been placed on the index. Instead it has been ordered "withdrawn from trade." This is understood to mean that the author is obligated to withdraw the pamphlet from public sale and not to reprint it without correcting its errors and obtaining the permission of Church authorities.

The condemned brochure, "Basic and Practical Considerations Regarding Christian Teaching in the Marian Year," was written by Father John Pinsk, noted Berlin priest long active in Catholic student and intellectual movements.

The "Osservatore" editorial explained that the pamphlet had not been placed on the index because its author says "some things that are right and can be accepted at once."

But, it added, "one can in no way approve the booklet's visible and clear tendency to place the Madonna on the same level with other creatures."

Such a "deplorable minimization" is wrong, "Osservatore" stated, because Our Lady "has been enriched by so many singular prerogatives to raise her incomparable above any other creature."

THE EDITORIAL said that Father Pinsk had largely disregarded the Church's teachings and 19 centuries of Catholic tradition concerning the Blessed Virgin by basing his pamphlet exclusively on scripture, which he interpreted in his own way. He thus placed himself, it continued, in opposition to the basic principles required by any theological investigation. These principles, "Osservatore" continued, were contained—so far as Mariology is concerned—

in the address of His Holiness Pope Pius XII to the Mariological Congress in 1954.

In that address the Pope laid down certain norms for Mariological studies. He said that "the man who considers it possible adequately to define or correctly to explain the Blessed Virgin's great dignity and sublimity from the Sacred Scriptures alone or who thinks that these same Sacred Scriptures can be explained without taking Catholic 'Tradition' and the sacred teaching authority sufficiently into account is very much mistaken."

Because of his failure to follow this principle, "Osservatore" pointed out, the author finds himself unable to counter difficulties raised by Protestants concerning the Blessed Virgin's position.

In conclusion the editorial called the pamphlet deplorable because it tends to weaken Marian devotion and to extinguish it in the hearts of the faithful.

—July 24, 1955, Our Sunday Visitor

They Hope You Don't Know

FRED H. WILLIAMSON

Much subtle and clever advertising is being done today by the Roman Catholics in some of the most prominent periodicals of our country. These advertisements are well written, and are apparently the work of experts in the advertising art. In some of these advertisements they make some rather bold statements concerning the scriptures. Obviously, they hope their readers do not know any better than to accept their statements without investigation. In apostolic times, however, the disposition of some of the people to investigate the things they heard, evoked the commendation of the writer of the book of Acts. It is said of the Bereans: These were more noble than those in Thes-

salonica, in that they received the word with all readiness of mind, and **SEARCHED THE SCRIPTURES DAILY** whether those things were so." (Acts 17: 11.) They tested the preaching they heard by the scriptures. This was in complete harmony with what the apostle Peter, whom the Catholics claim as the first pope, commanded. Peter said: "If any man speak, let him speak as the oracles of God." (1 Peter 4: 11.) If, however, as the Catholics teach, the common people cannot understand the scriptures, just how were the Bereans benefited by searching the scriptures? And how did they know that the things they heard were so?

One statement made by the Catholics in their advertising goes somewhat like this: "Christ did not command the people to read anything. He told them to hear the church." Frankly, we do recall one instance in which Jesus told his own disciples to settle their differences before the church. (Matt. 18: 17.) But did Jesus actually command anybody to read anything? Yes, Jesus said: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (John 5: 39.) But how could one search the scriptures without reading them? The people of that day had the Old Testament scriptures, and had they searched them as the Bereans did, they would have known more about the Christ, and the nature of his kingdom. Jesus speaks to us today through his apostles . . . **ALL OF THEM**. Paul declared: "Now then we are ambassadors for Christ . . . we pray ye in Christ's stead, be ye reconciled to God." (2 Cor. 5: 20.) Jesus said to his apostles: "He that receiveth you receiveth me." (Matt. 10: 40.) Did any of his apostles command anybody to read anything? Yes, Paul said to Timothy: "Till I come, give attendance to **READING**, to exhortation, to doctrine." (1 Tim. 4: 13.) Again, Paul wrote to the Colossians: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise **READ** the epistle from Laodicea." (Col. 4: 16.) Paul not only expected the Ephesians to read what he wrote, but to **UNDERSTAND IT**. "Whereby when ye **READ** ye may **UNDERSTAND** my knowledge in the mystery of Christ." (Eph. 3: 4.) In this connection we ask: "Were the commandments of Paul binding on the people?" Yes, Paul said: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are **THE COMMANDMENTS OF GOD**." (1 Cor. 14: 37.)

Another bold statement in Catholic advertising is: "The Bible does not claim to be a complete guide." Again they hope you don't know. Both Paul and Peter, inspired apostles, taught that the scriptures contain complete guidance. Paul plainly declared that the inspired scriptures "thoroughly furnish the man of God unto all good works." (2 Tim. 3: 16 & 17.) Is this not a claim for complete guidance of the scriptures? The apostle Peter, who should be good authority with Catholics,

God's Guarantee That The Bible Will Be Here Forever

There are two things with which all intelligent people should be acquainted: First, the story *in* the Bible, and second, the story *of* the Bible. The story of how the Bible was written, how it has been preserved through the centuries: how that men have died for translating it into the language of the common people; how that many have been punished and some have been put to death for possessing a Bible—all this makes a most interesting and a most tragic story. Violent attempts have been made by both religious and anti-religious groups to destroy the Bible—but it still lives and is today the most widely read book in existence. Why have these evil forces been unable to destroy this book? Will they yet accomplish that end? God says, No!

"But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1: 25)

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

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." (John 12: 48)

Free—If you wish to read literature telling the story of the Bible, naming its enemies and telling why they hate it, correspond with FREEDOM PRESS, INC., Box 128, Nashville, Tennessee.

said that through the knowledge of him who called us to glory and virtue God has given unto us "all things that pertain to life and godliness." (2 Peter 1: 3.) Surely "all things that pertain to life and godliness" would be complete guidance. But they remind us: "Many other signs truly did Jesus in the presence of his disciples which are not written in this book." (John 20: 30, 31.) By this passage they leave the implication that we do not have enough of Jesus' teaching for complete guidance. But this passage says not one word about Jesus' teachings. John has reference to the "SIGNS" which Jesus did. And he says that enough of them have been written to cause us to believe that Jesus is the Christ. What they need is a passage which reads, "Many other things did Jesus TEACH which are not written in this book."

Until they find this passage, let us SEARCH THE SCRIPTURES to determine whether the things we hear are SO.

Outraged Parents Play Archbishop

New Orleans, Jan. 23.—(AP)—Archbishop Joseph F. Rummel was branded a Yankee Monday night as a group of Catholic parents expressed outrage at the prospect of integrating New Orleans parochial schools.

"Why does the church insist on pushing Negroes on us," shouted one. Another declared the archbishop was a Yankee, and the church and the North "were the same thing."

The outcry against integration plans launched by the archdiocese came at a meeting of the Council of Catholic School Cooperative Clubs composed of the presidents and past presidents of parent's groups in area Catholic schools.

The remarks at the tumultuous meeting came from unidentified people in the crowd.

Pope Urges Italy Teachers to Help Spread Doctrine

Vatican City (UP)—Pope Pius XII Friday urged Catholic teachers in state-operated schools to teach religion and patriotism over all opposition.

He said too often children will not attend religion classes in their parishes because of the "negligence or opposition of ill-advised parents." He added the children may never again "have a chance to learn (Catholic doctrine) even as adults."

The pontiff made his appeal in an address to 10,000 members of Italy's association of Catholic primary school teachers in St. Peter's basilica. The Pope came here specially from his summer residence in Castel Gandolfo for the audience.

South to Get 75 Families From Italy

Rome, Nov. 26.—A bold American priest is wandering around south Italy, deciding who is a good wife and who is not.

"I never choose a woman if her mother's house is untidy," says Msgr. Luigi Ligutti.

"First I interview the mother of a wife I might choose."

Msgr. Ligutti is choosing 75 wives, and their families, to emigrate to South Carolina. There they will farm 2,000 acres of unused land in York County, producing fruits, vegetables and table wine for Charlotte and other nearby cities.

"The average of Catholics in the Carolinas is less than in China," Msgr. Ligutti explains. "I want healthy Italian wives to increase the number of Catholics in that area."

The emigrants must deposit \$1,000, as a sort of bond. Msgr. Ligutti and a group of Catholics purchased the land for \$25 an acre. If the experiment is successful, other Catholic farm communities may be started in highly Protestant areas of the United States.

Detroit News, Sat., Nov. 26, 1955

Louisiana Catholics Ask Ban Against Negro Priests

Jesuit Bend, Nov. 9. (AP)—A group of Catholic laymen today drew up a charter for a citizens council to oppose sending other Negro priests into the area.

"Our minds are made up," said Joseph P. Sendker, who was named to the board of directors. "We don't want a Negro priest in this area."

Archbishop Joseph Francis Rummel of New Orleans last month suspended services at the mission here and reduced the number of masses at two nearby churches when parishioners told the Rev. Gerald Lewis, a Negro priest, not to say mass.

"If no white priest is available, let the church remain closed," declared Sendker at a mass meeting in nearby Belle Chasse.

About 100 Catholics attended the meeting in the fire house. They claimed 300 signatures on a petition to the archbishop protesting the assignment of Negro priests to their churches.

"The archbishop is trying to compel us to go against the way we were raised and the things we believe in," said Arthur Bergeron, also named to the board.

Citizens councils have been formed in several southern states to fight racial integration. They cropped up after the U. S. Supreme Court banned segregation.

Although Catholic schools are segregated, Archbishop Rummel was instrumental in getting the Louisiana Legislature to omit Catholic schools from legislation designed to sidestep the court decision.

"If we don't organize, we're in a bad way," said Sendker. The petition being circulated in the little towns along the Mississippi River about 15 miles south of New Orleans declared sending of Negro priests was a step toward integration, which it described as contrary to the teachings of the Church.

The Vatican newspaper praised the archbishop's ruling that the refusal to accept a Negro priest was contrary to canon law and a violation of church teachings.

There was no comment from the archbishop's office on today's developments.

—Morning Advocate, Baton Rouge, La., Thursday Morning, November 10, 1955

Let Us Rejoice With Ronnie Pope

The following clipping from the *San Antonio Express* and the exchange of letters are self explanatory.

Libel Indictment Against Ex-Valley Pastor Killed

Edinburg, Oct. 26 — (UP) — A special judge today quashed an indictment charging a 24-year-old Church of Christ preacher with the rare offense of criminal libel.

Judge Hollis Rankin, presiding in Hidalgo Court at Law, threw out an indictment returned last year against Ronnie Pope, former pastor of the Church of Christ in Mission. Pope was accused of libeling C. A. Townsend of Mission, a district official of the Knights of Columbus.

It was charged that Pope circulated a phony oath purportedly taken by the Knights in which they were said to pledge everlasting war against Protestants.

Pope's attorney contended that even if all the charges against the pastor were true Pope's action still did not constitute criminal libel under the laws of Texas. Judge Rankin agreed and said:

"I feel that under the law I have no alternative but to grant the motion (to quash the indictment)."

The key defense argument was that the Knights of Columbus is so large an organization that no individual member could have been libeled by the circulation of the spurious oath. Rankin said that previous Texas decisions affirmed this interpretation of the law.

Jan. 13, 1956

P. O. Box 1086

Dickinson, Texas

Mr. G. C. Brewer
Box 5153

Memphis 12, Tenn.

Dear Bro. Brewer:

I hold a letter from you dated October 15, 1954, in which you "advised" me concerning the litigation in which I was involved with the Knights of Columbus. I also read an article in the *VOICE OF FREEDOM* late in 1954 in which you dealt with my case and apologized for me regarding my actions!

I did not answer your letter, nor did I follow your advice, as I felt that I had been ill-advised. Time proved me to be correct in this conclusion, as you will note from the enclosed newspaper clipping, taken from the *San Antonio Express* (San Antonio, Texas), Oct. 27, 1955. *The Knights of Columbus did not win their victory in court as you had predicted.*

In fairness to me, and in fairness to your reading public, I feel that you are obligated to climb down from your presumptuous and omniscient stool and (1) apologize for your unwarranted thrusts against me, (2) admit that your conclusions were based upon your assumptions (you did not even know the nature of the charge,

as stated in the indictment, nor did you know the Texas law which was pertinent to the charge), and (3) admit the falsity of your erroneous predictions that I would be convicted!

Since you dealt with my case at length (2¼ pages) in the VOICE OF FREEDOM, I feel that your apology should be just as far-reaching in its circulation. I shall expect your apology to be forth-coming, as from a gentleman and a Christian. I remain yours

For the Truth,
Ronnie Pope

P.S. If this letter is to be used publicly, printed or quoted, it is to be used *en toto*!

R. P.

January 17, 1956

Mr. Ronnie Polk
P. O. Box 1086
Dickinson, Texas
Dear Brother Polk:

Your letter of the 13th inst. inclosing a clipping from the newspaper which tells that the indictment against you for libel against Mr. C. A. Townsend had been quashed has just reached me. I thank you for the letter and for the clipping. I had been interested in your case and I wondered why I had not heard from you. I made some inquiry about you when I was in Houston in November. Those to whom I spoke did not know exactly how the case had terminated, but they understood that it had been dismissed, they told me.

I rejoice that you now have been relieved of all the strain and anxiety that you must have felt while the case was pending. If my letter to you increased your troubled state of mind in any way, as now it seems to have done, it fell far short of its purpose, and for this I am exceedingly sorry. Since I was not mindful of any exalted attitude it will not require any effort on my part at all to "come down" and apologize to the fullest extent that you think an apology is due.

Your letter and the clipping which you sent, together with this reply, will appear in full in the February issue of the VOICE OF FREEDOM. Furthermore, if you will write a complete report of your case and explain the Texas law which caused or enabled the Judge to quash the indictment and inclose a picture or a mat of yourself we will put all of this in the March issue of the VOICE OF FREEDOM. Also, if you will tell something of the expense to which you have been put in this court case, we will appeal for donations to reimburse you. The Editor, himself, will contribute the first ten dollars. We cannot get over the shock of the thought that anyone should conceive of us as taking sides against any brother or any other non-Catholic in the fight against Catholicism. If such an impression has been made, then it must be corrected at whatever cost.

I do not resent the charges you make against me nor shall I hesitate to publish them just as you made them, but I do regret the feeling that caused you to make the charges. I sincerely hope I can con-

vince you that you have misunderstood or misjudged me.

You are justifiable in feeling elated over what you call your victory in this case and you state that it proves me wholly wrong on the question which was involved. Now it is not at all humiliating to me to be shown to be wrong, if I was or am wrong. I have been wrong before this and on other matters. With the sincere desire that I may not again offend you I wish now to call attention to some points in the case as it appear at this distance and if you wish to write the report that we have suggested that you write you may comment upon these points and questions.

1. In your case the indictment was quashed. You were not convicted, neither were you acquitted; you were not even *tried* in the court. Do you feel therefore that your victory proves that it is not legally libelous to distribute or publish and send through the mails the so-called or alleged Knights of Columbus oath?

2. Do you intend again to distribute or to read publicly or otherwise publish that which the Knights of Columbus claim is a bogus oath?

3. Do you think the Texas law by which you escaped trial would apply if you were hailed into Federal Court?

4. Do you advise other gospel preachers to put out this alleged oath as genuine?

5. Do you think that to publish this alleged oath as genuine since none of us has been able to *prove that it is genuine* is legally safe and *morally right*?

It may turn out when you have answered these questions that your experience has driven you to the same position that I occupy in reference to K. C.'s alleged oath, though I miserably blundered in making my attitude clear to you eighteen months ago, for which again I apologize.

Hoping to hear from you and with all good wishes, I am

Faithfully yours,
G. C. Brewer

GCB/ahs

Lack of Respect for Roman Catholic Religion Will be Punished, Says Colombian Government

A new government order directs governors and mayors of this South American nation "to punish exemplarily" non-Catholics who show lack of respect for the Roman Catholic religion. The order was issued October 11, 1955, as a Circular of the Minister of Government, and reads as follows:

"This is to confirm the instructions contained in Circulars 310-R and 1785 of last year, pertaining to the labors permitted to pastors of non-Catholic religions and nationals or foreigners affiliated with those sects. At the same time I am recommending careful vigilance in order that such persons strictly observe the respect which is due the Catholic Religion. This Ministry has proof that many of them are distributing leaflets offensive to the Roman Pontiff,

the Catholic clergy, and the mysteries and practices of our religion. This is equivalent to an attack on the finest characteristics of the national spirit and a clear disturbance of the public order. Such acts must be exemplarily punished as police cases. Please acknowledge receipt. Sincere greetings.

Lucio Pabon Nunez,
Minister of Government"

A lack of respect for the Roman Catholic Religion and a disregard for its teachings is evident in Colombia. Dr. Pabon Nunez, in urging punishment for non-Catholics, evidently considers them the ones to be guilty of this crime. The Catholic hierarchy of Colombia has taken a more realistic view and attributes it to the people as a whole. In a collective pastoral letter dated October 7, 1955, just four days before the government's order, the Bishops of Colombia stated:

"The real cause of the tremendous moral crisis which the Colombian people are suffering lies solely and exclusively in their departure from God. They have separated themselves from Him, and His commandments, from His gospel, from His sacraments, from His grace, and from His love; they have paid no attention to the voices of His pastors nor to the maternal cries of the Church, and therefore [they suffer] such public and private calamities."

The Bishops enumerate specific evils to emphasize the seriousness of the moral crisis in Colombian life:

"The Lord's Day is not sanctified; men do not love one another as they should; there is no respect for nor obedience of the legitimate authorities; the rights of others are not respected, not even the most precious of all natural gifts—life [itself]; the sacredness of marriage is not respected, and the obligation to give a Christian education to children is forgotten; the virtue of purity is despised and modesty in dress, in conversations, and in customs in general has become a word without meaning for a great many persons."

The Bishops then discuss three great evils which are afflicting Colombia: "drunkenness, homicide, and thievery, sins which constitute the fatal cancer that is ruining the life of our people."

This appraisal of Colombia religious life is somewhat at variance with an opinion expressed three years ago by Pope Pius XII. In a radio broadcast to this nation in 1952 the Pope declared that Colombia "is synonymous with religiousness, with a sensitive and living Catholicism, with a chosen land, where our Holy Religion is preserved in all its splendor."

The Colombian clergy is to be commended, however, for this frank and honest analysis. The remedy it proposes will in the long run be more effective than police action by the government. "All this lawlessness which is bringing serious punishment on our people," say the Bishops, "has only one remedy; the complete return to Christ by the fulfillment of the divine commandments."

The Protestant Effort. Protestant Chris-

tians have long recognized the situation described this month by the Roman Catholic hierarchy. Their effort to make the gospel known and understood in Colombia has been seriously hindered, however by government opposition. Radio broadcasting is prohibited to them, as is also the public distribution of Christian literature. They may not have open-air meetings or even sing hymns outside of their churches, chapels or homes. In several cities they are prohibited to construct churches.

"Error has no rights." The basis of the restrictions on Colombia's Protestant minority is the Roman Catholic allegation that its Church alone has religious truth and that Protestant Christianity is in error. Since "error has no rights" a Roman Catholic State must suppress Protestantism. "A conscientious government," says Jesuit Father Eduardo Ospina, vice-president of the National Committee for the Defense of the Faith in Colombia, "must not permit the divulgation of numerous errors which obscure and combat the truth." (*El Catolicismo*, Bogota, Oct. 7, 1955)

Anti-Catholic Literature. The Government does not specify which non-Catholic groups might be circulating literature offensive to the Pope, the clergy, and the mysteries and practices of the State Religion. Besides Protestants there are a number of other non-Roman Catholics in Colombia: Jews, Rosicrucians, Spiritualists, Jehovah's Witnesses, Free-Thinkers, pagan Indians, practical atheists, and a host of Colombians who have never found their spiritual home in the Roman Catholic Church and are simply a-religious.

Colombian Protestants have dedicated their lives to Christ and His gospel of love and peace. They do not attack the established religion because such action would be contrary to the command of Christ: "Love your enemies and pray for those who persecute you." The Evangelical Confederation of Colombia condemns anti-Catholic literature and knows of no Protestant Churches which circulate material attacking Catholic dogmas or practices.

Anti-Protestant Literature. The Roman Catholic Church, meanwhile, circulates literature ridiculing and insulting the Protestant Christian faith. Under the imprimatur of Francisco Gallego Perez, Bishop of Barranquilla, the Marian Men's Society distributes a 16-page pamphlet called "Anti-Protestant Pills and Drops." In this tract Protestant Christianity is presented as a loathsome disease affecting Colombian life, and the "pills" and "drops" are 52 statements against the Protestant Christian Faith.

Bishop Miguel Angel Builes, head of the Diocese of Santa Rosa de Osos, in his book *Protestantism, Its History and Its Errors* calls Martin Luther a "lascivious," "brutal," "lewd" and "drunken" man, a "chilling blasphemer who called the Devil his Prince and his God." According to the Bishop, Luther "kidnapped a nun and lived in sacrilegious concubinage with her." His career was a "life of lust, debauchery and drunkenness."

Bishop Builes accuses Colombian Protestants of despising and abusing the Virgin Mary and of blaspheming against her. North American Protestant missionaries, he says, are the agents of Yankee Imperialism, and their goal is to make Colombia a vassal of the United States.

The parish paper of Bucaramanga's San Laureano Church, in its edition of March 13, 1955, declares that Protestants disguise their true intentions with pious airs, but that really they "are mercenaries paid by the sects of the United States." "To become a Protestant," continues the Catholic tract, "one must possess two defects: one must be stupid or wicked."

Anti-Protestant Orientation of Colombian Government. The Minister of Government, Jesuit-educated Dr. Lucio Pabon Nunez, has issued four orders to the civil authorities restricting the civil rights of Protestants:

Circular Order 5106 of September 3, 1953, outlawed Protestant religious services in Mission Territories (¾ of the area of Colombia) by prohibiting the entrance of Protestant missionaries and pastors into the Territories and prohibiting the construction of Protestant churches or chapels in those regions of the nation.

Circular Order 4793 of October 24, 1953, relaxed the previous order excluding Protestant missionaries by permitting them to remain in the Mission Territories as resident foreigners, but not as pastors of congregations. It left in force the prohibition against the entrance of Colombian pastors to the Mission Territories and the construction of churches and chapels.

Circular Order 310-R, of January 28, 1954, brought a change which permits Protestant ministers (both foreign and Colombian) to reside in the Mission Territories but forbids them to engage in any "public missionary work or any educational work except for the children of non-Catholic foreigners." This order further stipulates that nowhere in Colombia may Protestants engage in "public proselytizing nor employ methods of propaganda outside of the buildings where they celebrate their services." By implication this order prohibited Protestant services in homes.

Circular Order 1785 of June 3, 1954, modified the Government's anti-Protestant position still further. It provides that (1) "private" Protestant services are now permitted in homes "designated for that purpose" as well as in churches and chapels, and (2) that "private" does not mean "behind closed doors." A new control is established by requiring Protestant pastors to inform municipal officials in writing of the place of their services. Still in effect is the order prohibiting any public manifestation of Protestant Christianity, as well as the order prohibiting Protestant schools for Colombian children in the Mission Territories.

Letters

Alamogordo, New Mexico,
January 11, 1956

G. C. Brewer,
Memphis, Tenn.

Dear Brother Brewer:

I certainly do not have in mind to draw you into a long-drawn-out correspondence. Yet, if you had nothing better to do I would be happy as I was 75 years ago when I drew on my first red-topped-brass-toed boots. You are a veteran yourself, and you know what it is to suffer all the ills of the flesh, beside the dirty, cruel, sneak-attacks on the soul. When you write it seems that from your letter oozes some kind of soothing, reviving influence that makes me feel at least like I am still worth a three cent stamp.

I am more grateful to you than any words I know can ever carry to you for not stopping the VOICE OF FREEDOM. No, it has not stopped. But, God willing, before long I will have a dollar or two to pay on it, and then I'll feel better yet. Yes, I have known Gerald Smith a long time. I cannot go along with his spiritual philosophy, but in his battle against a common foe, I am glad when he "fires," for I know the enemy has been wounded again.

When and if the time comes that I can return the kindness you have offered to me, I shall hail that moment with joy. And with a prayer that we may be neighbors in another world, I am

With love everlasting,
Your brother,
Tice Elkins

Note—Bro. Elkins inclosed the following card which is distributed by *Cross and Flag*.—G. C. Brewer.

The Anti-Christ

One of Hollywood's highest paid Jew scenario writers, whose name is Ben Hecht, recently wrote in one of his books the following:

"One of the finest things ever done by the mob was the crucifixion of Christ. Intellectually it was a splendid gesture. But trust the mob to bungle. If I'd had charge of executing Christ I'd have handled it differently. You see, what I'd have done was had him shipped to Rome and fed to the lions. They never could have made a saviour out of mincemeat."

For further information subscribe to "The Cross and the Flag"—\$2.00 per year—\$1.00 for six months. Sample copy 25c. Address subscriptions to "The Cross and the Flag," Post Office Box 27895, Los Angeles, Calif.

November 12, 1955

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

The VOICE OF FREEDOM is a publication

which deserves the support of all lovers of the truth. I subscribed to it when it was first launched, and it has been coming to my office ever since.

The principal object of the paper is to set forth the truth regarding some grave dangers which threaten the freedom of the American people, particularly the dangers of Roman Catholicism and Communism. The tremendous influences for evil which is exerted by Roman Catholicism is graphically set forth in the Bible itself, as may be seen by a study of the predictions of the great apostasy made by Paul, and the Book of Revelation.

The political and social dangers of these great evils are sufficient to cause great alarm and incite efforts at combating them; but when one takes into consideration the eternal souls of those who are their slaves, the implications stagger the imagination.

G. C. Brewer, the editor of this magazine, has a keen insight regarding these great issues, and his thorough knowledge makes him capable of dealing with them in such a manner as will result in permanent good. It is my hope that many who are not now readers of the VOICE OF FREEDOM will take advantage of their opportunity and become regular subscribers.

Sincerely yours,
Leslie G. Thomas
P. O. Box 10101
Knoxville 19, Tennessee

Athens, Ala.
Rt. 4, box 59
Dec. 29, 1955

My Dear Brother Brewer:

The year 1955 is almost gone, my blessings have been many, one I cherish so much has been the monthly visit of the VOICE OF FREEDOM, and how I wish that more of our brethren would get behind you in the great fight you are engaged in showing the fight the Catholic leaders are making to make America a Catholic country and thus destroy our free institutions.

I have renewed by subscription and pray I may next Dec. renew again. Your reply to Byron C. Cox letter to Miss Rogowski is great, knowing your gentle spirit as I do. I know that what I am about to suggest you know, but refrain to mention, is this. IF THAT PRIEST HAD STOPPED HIS CAR AND INVITED MISS Rogowski over to the car and sitting by him a woman properly dressed and he had said "Sister you see I have discarded my clerical clothes and dressed as a free man. I want you to meet my wife." What would have happened? HE WOULD HAVE BEEN KICKED OUT OF THE PRIESTHOOD AND EXCOMMUNICATED. Here is what Priesthood and the world should know: This priest can be guilty of this IMMORAL conduct and still be a priest; but let him exercise the right that God gives to every man to have a wife and he is kicked out! YET THEY BOAST THAT THE CATHOLIC CHURCH IS HOLY.

The Lord bless thee and keep thee.

Yours in Christ our king
John Hayes

Kansas City Mo.
Jan. 15, 56

G. C. Brewer,

For sometime now you have been sending me your dirty stinking lying so called VOICE OF FREEDOM.

You are very probably just another one of those dirty slimy stinking two legged curs such as a guy named Cogdill and another Fuqua that belongs to the so called church of Christ.

You are a dirty slimy stinking liar whose heart is filthy and vermin laden as a sewer rat.

And you have the mind of a dirty stinking cesspool.

You have no more religion than a louse and you are so ignorant it is both pitiful and tragical.

Don't you know that every damnable lie you write was written by other two legged rats long before you was born.

Don't you want money, did you ever hear of any lousy rat that calls himself a preacher that wasn't and isn't always begging for money.

Don't you know there is and never was and never will be an escaped nun.

You probably got that out of that infamous book Maria Monk.

Maria has been dead over 100 years and she never was a nun.

She was an inmate of a house of the Good shepherd sent there by the court of the land in all probability to try to save her from becoming a public prostitute.

We have a house of the Good shepherd just 10 minutes drive from my home.

Many of those girls make exemplary wives and mothers after they are released but under no circumstances or condition nor for any reason would they ever be allowed to become a nun.

Don't you know that we have thousands of Priests in the good old U. S. A. that have been in one parish and lived in one house for as long as 55 years.

If they were as you say immoral it would be found out long before 50 years.

How about that dirty rat preacher that the man in Texas killed a few weeks ago for committing adultery with his wife and don't forget the rat was married.

We had a case in city not long ago where another sewer rat preacher that was married raped one of his choir girls.

I know of another recent case where a certain married preacher got most of his teeth kicked out, his nose and both jaws broken, three or four ribs on each side kicked loose for committing adultery with his secretary.

And when you say or at least insinuate that Catholic nuns are immoral because they are not married I wonder if you have enough brains or moral decency to realize where that would put your widowed mother or an unmarried sister, aunt or cousin.

You see how damn low down and filthy and slimy you are.

You are beneath the contempt of any and all decent self respecting people.

You are not even fit to mingle with the contents of a cesspool.

Harry Fenno
6817 Agnes
Kansas City Mo.

P. S.

I am a life long Catholic, 66 years old. I have met and known personally hundreds of Priests, scores of Bishops and Arch Bishops.

I have known and do now know personally all of our American Cardinals.

I met Pius XII when he was Cardinal. I have knelt at his knee since he has been Pope and boys am I proud.

We Catholics know what is back of all the hatred for the Catholic Church that you anti-Catholic riff raff and scum are continually putting out is jealousy of the power and authority of our Priests. There is not a lying anti-Catholic louse that calls himself a preacher that wouldn't give his right arm or eye to have just a might of a Catholic Priest's power and authority as well as the love and respect that every Catholic worthy of the name has for and never fails to show for and to any Catholic Priest, whether he is known to or is a stranger to an individual Catholic.

I might tell you I am also a Knight of Columbus and have been for almost 50 years so you see I know my way around.

A Letter to and from Clare Boothe Luce

LUTHER W. MARTIN
Rolla, Mo.

Feb. 22, 1954

Some seven years ago, Clare Boothe Luce who was then Congresswoman from Connecticut, wrote a series of three articles for McCall's Magazine, allegedly giving the "Real Reason" why she became a convert to Roman Catholicism. At that time, this writer had a brief exchange of correspondence with Mrs. Luce on the subject of her religious beliefs. This correspondence has not been made public. However, due to the fact that Mrs. Luce is now U. S. Ambassador to Italy, and due to the fact that our own brethren and other non-Catholics have been, and are being, persecuted in Italy, I consider it quite appropriate to publicize our erstwhile Ambassador's attitude toward religion in general and the truths of the Bible in particular.

March 10, 1947

Honorable Clare Boothe Luce
Congresswoman-Connecticut
House Office Building
Washington, D.C.
Honorable Mrs. Luce:

Of recent date, I have noted your series of articles in McCall's dealing with your experiences with liberalism and psychoanalysis. I now await with "bated breath" the last of the series which (I hope) is scheduled to reveal the facts upon which you based your decision to become a Catholic.

Now it may be, that this letter is completely superfluous, (it will be if all my

questions below are answered in your last article) but for one, I would like to know WHY Catholicism was your choice, over and above some so-called "Christian" organization?

Have you ever considered becoming simply a "Christian"?—not a Methodist Christian or a Catholic Christian, since Scripture fails to include those names—but a Christian similar to those described in the New Testament? Have you ever searched for a band of people who worship according to the New Testament pattern, rather than after some writing of mankind? I would not advocate your returning to liberalism—far from it! I would advocate your taking a stand upon the principles and practices of New Testament Christianity.

With this letter, I am enclosing a copy of the "Gospel Advocate," (Dec. 12, '46), in which is published an article entitled, "A Brief History of Catholicism," and also a copy of a tract entitled, "Unsaved Christians—Are You One of Them?" Since you have evidently devoted some time to a sincere search for spiritual truth, I would appreciate very much your using a little more of your time (I realize your time is valuable) and investigate the organization of which you have now become a member. I regularly subscribe to the St. Louis Register, the Official Organ of the Archdiocese of St. Louis, (MO.) and I note, naturally, that they are very elated at your entrance into the Catholic Church.

It is unfortunate that Catholic historians are so "pro-catholic" in their handling of historical data; and likewise, it is unfortunate that non-catholic historians become so anti-catholic when they deal with facts of religious history.

I am a member of the church of Christ. It is not a denomination. It was founded by Christ. Religiously, we wear no name other than that of "Christian." Since Christ is the head of His church, we have no earthly headquarters. Each local congregation is autonomous. Ministers of the church of Christ always preach upon biblical subjects, never upon current events, politics, or affairs of State.

Mrs. Luce, I am sincerely interested in the salvation of the souls of men. Please forgive me, if I have bored you.

Sincerely,
Signed Luther W. Martin

Nearly two months later, I received a reply from Mrs. Luce, written from the Waldorf-Astoria, in New York City. We give it in its entirety below.

May 13, 1947

Mr. Luther W. Martin
2 Stonewall
Lanett, Alabama
Dear Mr. Martin:

Your letter did not bore me, and this delayed answer was intentional since I put aside your letter for a less harassed time. I have been overwhelmed with mail recently about the Real Reason.

Perhaps you have read the last article in McCall's by now and some of your questions have been answered. Nevertheless

I should like to send on a few comments to you.

The French historian de Maistre said, "History has been a conspiracy against the truth." It is unfortunate, as you say, that bias affects the critical judgment of so many so-called historians. I read your "A Brief History of Catholicism", and really I cannot agree that it is a history at all. You have set down a number of dates running from 110 A. D. to 1870, and you seem to think that because a doctrine or practice was mentioned at such a date, it originated at that time and had never been heard of before that time. That is a false view of the history of the Catholic Church.

One statement early in your article rather amused me. You say: "The Roman Catholic movement broke away from the Greek." That is like saying that at the time of our American Civil War, it was the North that seceded! The real history of the Greek Schism can be found in any good history.

You have emphasized the preponderance of Greek-speaking clerics at all the early Councils. There is nothing remarkable about that. Even the Evangelists and St. Paul wrote in Greek. This was the language of literature and culture, as Latin was the language of law and government.

Your list of Popes who, you say, "contradicted" one another is not convincing. The source you quoted is Elliott's "Delineation of Roman Catholicism", which can hardly be considered a first-rate, unbiased authority. The very first instance of this supposed "contradiction" is a poor one: Pope John XII (955-964) and Pope Nicholas III (1277-1280), more than three hundred years later. Pope Nicholas settled a dispute among the Franciscans, by approving the stricter observance of poverty for them; Pope John XII was talking about an entirely different question. There was no question of Papal infallibility in what these Popes said on worldly possessions and poverty. We claim infallibility for the Pope only when he speaks officially as Head of the Church for the whole Church, on some questions of faith or morals.

I will recommend to you here an excellent history of the Catholic Church by a Catholic priest who writes objectively and honestly and fairly, pointing out the good and bad. It is "Outline History of the Church by Centuries", by the Rev. Joseph McSorley, published by the B. Herder Book Co., St. Louis, Missouri. You can probably borrow it from a library.

If you read the Gospels carefully, I think you will find that Christ our Lord *did* found a Church, a visible society, with St. Peter as its foundation stone (Matthew 16/ 16-19). I am convinced that the Catholic Church of today is this Church established by Christ, so I cannot become what you call "simply a Christian". I think the Catholic Church is very similar to the Church described in the New Testament, and I am enclosing a pamphlet which will, I hope,

make this clear to you, "The Apostles, Too, Were Catholics."

With all good wishes to you,

Sincerely,

Signed Clare Boothe Luce

Within a week after receiving the above letter from Mrs. Luce, I mailed the following in reply.

May 23, 1947

Honorable Clare Boothe Luce
Waldorf-Astoria Towers
New York City, N. Y.
Honorable Mrs. Luce:

Your recent reply to my letter of March 10th, was sincerely appreciated. However, with your kind indulgence, I would like to submit the following comments.

In the second paragraph of your letter you indicate the possibility that the last of your articles in McCall's may have answered some of my questions. To the contrary, however, I must confess my inability to gain the answers to my questions from any of the three installments purporting to give the 'Real Reason.' Hence, this further reply.

In your third paragraph, you state concerning my writings, "... you seem to think that because a doctrine or practice was mentioned at such a date, it originated at that time and had never been heard of before that time." Mrs. Luce, I beg you to please read the paragraph titled "Conclusion," in my article entitled, "A Brief History of Catholicism." It reads as follows:

"The dates of the various innovations subscribed to be the Catholic movement as given in this discussion, can generally be found in the encyclopedias and church histories now extant. It must be considered, however, that the changes in Catholic doctrine, practice, or organization had first to be thought of, attract followers and proponents, before they ever became the subject of a debate or controversy among the members of a council, and then finally be decreed by a vote of said council to be or become the official law or practice of the church. This fact is mentioned because some priest who may have a bit of information regarding Catholic history may attempt to discredit the dates given herein, since the first traces of some of the doctrines may have been pushed around by minorities until they gained sufficient power to be presented before the councils." (Gospel Advocate, December 12, 1946).

"Thus, Mrs. Luce, if you had given attention to the 'Conclusion' of my 'Brief History' you would not charge me with having a "... false view of the History of the Catholic Church."

In your fourth paragraph, you take issue with me when that the "Roman Catholic movement broke away from the Greek." Now, for another history lesson. As the Apostle Paul had predicted in II Thess. 2: 3-4, there was to be a 'falling away' before the 'man of sin' who 'exalteth himself above all that is called God' would be made known. This 'falling away' gradually materialized and was manifest in the first 'General Council' of Nice in the year 325

A.D. At this first Council there were 318 bishops in attendance, of which 315 were Greeks and only 3 were Roman. At the Second General Council, held at Constantinople, 381 A.D., there were 150 bishops present. Only one of these was a Latin, while the 149 were Greeks. The Third General Council was held in A.D. 431 with 68 bishops present, sixty-seven of which were Greeks. Again, just one Roman bishop. If we total the Greek and Roman bishops in attendance at the first seven General Councils, the seventh one being the Second Council of Nice in 787 A.D., we will have a total of 1,460 Greek bishops and only 26 Roman bishops. Mrs. Luce, I leave it to you as to who "got there fustest with the mostest."

In your fifth paragraph you admit that the "Evangelists and St. Paul wrote in Greek." You are sure right, and so did the Apostle Peter, who by the way, cannot be proven ever to have been to Rome.

In your sixth paragraph you stated, "We claim infallibility for the Pope only when he speaks officially as Head of the Church for the whole Church, on some question of faith or morals." Since you are unwilling to accept Elliott as an historical authority, I will merely ask you a question based upon a Catholic historian. In 1869, one year before the doctrine of Papal infallibility was pronounced by the Vatican Council, there was numerous Catholic scholars who opposed the teaching of Papal infallibility. One of these scholars had a volume published under the name of Janus, entitled, "The Pope and the Council." On page 238 of this work he wrote; "The Schism arose from the struggle between two nations for the possession of the Papacy: the Italians wanted to regain and the French to keep it. And thus it came to pass that from 1378 to 1409 Western Christendom was divided into two, and from 1409 to 1415, into three, Obediencies." Now, Mrs. Luce, according to your own definition, neither of those two or three rival Popes possessed infallibility, yet they each MADE THE CLAIM. On page 239 the same author stated; "There were persons on both sides, since accounted as Saints throughout the whole Church, but who then anathematized one another. . . . There were two Papal Courts and two Colleges of Cardinals." Mrs. Luce, if you're willing to accept Elliott, then I can disprove your infallibility idea with your own scholars and their conflicting writings.

Thank you for suggesting the Catholic History by McSorley. When I have opportunity, I'll study it.

In your last paragraph you state; "I think the Catholic Church is very similar to the Church described in the New Testament." Mrs. Luce, you remind me of the story about the four blind men who had opportunity to "see" an elephant for the first time. The first blind man felt of the tough, leathery sides of the elephant and described the animal as being slightly convex, large, tough, and round. The second blind man grabbed the elephant's trunk, and so described the beast as being a snake-like

animal. The third blind man got hold of a tusk, and considered the elephant to be similar to a Texas long-horn. The fourth hung on to the elephant's tail and so thought the animal to be serpent-like. Of course as you have no doubt concluded, the blind men just could not see the other facts concerning the elephant, because they did not possess the ability to see.

In applying my elephant story, which is not mine, but will at least illustrate my point, you have failed to thoroughly investigate, learn or see about the facts of the New Testament Church. You think the Catholic Church is similar? I'll ask . . . in what way? . . . in what points? . . . in what characteristics?

The first Roman Bishop to assume the "Universal Bishop" title was Boniface in 606 A.D.

The formation of the College of Cardinals occurred in 1059 A.D.

Compulsory Celibacy of the Clergy A.D. 1123.

These and many, many other doctrines and practices common to Roman Catholicism are known today, but are not even so much as mentioned in the New Testament Church.

If you can afford the time to reply to this letter, it will be sincerely appreciated.

Sincerely yours,

Signed Luther W. Martin

No further correspondence was received from Mrs. Luce. From her one letter, her unwillingness to accept the testimony of non-catholic historians, demonstrates her Catholic coaching. It is my prayer, that Mrs. Luce will accord better treatment to our brethren in Italy, in her position as Ambassador, than she shows to non-catholic history.

Loyola and the Jesuits

The First of two Chapters

By S. S. Lappin

Bedford, Indiana

It all began with the birth of a baby boy. So many historic movements have begun that way. We think of the manger cradle of the infant Jesus and of all it has meant to the world. But it is of another infancy we are to think now, and of an influence far different from that which went forth from Bethlehem though, strange paradox, of an agency that bears that blessed name—the "Society of Jesus."

Ignatius Loyola was born the year before Columbus discovered America. His childhood home was in a Spanish town not far from the French border. Of noble lineage the lad went to court early as first page to Ferdinand V King of Spain.

The eager restless spirit soon chafed under the restraints of court life and the young man Ignatius became a soldier and then an officer in the King's army. Brave and ambitious, his craving for adventure was never quite satisfied.

When he was 28 an event took place which changed the whole current of his life. He was wounded in both legs during the siege of Pampeluna.

In the long delay thus enforced the young soldier asked for reading matter. Instead of stories of knight errantry, which he desired, he was supplied with a "Life of Christ" and certain lives of the saints.

The result was remarkable. The bold adventurer busied thus far with sports and quarrels and bloodshed and the love of women was transformed. Henceforth his quest would be for peaceful exploit in the realm of spirit. Military ardor gave place to superstitious zeal. The soldiers uniform was exchanged for the garb of a beggar. The soldier nobleman journeyed thus to a shrine of the virgin at Monteserrat where he made a confession covering his whole life and left his armor an offering a pledge that he was done with the old life forever.

For six years this man gave himself to the most earnest service among the lowly and outcast. And, then, when the vision of what might be possessed him, he realized his need of better preparation. His early education had been neglected. He had been criticized for attempting to teach without sufficient training. And so, at the age of 33, he entered school sitting unashamed alongside boys of twelve. With rare persistence he kept up his pursuit of knowledge. He labored to support himself while in school not forsaking his former field of voluntary service to the poor and destitute. Ten years he spent thus until he felt himself ready for his life work.

His first project was a pilgrimage to Palestine to labor there among the infidels then in possession of the Holy Land. For this purpose he associated with him six friends of kindred spirit. They were to sail from Venice. But war with the Turks prevented.

The seven men at once devoted themselves to preaching and other religious services in and about the city. It was here, as they labored, that the conception of a new order entered the mind of Loyola. A constitution was drawn up and the seven men went to Rome to lay it before the Pope. Advisers counseled against the endorsement of another brotherhood. But the Pope, when strict allegiance was pledged, cried out, "The finger of God is here." The monastic order had brought things to a standstill. Too many able men were perched on pillars or mooning and crooning in caves, content only to live. Here was a militant idea. These men proposed to do things. The edict of approval was issued in 1540. The new order was called the "Society of Jesus."

Thus came Loyola and thus came Jesuitism.

What a revulsion is stirred in every patriotic breast at the mere mention of the names! What a record of devilish intrigue, covering centuries, is recalled; what a fellowship of sharks and sharpers is suggested to every intelligent mind by the word Jesuit!

Yet let no man judge that Loyola was wholly bad. The records do not so testify. He was a product of his times and one of the best products. The only just fault that can be found with him is that he did

not die with his times leaving his life to be judged as set against that dark background. In him the elements were so mixed that all the world could look upon him and say behold a—Jesuit.

Loyola was a friend to the down-trodden. He worked heroically to alleviate the suffering of persecuted Jews. He found homes for orphans. He established a refuge for fallen women and was often seen conducting them through the streets. He organized benevolence in behalf of the sick and destitute. There was but one thing wrong with Loyola—he chose the wrong master—the Pope. With Jesus as his guide and inspiration he might have been a Savonarola, a Luther, a Knox, or all three of these in one.

Nor should Jesuitism be condemned without a fair hearing. No society can win its way to a position of influence in the courts of all nations except it have somewhat to commend it to the good judgment of men. A society conceived in sin and born in iniquity can not thus deceive the race. Humanity is not so bad as that. We are not always wise; we are often deceived and misled. We choose wrong masters and pay the fiddler when the dance is done; but we are not so bad as to be won and held for long by that which has no good at all in it. There is but one thing wrong with Jesuitism—false teaching. Its outer clothes are fair to behold even to this day. The good works may be a pretence or a cloak, as indeed they often are, but even so, let the Devil have his due if he feed the hungry and clothe the naked, but forget not that he is still the Devil.

This society was to be regarded as an army of soldiers every one pledged to absolute loyalty to the Pope. It arose as a reaction against the monastic orders. It had become the fashion for religious men to retire from the vain world and its evils, to live in seclusion and thus preserve piety. Loyola and his companions proposed the inauguration of active religion. The Jesuits were to be the Pope's scouts on every frontier. They were to carry the colors forward. The church had sore need of just such a movement and the Pope knew it. Therefore it was he who saw "the finger of God" in Jesuitism.

The plan, as at first projected, provided for a General to be chosen by deputies from the various provinces. Every member of the order was solemnly committed to obey his superior. All superiors were pledged to their General. The General was at the disposal of the Pope.

Rome thus became the home base of the new order; the capital of the Jesuits, the seat of final authority for an army that was to go into all the world. And Rome is the capital still. Wherever Jesuits go,—and they go everywhere—they take orders from Rome alone.

Loyola was the first General. The honor was fitly bestowed. A better judge of human nature never lived. All but one of the six associates he chose to begin with, attained to positions of high rank in the church. Two of them were Generals after

him. One, Francis Xavier, not only is known to the farthest reaches of Romanism but has brought renown to the church from sources where the teachings of Rome are not in favor.

Ignatius devoted his spare time for ten years to working out a constitution for the new order. This was submitted to members and at their suggestions slightly modified. The famous "autograph copy" was then drawn by the General. This again was sent to Jesuits in every land for the order had grown rapidly, and when again revised was adopted in 1550. It remains in force to this day.

Ignatius died in 1556. His successors Lainez and Aquiviva were of the original six chosen by Loyola. They were abler men in the science of government than Loyola himself. They completed the plan of the society and left it as it stands today, unchanged for over three hundred years.

Monasticism had begun to decline. Priest and people, potentate and peasant were ready for a religion of action. The time was propitious to start something. The new order grew at a wonderful rate. The very rigors required of members proved enticing. To climb mountains, traverse plains, cross seas, swim rivers for the Pope and the Holy Mother Church became the fashion among noblemen and soldiers of fortune. To suffer humiliation in behalf of the Pope and the church was an honor to be craved.

And so these courageous emissaries of the Pope invaded every land. Wherever policies were being wrought out or important measures formulated there the Jesuits were, openly or in disguise, in the very center of things.

When Loyola died in 1556, there were 1000 Jesuits. In 1600 there were ten thousand. At the first centennial of the order in 1640 there were 13,000. When the edict of suppression came in 1775 there were 22,600 Jesuits scattered throughout the world.

This mighty force of trained diplomats, remember, is an army. It is the strong right arm of the Pope who seeks universal dominion over all the earth. Its soldiers are pledged to obey that voice above every other obligation.

And what was the result? In the very nature of the case what must it have been? No more can two governments rule the same people at the same time than can two bodies occupy the same space at the same time.

Very soon it began to be seen by statesmen in all lands that the presence of Jesuitism in any country was a menace to the government of that country. A Jesuit might change color, like a chameleon, on the outside, but inside he was always the same. He might endorse this or that policy as his ends might require. It was a difficult matter to know where a Jesuit would stand on multitudes of minor questions. But one fact came clear, even then, in the first century of Jesuitism, i.e., the Jesuit could be counted as *against the government always and everywhere*. It could not be

otherwise. The Jesuit was pledged body and soul to another government, a government claiming divine prerogatives but operated by a man; a government directed by the Pope.

Very soon therefore the reaction began. The Jesuits were found to be meddlers in the affairs of state, insubordinate, and incorrigible. Resentment came to a head in England first. The order was expelled from that country in 1604. The Venetian states were next to act; Jesuitism was suppressed by them in 1606. Portugal rebelled in 1759. France spewed the Jesuits out of her mouth in 1764 and Spain in 1767.

About that time the Pope began to stir. The Jesuits had saved the church from dry rot and had given fair promise of winning prestige for her in all lands. But Jesuitism had over-reached. The nations from which revenues must come were nauseated. And what should be done? What could be done but to rebuke the Jesuits. And this Pope Clement XIV did. An edict of abolishment was issued in 1775. In form at least the Mother Church had cut off her right arm because it had given offense. *Rome does this always*. She knows no such thing as loyalty to her devotees. She will incite intrigue, rebellion, murder and absolve the sinner before his deed is done, but when caught in the toils he must suffer alone. This is a tenet approved and practiced by the Jesuits themselves, so, in the edict of Clement XIV, the Jesuit order got a dose of its own medicine.

But though its gravestone was duly erected in 1775, and its name inscribed thereon, Jesuitism proved to be a lively sort of corpse.

If buried, even, after a form, a string tied to its great toe was left, protruding from the grave, to be given a suggestive jerk in due time.

In the century and a quarter of its active work Jesuitism had entered the educational field and practically assumed control of it; and now, this educational influence was the string. Russia and Prussia could not get along without the Jesuit schools they thought, so the sovereigns of these countries gave the string a jerk and Jesuitism stirred in its grave. Re-organization began in 1792—twenty-three years after the lull of suppression. Renewed life began to be manifest in Lithuania, White Russia and Naples. Rome needed the Jesuits. She had thought she might, hence that string. Rome placed the chestnuts to roast but her royal friends at the various courts raked them out of the fire. The nations needed Jesuit education and Rome needed the revenues that would flow into her treasury when their activities should be renewed. Jesuitism will not die easy—story of cat.

The order was rehabilitated by an edict issued in 1814 and Jesuitism was stronger than ever. Its ranks had been thinned and its resources plundered, but it had tried its powers, got its second wind and was

ready for the long pull and the strong pull that continues to this day.

But there were courageous spirits in the church who made protest against the restoration of Jesuitism. The Jansenists arose, a body of brave souls gathered about Jansenius Bishop of Ypres and dared to challenge the moral principles of the Jesuits. A historic struggle ensued. But the Jesuits prevailed, as always, by strategy. They ignored the assault of the Jansenists, made on moral grounds, and put up strong counter charges that the Jansenists were heretics. Unskilled in Polemics the Jansenists allowed themselves to be put on the defensive and in the end the whole force of papal power was turned against them and they succumbed scarcely realizing how their undoing had been accomplished. And Rome, the church, the hierarchy, was agreeable to all this. When Rome would burn a heretic it was never hard to discover enough heresy to justify faggot and firebrand.

So down went the brave Jansenists and up came the Jesuit victors—

Right forever on the scaffold

Wrong forever on the throne

Yet that scaffold rules the future

For behind it standeth God within the shadow,

Keeping watch above his own.

Then came Paschal, a noted litterateur and scientist, to bear witness. In a series of conversations set forth in his Provincial Letters this eminent man dealt the Jesuit order a blow from which it has never recovered. His book is a classic. It had a very important influence on French language and literature then in process of growth. It remains today the most incisive attack ever made on Jesuitism.

But the order, though discredited in the region of its birth, could not be dispatched even by so keen a sword as that of Blaise Pascal.

The old leaven was soon at work. With a patience, a persistence and a diplomatic skill almost more than human, the Jesuits pressed the old propaganda by which all the world was to be made subject to the vatican. True the old successes did not attend at first. There were too many obstacles. The world had grown wise. But Jesuitism is as adjustable as an elastic brace. In 1900 Jesuit colleges had 60,000 students enrolled. In 1902 there were 15,000 Jesuits at the old task. Of these 2000 were in the United States. Their influence in our country may be seen by the following facts: In 1904 a President of these United States, one Theodore Roosevelt bore witness that he leaned upon Archbishop Ireland in every issue that involved the Catholic Church in the United States or in the Philippines. In 1911, William Howard Taft, then President, named a Roman Catholic to be Chief Justice of the United States Supreme Court and the Governor of Massachusetts, appointing 12 Justices, named 8 Roman Catholics. And in the year of our Lord 1918, a Roman Catholic, trained in a

Jesuit college guards access to the President of the United States. In December 1916 a bonafide contract for Memorial Hall in Columbus, Ohio, was annulled by the County Commissioners, through Catholic influence, when it was known that a lecture on "Loyola and the Jesuits" would be given.

So Jesuitism, if you please, is not dead. It is not even asleep. But while others sleep it works.

We shall understand our subject better if we can get a closer view of Jesuit teachings. We have seen the order in general outline—a telescopic view, as it were. Let us take up the microscope and make out some detail.

There are four classes of Jesuits. These, beginning at the top, are Professed Father, co-adjutors, scholastics and novices. It takes eighteen years of training to make a Professed Father a full grown Jesuit. The matriculate student is called a Postulant. After a short trial in this degree the Postulant becomes a Novice. Here he engages in study, prayer, spiritual exercises and ascetic practices. The Novice, on approval, is passed and becomes a scholastic, occupied with study and teaching. The scholastic presently becomes a coadjutor. These are priests who preach and teach and give attention to matters not of major importance. Many do not go beyond this degree. The elect pass on to the final and highest degree of Professed Father.

The daily regime of the Jesuit is as follows:

1. Rise at 5 A.M.
2. Give a half hour to physical preparations for the day.
3. Devote an hour to mental prayer.
4. Hear mass or, if a priest, say mass.
5. Breakfast at 7 A.M.
6. Review morning meditation for a few minutes, noting practical resolutions growing out of them.
7. Begin day's work; remain at no task for more than two hours successively, without an intermission for diversion of mind.
8. Review forenoon's work before dinner.
9. Dinner at noon.
10. One hour of recreation.
11. 9 P. M. Recital of Litany.
12. Selection of a subject for the morning meditation.
13. Examination of conscience.
14. 10 P. M. Retirement.

With but slight changes this program is as Ignatius left it.

The training of a Jesuit, as will be seen, is thorough. The prescribed rules of daily life are calculated to produce efficiency of body and mind as well as to promote longevity. The practical result, as might be expected, is a brotherhood the like of which, for alert shrewdness, the world has not before seen. The program is worthy to serve a better cause. Were the Jesuits what the name signifies a "Society of Jesus" the gospel of the Son of God would be going into all the earth as it never can,

hindered by the division and disinterestedness of Protestant Christendom.

But, marvellous message bearers that they are, the Jesuits *have no message to bear* save that which issues from Rome that the Pope is King of all the earth.

LOYOLA AND THE JESUITS

Second of two Chapters

By S. S. Lappin

We are ready now to investigate the teachings of this strange order.

The aim of the Jesuits is to *secure world wide temporal sovereignty for the Pope*.

This aim, they hold, is of such vital importance to the race that any means may be used for its accomplishment. But evil becomes good by their ingenious theory. The system allows for what is called "direction of motive." That is, one may do or say one thing openly if the good cause require and, though the deed be murder or the word a lie, by "directing the motive" mentally, sin may be avoided.

Jesuitism justified lying!

Hear Sanchez, a high Jesuit authority, "A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself it was not done *on a certain specified day or before he was born*, or by concealing any other similar circumstance which gives another meaning to the statement."

And again, as held by more than one Jesuit writer, "It is the intention which stamps the quality of the action" . . . "A surer and better method of avoiding lying" is stated thus "After saying in an audible voice 'I swear that I did not do this' you may say inwardly *today*; or after affirming aloud *I swear* you may repeat in a whisper *I say*." This practice is called "mental reservation." It is a resource frequently made use of by Jesuits when on the witness stand.

Promises may be nullified by this convenient scheme:

Says Escobar, "Promises are not obligatory when a man has no intention of being bound to fulfill them" so that when one "merely says *I will do it* it is to be understood if he *do not change his mind*."

Stealing is justified by Jesuitism:

Father Bauneu submits this in question and answer: "May servants who complain of their wages add to them by swindling from their master's property as much as they deem necessary to recompense their services?"—And he answers, "They may do it *sometimes* as when they are so poor in looking out for a situation that they have been obliged to accept whatever offer was made them whilst other servants of the same class get more."

Killing is justified by Jesuitism:

Note this from Navarrus. After speaking of duels he says, "A person may also kill an enemy secretly and when this can be done so as to get clear out of the affair, it is far better than fighting a duel, because by this means he avoids every evil consequence—on the one hand the exposure of his own life to hazard and on the other

partaking of the crime of his enemy which he must do in a duel."

Jesuitism teaches that one may kill another for stealing from him:

Hear Molina on the question of sufficient justification for killing; he estimates that "It is lawful to kill one who steals *six or seven ducats*" and says he "should not presume to condemn a man as guilty of any crime for killing a person who attempts to rob another of a crown or less." Upon this Escobar judges "that one may kill another regularly, according to Molina, for the value of a crown."

A priest may kill one who opposes the church:

Caramuel, in his *Fundamental Theology* declares that "A priest not only may, on certain occasions kill a calumniator, but, there are cases when he ought to do so."

Let us sum up our findings. Jesuitism teaches:

1. That the end justifies the means—that it is permitted to do evil that good may come of it.

2. That the Jesuit may say one thing and mean another.

3. That lying is justifiable if for a good cause.

4. That the most solemn promise may be broken at the will of him who promised.

5. That servants may steal from their employers if they think their wages insufficient.

6. That dueling is justifiable but that a better way is to kill the enemy by stealth if one can "get clear out of the affair."

7. That one may kill another for stealing from him to the value of a half a crown.

8. That the priest may kill calumniators when in his judgment it ought to be done.

These citations are made from standard Jesuit authorities. They have been gleaned from scores of similar ones given in Paschal's Provincial letters and other sources equally reliable.

And these teachings, bear in mind, are given out *as from God*. The Jesuit speaks for his General, the General for the Pope and the Pope for God. The succession of authority is thus complete. Is it any wonder, with such a God, that the people in any Roman Catholic country remain in ignorance and degradation? Is it any wonder that when a Catholic turns from the church he is not inclined to seek God through any other channel? He becomes a godless man. His taste of false religion has nauseated, disgusted, perverted, ruined him.

What have we then in Jesuitism?

A compact organization of carefully trained strategists every one skilled at equivocation, mental reservation and secret evasion. These sworn to obey superiors who in turn are pledged soul and body to extend the temporal power of one who claims to sit in the seat of the Almighty!

Nothing like it has ever been seen on earth. From the day of its inception, nearly 400 years ago, until the present time it has been the devil's favorite instrument for generating hatred in the human heart, sowing seeds of strife among men and

provoking rebellion against the civil governments of the world.

When we come to follow the footprints of the Jesuits in our own and other lands, therefore, we can surmise what the findings will be. Whatsoever a man soweth that shall he also reap. False teaching, deception and intrigue can not produce a harvest of harmony and peace.

In Portugal, where first received, the Jesuits soon obtained direction of the court and, thus of the education of the young and the consciences of the people. Ere long the government was unable to throw them off. Gaining access to other countries through Portuguese influence they usurped the sovereignty of Paraguay resisting prior claims of both Spain and Portugal.

Catholic conquest of Mexico began in 1519 conquering the peaceful Aztec inhabitants. The Jesuits came in numbers later on and that unfortunate land has experienced a succession of revolutions and stormy uprisings from that day to this. And the present civilization is not as good, by far, as that which Cortez swept away in his conquest four hundred years ago.

A conspiracy of Jesuits was formed in France to disturb the succession to the throne. Investigation proved that the Jesuit College at Paris was a veritable hot-bed of seditions and treasons. Matthieu, a Jesuit, became known as "The Courier of the League" on account of his frequent journeys to and from Rome as the plots progressed.

In Germany the Jesuits, professing poverty, soon seized the richest ecclesiastical prizes St. Bernard and St. Benedict.

Catherine of Austria confided in them under fair representations only to be betrayed and supplanted.

Their cruelties in Poland is the darkest chapter in all the dark history of that unfortunate country.

They were expelled from Abyssinia, Japan, Malta, Cochín, Moscow and Venice for gross misconduct.

In Asia and the Americas they carried bloodshed and devastation wherever they went.

The Protestants of Savoy were persecuted and killed that their estates might be had for the endowment of Jesuit Colleges.

The atrocious Duke of Alva, curse of the Low Countries, was without doubt in league with the Jesuits.

They were boasted friends of that female abomination Catherine de Medicis, under whose influence the massacre of Bartholomew was executed.

Queen Elizabeth of England in a proclamation dated Nov. 15, 1602, says that "the Jesuits had fomented plots against her person, excited her subjects to revolt, provoked foreign princes to compass her death, engaged in all affairs of state, and by their language and writings had undertaken to dispose of her crown."

James I, of England, before he had reigned a year faced five conspiracies of the Jesuits against him.

The historic conspiracy of Plunkett and

Layer against the English Throne, aiming to crown a popish pretender, was traced by Parliament to a Jesuit College.

Clement, a Jesuit, assassinated Henry III of France in 1589.

William, Prince of Orange, was murdered by a Jesuit in 1584.

Attempt was made to kill Louis XV for imposing silence on the order in his realm.

All this and a thousand times more that can not be told took place before the suppression in 1775.

These enormities led, as we have seen, to a formal suppression of the order. The Jesuits had overleaped themselves. Mother Rome had to call her boys in for correction. Not that they had done a wrong thing; but they had got in too big a hurry and boggled the job.

So Jesuitism had to die for a season but the Jesuitism that was raised from the grave was the same that had undergone pretended burial; the same that pledged first aid to the Pope at the beginning; the same that had usurped governments, supplanted rulers, corrupted courts, perverted justice, pursued Christians with rack and faggot and thumb screw and left whole dominions in smoking ruins that reeked with blood. The Jesuitism of today is that of yesterday, of last decade of last century—as it has been from the first, only grown wise and crafty with the experience of the years.

And what of Jesuitism and America?

The story can never be told in its fullness for the half is not known and the half of what is known can not be verified so well have the footprints been covered. Jefferson Davis, President of the Confederacy, had a sister who was Superioress of a convent in Kentucky. The first gun of the civil war was fired by a Roman Catholic. In the midst of the Rebellion Pope Pius IX wrote President Davis a congratulatory and encouraging letter. In the darkest hour of that strife Maximilian, a papal ruler, with French aid secured through papal influence, sought to establish himself in Mexico. Abraham Lincoln said "This war would never have been possible without the sinister influence of the Jesuits."

Had the confederacy succeeded, under the Pope's blessing, how easily could the Papal forces of Mexico have enlisted the Catholics of Canada in the enterprise of making America Catholic.

But God still reigned and the government at Washington still lived and the tall form of "Honest Abe" still stood in the pilot house of the republic. The war over, our government, with a half million seasoned troops ready for service curtly ordered the French to quit Mexico and the order was obeyed. The Monroe Doctrine had come to life.

But Lincoln, never a favorite with the Pope, had incurred the hatred of Rome. It was reported that he was an Ex-Catholic. Father Chiniquy, himself an ex-priest, and a close personal friend of Lincoln, said to the President "That report is your sentence of death." Lincoln himself pre-

dicted that he would die at the hands of Jesuit assassins.

It is believed by those best able to judge that Lincoln did die just as he said he would. Of the exact facts no man can speak but there is a line of evidence which can scarcely fail to convince the candid mind. Note this:

John Wilkes Booth, who shot Lincoln, was a Catholic.

Mrs. Surratt, in whose house the murder was planned, was a Catholic.

Dr. Mudd, who set Booth's broken leg, was a Catholic.

Lloyd, who kept the gun Booth wanted for protection, was a Catholic.

General Baker, a noted detective, prominent in the case, said, "All the conspirators were Catholics."

The death of Lincoln was known and announced by Catholics at St. Joseph, Minn., forty miles from a railroad, several hours before it occurred.

Father Chiniquy, Edwin A. Sherman and General Harris, after investigating the murder, affirmed that Rome was the instigator of Lincoln's death.

In my judgment, note, I speak personally now,—in my judgment the War of the Rebellion was the first historic struggle of America with Jesuitism to determine who should rule here, the people or the Pope. It came from without, though the struggle incited took place within. But it was not the last—another in which our foes shall be they of our own household is sure to come. Rome never sleeps. She has been preparing since her civil war plot failed. Even now the forces are forming, though the nature of the fray and the line of conflict cannot yet be discerned. Let us be ready when it comes.

These are sorry facts to be faced by a religious order. But they are Jesuit footprints that can not be disowned. And they are only a part of what could be recounted. Would to God that they were all, and that this were but an ancient menace. But so steadily has Jesuit influence advanced in our country, that Rome is stronger in America today than ever before. While our whole population has increased 25 times the Catholic population has increased 320 times—or nearly twelve times as fast. This means increased revenues. Increased revenues means more costly buildings, finer establishments, greater public prestige, stronger political influence.

And as always in the face of great evils our public servants are dumb and blind and the public asleep save in spots and spasms here and there.

The great political parties are glad to make capital out of Catholic or Anti-Catholic sentiment, whichever comes to hand at election time, if only it can be done behind closed doors.

The only hope is the people. *They* still think and feel, thank God. *They* still care for the flag and the country. *They* still rally when human liberties are assailed.

What then is the remedy? What is the open course, the way out?

A few general principles can be laid down in closing:

1. This fight is political not religious. It should be conducted from rostrum and not from pulpit. Let Protestantism be a political not a religious asset henceforth.

2. The Friends of truth must fight fair. To fight the devil with fire is folly. He can eat fire. We can not out-wit Rome. Her trained strategists are the best of their kind. They can not be out done at their own game. But *truth* will defeat them in the end. Therefore we must rely on the sword of truth, and provide a united church that will be able to win the respect of all.

3. We must love our Catholic neighbors. Not one in a thousand Catholics, taken as they come, know, or can be made to believe, half the truth about the hierarchy.

4. We must watch parties and politicians and refuse support—yes, organize opposition, to all who seek alliance with Rome.

5. We must spread the truth about Rome's political ambitions. We must demand that she be recognized in her true character; that she be dealt with as a foreign power seeking to usurp authority in the affairs of our country.

The history of Jesuitism in all lands is the same. Greed for gold, ambition to govern, readiness to stir strife and incite rebellion. It is the same, and will be, in America as elsewhere. The nation that does not spew Jesuitism out of her mouth will surely suffer from their subtle plottings till she becomes a by-word among nations.

The story of Jesuitism in America is not complete. In future years it will be told and the crisis toward which we of today are looking will be viewed under the spot light of true history. What will that light reveal? What will be the story of our next struggle? Will we be treated to a labor war with Jesuits directing it from the rear? Or will it be the I. W. W. or Socialism be made the goat? In some manner we do not expect our country will be thrown into turmoil and Rome will stand ready to leap into the breach when it is made. God help us to see clearly and act quickly when the day comes.

Shall America suffer from this scourge as other countries have done—France, Portugal, Austria, Spain, Chili, Mexico? God forbid. This leech, reeking with slime from the dark ages, its foul body pouched with blood of decayed civilizations—shall it fasten itself upon this the last, the greatest, the best of governments and suck its life away? I for one say, No. And I hear a rising roar of nos from far and near. The Guardians of Liberty say no. The Knights of Luther say no. The Junior Order of American Mechanics say no. The Ancient order of Free Masons say no. And last but not least an intelligent and patriotic citizenship, millions strong, workmen at bench and forge, farmers in fields, salesmen at counter and on the road, professional men in office, court and school room—all these join in the mighty protest that rises higher as the truth becomes clearer; and the verdict writ larger on tablets of the future is this: Jesuitism shall not rule

here; in this land the pagan usurper shall meet its Armageddon. America shall still be free.

Why People Should be Warned Against the Catholic Church— No. 1

JOHN J. PIERCE

Unless and until someone feels the pressure of criticism or exposure there is no need of an attempted refutation of what has been or is being said against that person. This also holds good for an organization. And with this in mind we can understand why the Knights of Columbus pays for big advertisements under such headings as,

"I Was Warned about the Catholic Church!"

"Yes—I Condemned the Catholic Church."

"You Hear Strange Things about Catholics."

"Why All This Fuss about the Virgin Mary?"

"Is the Catholic Church out of Place in America?"

"Andrew Jackson—in Defense of Catholics."

From these and other articles along this line we can easily see that the Catholic Church is feeling the pressure of people being warned against that organization, and why people are condemning the Church of Rome and saying it is out of place in America, and telling strange things about Catholics. But, "why all this fuss" about these things anyway? Let us examine a few outstanding reasons why people should be warned against the Catholic Church and I believe we can well understand why "You hear strange things about Catholics."

Reason number one that I would give for warning people against the Catholic Church is the fact that there is no salvation in this institution. There is nothing, absolutely nothing, that is so important as salvation from sin, for this must take place before we have any promise of eternal salvation in heaven above. And since the Catholic Church is deceiving millions by telling them that Catholicism offers forgiveness of sins, when as a matter of fact there is not a word of truth contained in such statement, it is the solemn obligation of those who know the truth on such matters to warn people everywhere against such false claims and deception lest they be carried away by Satan's devices and subtlety and be condemned and separated from God in the Judgment Day and be lost for evermore.

Now, before I furnish quotations from the Bible to show that there is no salvation in the Catholic Church, I would like to insert an article which appeared in *The Washington Post* and *Times Herald* of Washington, D. C. under dateline August 31, 1955 in reference to an ad by the Knights of Columbus, which appeared in the same paper but on a different date, under the heading, "Andrew Jackson—in Defense of Catholics." Permission was obtained from the writer to quote this letter

to the editor of the paper and here it is in full:

"In Defense of Catholics"

"On May 15, and again on August 14, an erroneous advertisement has reached the readers of *The Washington Post and Times Herald*. The advertisement I refer to was inserted by the Religious Information Bureau of the Supreme Council of the Knights of Columbus in the *American Weekly* on May 15 and in *Parade* on August 14, both being magazine supplements which are included in Sunday editions of your paper. Allow me, then, to call public attention to the following misstatements:

"The title, 'Andrew Jackson . . . in Defense of Catholics', emblazoned the first error upon the very masthead of the advertisement. The quotation attributed to Jackson was never uttered by him, in Congress (as the advertisement indicated) or anywhere else.

"Something resembling the alleged quotation was included in a speech of Rep. Andrew Johnson (Congressional Globe, Jan. 21, 1845, p. 221, appendix). The words, however, were not Johnson's but those of an anonymous political pamphleteer whom he cited. And the quotation has been altered, with widely scattered sentences brought together, cut up and rearranged to suit the advertiser's purpose, all without the slightest indication that there have been any omissions or changes.

"These facts have been brought out by George A. Cornish, professor of science at the University of Toronto, who, after seeing the advertisement some time ago in another publication, sought to find the speech by 'Andrew Jackson' in the record. Failing to do so, he inquired directly of the advertiser, who admitted that a 'mistake' had been made. (See Prof. Cornish's letter in the *Christian Century* of Aug. 10.)

"After its sensational beginning the advertisement proceeds in the following vein:

"The (Roman Catholic) Church is accused, at times, of persecution and oppression because of regulations applied by nations in which catholicism is the established religion. There was an angry protest recently, for example, because of a requirement that United States military personnel in Spain apply to the Catholic church for permission to marry. Nobody got excited over the fact that our personnel serving in Greenland and Saudi Arabia cannot get such permission at all. Nor does anyone demand a protest to Norway because all marriages require approval of a non-Catholic clergyman."

"Each of these assertions about the three countries named is false, as I have verified by checking with officials of those countries and with the United States Department. Norwegian officials, in particular, have complained directly to the Knights of Columbus Religious Information Bureau and furnished them with a formal statement of July 14 by Bishop Jac. Mangers of the Oslo, Norway, Roman Catholic diocese, affirming that Norwegian law places no obstacles in the way of Catholic mar-

riages (I have a photostatic copy of this statement)."

"Stanley Lichtenstein,
Managing Editor, Church and State.
Washington." (D. C.)

The reason I quoted the above article is to show that Catholics will say or do anything in order to deceive people into believing that the Catholic Church is not out of place in America, and since they will do this with reference to America it can easily be understood that they will do the same thing in regard to the Bible plan of salvation. Just why anyone, or any organization, would do such a thing is difficult indeed to reconcile with common sense. However, when we consider the influence that Satan has over the Catholic Church we can see why people are taught such erroneous doctrine, for Satan does not appeal to common sense, and he certainly does not permit anyone to believe the Bible and obey its teachings if he can prevent it. He will offer every compromise at his command rather than have people hear, believe and obey the gospel of Christ, and since the Knights of Columbus organization is an agent of the Catholic Church, and the Catholic Church is in turn an agent of Satan, it can be understood why all these ads are placed in the newspapers and magazines to deceive the people. The Knights of Columbus know very well that the Catholic Church is definitely out of place in America, and they also know that every doctrine peculiar to the Church of Rome is "out of place" in the Bible. In other words it is not to be found in the Word of the Lord. One of their ads appears under the caption "No—the Bible Is Not Our Sole Guide!" They might as well have said, "No, the Bible Is Not Our Guide." For they no more follow the teaching of the Bible than a river runs up the side of a mountain. But now some quotations from the Holy Scriptures to prove what I have been saying.

In Matthew 23: 9 Christ said, "And call no man your father upon the earth: for one is your Father, which is in heaven." The Revised Standard Version renders this passage as follows: "And call no man your father on earth, for you have one Father, who is in heaven." Catholics disobey this command by calling the Priest father, and they even call the Pope of Rome "Holy Father," and if this is not blasphemy I would hardly know where to find it. Actually, the word "Pope" means father, so when anyone addresses him in his official capacity with the intention of honor that person is violating the words of the Lord Jesus Christ as quoted above, so, "be careful little tongue what you say" in that respect. The Pope of Rome is an agent of Satan and should always be addressed with that in mind. Remember, the apostle Peter is nowhere referred to in the Bible as Pope nor head of the church. Jesus was talking to his disciples when he said call no man father on earth, and we would not expect Peter, nor any of the other Apostles, nor anyone else having the proper respect for the voice of the Son of God, to call

anyone father in a religious sense as the Catholics do.

Again, in Matthew 7: 22, 23, the Lord said: "Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." These are religious people that Christ had reference to, could it be that Catholics will be included in this class? Indeed so. They fit in this picture perfectly. Then why not warn people to stay away from or to come out of the Catholic Church? Whichever is in order.

Furthermore, the Apostle Paul said, "For there is one God, and one mediator between God and men, the man Christ Jesus." (Tim. 2: 5.) Now, what does the Catholic Church teach people on this question? Catholics are taught to pray in the name of the Virgin Mary, thereby completely setting aside the teaching of the inspired Apostle Paul on this subject. To these passages could be added many more which are found in the Bible that are completely disregarded by the Roman Catholic Church, and in addition to all this the Catholic Church makes laws where God has not spoken, and Catholics must obey these laws of their Church. Thus we see that the Catholic Church has no respect whatever for the Word of the Lord, and how could anyone reasonably expect to find salvation in an organization which so completely disregards the Voice of High Heaven?

It might be interesting to the readers of this article to hear that the writer was present at a Catholic meeting wherein the speaker used all his power to emphasize the great importance of making confession to a Catholic Priest. When he finished I asked him if it did not seem very strange indeed that, if the confession to a Catholic Priest was so important as he had been saying it was, there was no mention made of it in the letters of the Apostles to the early churches in which the Christians were given so many detail instructions as to how to worship God and live their daily lives. Although it strained the Catholic speaker to have to admit it, he did say that it was quite unusual. This same principle would hold true in every other teaching of the Catholic Church which is not found in the Word of the Lord as we have it recorded in the Bible, and many are the teachings of this Roman Church which are not to be found in the Book of Books.

We have often heard that it was good to "give him a dose of his own medicine." In saying this I do not mean that one should do evil for evil. Two wrongs never made anything right in the true sense of the word. But we might present the matter in another way and say, "let him see himself in the mirror." And this is what I propose to do with the Catholic Church by changing or adding to some of their statements as they have changed or added to the Word of God. While the changes they have made in the Word of God result in teaching error, the changes I shall make in what they have

said will really be the truth, and, here we go. The quotations are from Catholic writers. The statements that immediately follow their statements are mine, and tell the truth. Note them carefully.

"The Apostles too, were Catholics."

The Apostles of Christ were not Roman Catholics.

"Yes—a Priest CAN Forgive Your Sins!" No Catholic Priest has the power to forgive sins.

"Why So Many Decide To Become Catholics."

Why so many decide to leave the Catholic Church.

"Why the Catholic Church says Investigate!"

The Catholic Church will not enter into an Investigation of Her Doctrines.

"Yes, Christ Gave Us the Catholic Mass." Christ nor any of His Apostles gave the Catholic Mass.

"Learn the Truth About the Catholic Church."

Learn the truth about the Catholic Church and compare it with the Bible and you will know that Catholic doctrine is from Satan.

"Heaven on Earth." Hell in the Catholic Church.

"In This Portrait Pope Pius XII is shown at his desk in his summer residence."

Working for Satan.

"Parents must Inspire Youth." Against Catholicism.

"Cardinal Spellman's Prayer Book." Prepared under the direction of Satan.

"Crusade For Souls Mobilizes Whole Diocese." To work for Satan.

"Colombian Catholics Don't Persecute," one another but they sure do persecute non-Catholics.

"Workers: Unite Yourselves and Your Jobs to Christ." Instead of to the Catholic Church.

'Dark Ages' "Were Really Times of Faith and Chivalry," for those who were persecuted by the Catholic Church.

The above statements and additions change the erroneous teaching of Catholics to the truth. Read them again, and then, do you wonder why people should be warned against the Catholic Church?

Warning number two against the Catholic Church would be to parents concerning their daughters going to convents and becoming "sisters" and nuns. I have before me a book written by an ex-nun on "Forgotten Women." In this book we are told how young girls are persuaded by the Priests to go into convents and take the vows of nuns. And we are also told what slave camps the convents are and how they are used by the Catholic Church for profit making institutions. After telling how public opinion often changes the trend of things in general and brings about better conditions for people living under normal circumstances and having protection of the civil law, the writer says:

"How different with the sisters and nuns in convents! For them there is no light of public opinion to intercede for their emancipation. Confined behind gray walls

where the light of love for humanity never penetrates; imaginary brides of Christ; slaves of the Catholic Church; kept in ignorance of the world; taught to hate their parents, and driven to drudgery and begging under the whiplash of the priests, they are doomed to live out a miserable, hopeless existence. For them the civil law does not exist. They are indeed 'Forgotten Women,' penniless slaves at the complete mercy of the law of the church of Rome."

Again on page 19 she says:

"For those whose hands are tied by the infamous oath of obedience, whose lips are sealed by Catholic law which forbids them to seek the protection of the civil law of the land, I, who wore the black veil for seven long years, and who happily have emerged from my spiritual prison to a happy and normal life, appeal to you, the American people, for a 'new deal' for the Forgotten Women in convents of Rome."

Speaking of how girls are recruited for the convents and nuneries we find the following:

"The Divine Hunter is none other than the priest in the confessional. The season is always open. The method employed is that of the cattle rustler. First the prey is spotted. Care is taken not to startle the 'chosen one.' At the proper time the 'chosen one' is roped and branded, and led to the feet of the Divine Hunter. The rustler can truly say, 'you have not chosen me, but I have chosen you.' In both cases the chosen one is not consulted. Neither is it necessary that the chosen one be willing to go.

"The method outlined by Father Doyle is diabolical in its cunning and cruelty. Versed in the ways of human nature, the girl, a mere child, is as wax in the priest's hands. He does with her untutored mind as he pleases. This religious rustler is careful to choose only perfect specimens. The law of the survival of the fittest works even among the Spouses of Christ. Moral defects can be made whole and sound in the confessional. Does not St. Thomas teach that 'a sinful life in the past is no impediment to a vocation?' This opens up a wide field in which to recruit. All those who are physically and financially sound are eligible."

Concerning those who are found to have diseases in the convents the writer states:

"It is the physical defects which cause trouble and resist absolution. Should one of these remodeled souls bring to the convent a disease which had not had time to show up, the church, instead of saying, 'Arise, take up thy bed and walk,' says 'Arise, take all you brought except the interest on your money, which we shall keep to pay for your room and board, and go back to the world. It costs too much money to cure you.' And back the unfortunate girl goes. Trial marriage has saved the church a large doctor bill. A convent is a religious Monte Carlo where priests, prelates and theologians are the croupiers who see to it that the house wins."

In the following quotation it is shown

that the inmates in a penitentiary live under better conditions than do those in convents:

"A superior in a convent holds the same position as a warden in a penitentiary. There is, however, a difference in favor of the inmates in a penitentiary. Penitentiaries are open to inspection, and the findings are made public. Fear of publicity does not exist in the convent."

Please note from the following statement what takes place in the confession box:

"That religion and sex are closely allied no one needs to be told, least of all the priests. At the age when a girl is budding into a new phase of life, the normal desire for the ideal mate presents itself to her romantic imagination. At this time wise mothers step in to protect the girl from possible mistakes. Gently, but firmly, the frail bark is steered over the rapids and into the deep waters of beautiful womanhood. That is, if the girl is not a Catholic; if she is, no kind mother will tell her the truth of her strange desires and feelings. That is left for the priest, the bachelor in the confession box."

Relating what takes place at retreats the author says:

"Countless hymns are sung and countless rosaries are recited. The chapel bell tolls incessantly for one exercise after another. Meals are eaten in silence. It is all so marvelously different. The very air is charged with mystery and novelty.

"Under the hypnotic spell of a priest of dynamic personality, these poor cinderellas are not to be blamed if, through the incense, they fail to perceive the deception. They are being given, for a reasonable sum, the outlet which their inferiority complex craves. In the world of reality they could never hope to be anybody. Here, they can be queens, prospective wives of God. It is only natural that some of them would be willing to exchange the menial garb of a common servant for the robes of a religious slave."

We bring to a close the quotations from this book, "Forgotten Women," written by an ex-nun, with the following statement relative to the age for entering convents:

"The State has laid down laws governing the age for legal marriage. Where these laws have been violated parents and guardians have the right to demand the annulment of such marriages. The girl who regrets her too hasty entrance into marriage has her parents and the civil law to fall back on.

"The girl who regrets her too hasty entrance into a convent has neither. She is not free even to communicate with her own parents. Her mail, like that of prisoners in any other penitentiary, is censored, and, if necessary, mutilated before she gets it, if she gets it at all. The girl in the convent is in a pitiful quandary, for even to own up that she had all she wanted as Christ's spouse is to put herself on the spot. She automatically becomes her own accuser. She says to the petrified superior that she is no longer in love with Jesus

Christ, not at least to the extent of wanting to marry Him. She is guilty of spiritual breach of promise, a monster of iniquity, a child of the devil, yellow to the core. She can leave, of course; no girl is wanted in the convent if she does not want to marry Jesus. If she wants to turn Him down, she may. It is nobody's business but her own. If she wants to return to her people branded a yellow renegade, she may. They will give her back her clothes and open the gate. She was only a fraud anyway. Good riddance to bad rubbish! She is in the pillory. How many girls want freedom enough to ask it as such a price? The girl who leaves the convent is in the position of a soldier who has been drummed out of the army.

"Breaking humans is like breaking horses. The sooner it is done the easier it is. No institution in the world knows this any better than the church of the Popes, for they have been breaking and crushing humans for centuries. Rome needs trained servants to keep the wheels of her machinery going, and it must get them early if the training is to be done easily. The earlier the better!"

Now, I would like to give one quotation from another book on the above subject. This time we quote from "The Martyr in Black" by Sister Justina. Read what she says:

"Exactly as implied in the name itself, the cloistered or sequestered convents are rigidly secret and are kept forever closed to all (supposedly) except the inmates. These closed convents are the charnel houses of Catholicism. Behind these walls, I have read, are Hidden Rome's black secrets and her nameless infamies. But of necessity such things do not exist in the convent life of the teaching, ministering, open orders. And all my personal experience is confined to convents of the teaching or open orders. Hence, this personal history contains no tale of mere immorality, but in simple words shall tell plainly and fearlessly the story of twenty years' experience of Romanish bitterness, spite, vengefulness—the tale of a grasping, grafting greed and the inhuman cruelty and the devilish degradation and the awful traffic in Human Souls of Catholicism behind her convent walls."

May I ask fathers and mothers if they want their daughters to be slaves and concubines in institutions called convents and nunneries? Remember, the above quotations are only a few of many which could be produced to show what really goes on behind convent walls. Truly, it is a disgrace to any nation to permit these houses of prostitution to operate in the name of religion. Arise, Americans, and lift up your voices against such immoral and shameful practices.

The next warning, which is number three, is to parents concerning their sons entering the Catholic Priesthood. And again we quote from one who knows whereof he speaks. In the book, "I Was A Priest," written by Lucien Vinet, an ex-

Priest of the Catholic Church, we find the following quotations:

"Since we left the Roman Catholic priesthood and embraced Protestantism, several of our Catholic and Protestant friends have asked us this question: 'Why do priests leave the priesthood?'"

"This little book is the answer to the legitimate and sincere inquiries of our good friends. What we could not reveal while we were under the Roman frock, can now be told. We have discussed the various subjects of this book with many ex-priests and there was an unmistakable common thought and common conviction that what we are about to reveal to a truth-seeking public, is a non-exaggerated and true picture of Romanism."

"Our readers will understand that in order to write the truth freely on such a delicate question we will have to disclose certain facts which will excite the vengeful wrath of the power of Rome. We will expose ourselves to a storm of unnecessary excommunications and anathemas. Our character and our sincerity will be challenged and will be the targets of the usual calumnies from Bishops and Priests. But we consider this will be a small price to pay for the privilege of proclaiming Christ's truth to a deceived public. It is high time that Canadians should know that Romanism is not Christianity but a counterfeit."

"Now, for the benefit of our Roman Catholic readers we find it necessary to explain the word 'Romanism' so often used in this book. By this word we do not mean 'Religion' or 'Christianity' or the 'Church' founded by Christ. We mean that human religious system whose Head is the Pope at Rome and whose authority is dispensed throughout the world by Bishops and Priests. We mean that very institution which represents itself to the world as the only true and holy Church of Christ; but which has invented, throughout the centuries, numerous religious doctrines and practices which never were taught by Christ or by the primitive Church; that spirit of Roman dictatorship which subjugates consciences, hearts and minds in the name of religion but the real purpose of which is the safe-guarding of the prestige of a system which has produced so much religious falsehood, superstition and hypocrisy."

"We wish to make it clear to our readers that ex-priests are not religious fanatics and do not disapprove of all that the Roman Church does. There are splendid works of mercy and devotion in our former Church. We stand ready to defend her doctrines insofar as they agree with the teachings of Christ, but we denounce that which is false and wicked in her system. All her anti-Christian superstitions and doctrinal inventions brought about for the purpose of subjugating souls to further a human system, we reject and fight for Truth and for Christ. Roman Catholic readers who keep this explanation in mind will readily understand that the author has not been a traitor to the Church of Christ by leaving Romanism, but has, on

the contrary, embraced true and free Christianity. The real Judas is the Roman priest who knows the wickedness of Romanism and yet clings to it for material gain."

Under the heading, "Priests, Sex and Celibacy," the writer says:

"A priest, according to this mysticism, commits a greater sin against the Church and against God by contracting marriage, than by violating a hundred virgins. Forced celibacy is indeed a most anti-social and anti-Christian measure of dark-age Romanism."

"We have now come to this question: 'Is celibacy and chastity actually observed by Roman priests?'"

(Continued in next issue)

Suffering for Christ

(Continued from page 17)

1955 your sentence had been fixed, un-repealable and declared executed?

In Spain we have been up against the evil powers of the inquisition. The cardinals are fulminating against the propagation of the Word of God. In other countries under Roman authority the accomplices of the Pope are doing their utmost to extinguish the light of the Gospel, and now in The Netherlands, a so called Protestant country, evangelists distributing parts of the Bible are threatened with imprisonment.

It seems that, as in the days of the apostles, the heathen are raging and the kings of the earth have stood up and the rulers have gathered together against the Lord and against His Christ.

As in the days of the apostles we urgently request you to lift up your voice to God in prayer. We urgently request you to be of one heart and soul with our brethren in oppression.

Editor's Note:—As our readers know, Dr. Borkent is a representative for The Prayer League, Inc. in Holland. Because of the kindness and generosity of friends we have been able to ship Gospel material to Dr. Borkent and to other foreign agents in different parts of the world. We would ask you to pray for all these Christian workers, but especially remember Dr. Borkent and his collaborators as they witness for the Lord in Europe. Pray much for the above mentioned evangelist who has been persecuted for witnessing for the Lord Jesus Christ.

We wish to take this opportunity to thank our readers who continue to send us good used Bibles and theology books. As requests come to us from our representatives, these Bibles and books are sent to them for distribution among converts from Romanism. Reports continue to reach us of how these converts are eager to read the Word of God and how they delight in reading books dealing with the great subjects of the Bible. Let us continue to work together to give the Word of God to Roman Catholics and to converts from Romanism.

—Power Line, Nov. 1955

JAN 56 166-55 VF
JAMES E COOPER
RT 1 BOX 80
VALLEY STATION KY

Voice of Freedom

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

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

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

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

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

Vol. IV, No. 3

NASHVILLE, TENNESSEE, MARCH, 1956

\$2.00 A YEAR IN ADVANCE

Ronnie Pope Tells Us About His Case

In the last issue of the VOICE OF FREEDOM there appeared an article, dealing with my recent court encounter with the Knights of Columbus. The article consisted of a newspaper clipping and a letter sent to the Editor by this writer, and a letter from the Editor in reply. In the Editor's letter to me, I was asked to do three things, which, in the course of this article, I shall attempt to do. I was asked to (1) tell something of the expense to which I had been put in this court case, that an appeal for donations might be made through the pages of this journal, (2) to write a complete report of the case and explain the Texas law which caused or enabled the Judge to quash the indictment, and (3) to give answer to five questions asked in the Editor's aforementioned letter.

I shall first mention the matter of expenses involved in the case, and say at the outset that *there need be no solicitation made*. The case did involve some great expense, with lawyer fees, research, travel expenses, etc. In fact, some \$1400 was spent for such necessary expenditures. However, our needs were well supplied, for it was only a matter of a few days after our indictment was announced that we had received from interested brethren and friends approximately \$1800! The necessary expenses were paid from this amount, with the \$400 balance being given to mission work among the Latin-American (predominantly Catholic) population in the Rio Grande Valley. Thanks to the Providence of God and the liberality of interested brethren our needs were met some 18 months ago!

On October 19, 1952, there appeared in the church bulletin, Mission, Texas, an article under the caption, **INDEED A BLOODY OATH**. The article consisted of verbatim quotations from the alleged oath of the Fourth Degree Knights of Columbus. To say that the distribution of the bulletin provoked quite a furor is indeed to make an understatement. About three days after the distribution of the bulletin, I received several phone calls from Knights of Co-

lumbus, threatening to 'break your neck, so help me God', 'come over and blow your d . . . brains out', etc. Needless to say, such threats failed to persuade me of the purported peaceful, lovely purposes and attitudes of the Knights of Columbus. In fact, it became necessary for me to seek police protection against the threats made by Knights of Columbus to the safety and well-being of my family.

Almost two years later, I was called to appear before the Grand Jury of Hidalgo County, Texas. For over an hour I was questioned concerning matters which the law forbids my discussing. Nonetheless, as a result of that secret session, I was indicted, charged with the criminal offense of LIBEL, yea, libel against a man that I never knew existed at the time of the printing and distribution of the article! I was placed under \$1000 bond. Trial date was set for one month later, November 15, 1954. It was delayed, however, because of activities of the defense counsel in making sufficient preparation for the trial.

Trial date finally came, October 26, 1955. The indictment charged that I 'did then and there, and without lawful authority, and with intent to injure the reputation of C. A. Townsend (whom I did not even know at the time I printed the article. R. P.) . . . unlawfully and maliciously publish and circulate a writing. . . .' In a pre-trial hearing, the defense argued that even IF the circulation of the article were libelous, that even IF it did libel the *organization*, such use would not constitute libel against a specific individual as the indictment charged. Therefore the defense attorney made the motion to overthrow (quash) the indictment and dismiss the trial. The judge granted the motion! I HAD NOT LIBELED ANY INDIVIDUAL AS THE INDICTMENT STATED!

Had the case gone to trial, it would have been significant to note the various laws pertaining to the case. It seems that in Civil Court, the establishment of the truth of a statement constitutes a sufficient defense. However in Criminal Court, truth of the statement is not a defense if it can be proved that the defendant was motivated by malice in making the statement. It

seems also that in Criminal Court the actual existence of libel is determined, not by the authenticity or validity of the statement, but by the malicious intent of the defendant concerning the statement, as well as the defamatory nature of the statement.

In the Editor's letter to me I was asked five questions, which I shall attempt to answer.

First, "In your case the indictment was quashed. You were not convicted, neither were you acquitted; you were not even tried in the court. Do you feel therefore that your victory proves that it is not legally libelous to distribute or publish and send through the mails the so-called alleged Knights of Columbus oath?"

Our victory in the litigation seems to indicate an even greater victory, than if we had been tried and acquitted, for it indicates that there never was a case against us in the first place! Though established as fact our publishing, distributing, and sending through the mail the articles, the decision of the court was that our use of such did not constitute libel . . . there was nothing for which we could be tried! The court confirmed the fact that MY USE of the alleged oath was not libelous. *This is not to be interpreted to mean that ANY USE of the alleged oath is without reprehension.*

Question 2. "Do you intend again to distribute or to read publicly or otherwise publish that which the Knights of Columbus claim is a bogus oath?"

I do not know that I have ANY plans or intentions, PRO OR CON, concerning the use of the oath! This I will not do: I will not forever seal my lips against using the oath, even if evidence is discovered which will prove it to be genuine (which is altogether possible), by falling for the old Knight of Columbus trick of getting a man to say that 'Because I can not NOW prove it to be genuine, I KNOW they do not take it, and I will NEVER AGAIN use this oath against the Knights of Columbus.' It is possible that there is much that we do not NOW know about the origin and use of the controversial oath which will be

(Continued on page 47)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.

110 Seventh Avenue, North

P. O. Box 128, Nashville, Tennessee

G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

Catholic Propaganda Buried in the Heart of a Beautiful Textbook

G. C. BREWER

It has been brought to the attention of the editor of the VOICE OF FREEDOM that a textbook which is used in the high schools of Kentucky and perhaps of other states contains some facts of history which are here so given as to make these facts influence the minds of the readers and the students in favor of the Roman Catholic Church. In fact, this is a very clever and effective way of teaching Catholic doctrine in the name of history.

The book here reviewed is entitled "A History of the World." The authors of the book are Alice Magenis and John Conrad Appel. The publisher is The American Book Company. The book was copyrighted in 1955. The book consists of about five hundred and ninety pages and purports to give the history of the entire world from the dawn of historical time up to the present. This book is a magnificent production mechanically. It is printed on the best of book paper, has an excellent binding, is beautifully decorated. The entire art work of the book is of a superlative character and from all outward appearances, this book could not have a superior, if an equal, in its field. The language used is correct, chaste and beautiful. There can be no doubt as to the scholarship of the authors and we could not think of casting any aspersions upon their ability or upon their knowledge of history. Neither would we feel qualified to criticize the work of the printers and of the publisher in any way. From a cursory examination of the book, we could not be surprised that any board of education or any textbook committee would be influenced to adopt the book and put it into the schools. Even after we have found the Catholic propaganda in the heart of this book, we are reluctant to criticize the book because of its beauty and of its excellence in many respects.

We are compelled, however, to call attention to the fact that these excellent qualities make the book the more dangerous. The average teacher, to say nothing of the students, would feel hesitant to call in question anything that such able authors would state in a book that covers the history of the entire world. Another thing that would cause these teachers to accept what the book says without question is the fact that the things related in reference to the Roman Catholic Church are

historical. They did take place. However, this in the book is given as the growth and development of Christianity or of the spiritual body which our Lord established upon earth. The teacher who is not acquainted with the New Testament and who does not know church history would never suspect that this development in the name of Christianity was an apostasy from the New Testament order and, therefore, from the New Testament church which did, after several hundred years, eventuate in the Roman Catholic church as it came to be after the seventh century and as it continued to be until the Protestant Reformation of the sixteenth and seventeenth centuries.

We wrote to the American Book Company for permission to quote from this textbook and we received a reply that in order to have permission to quote from the book, we would have to indicate the exact lines and give the number of lines that we expected to quote. When we received this reply, we sent the company a copy of the article which we had written in review of the book, which included the quotations that we desired to use. We enclosed stamps, asking for a return of the article either with a permission to use it or the refusal of such permission. This article was mailed to the American Book Company on January 17, 1956. To date, February 3, we have received no reply to this second letter and the article has not been returned. We are compelled, therefore, to tell what the book says in our own language and to depend upon our readers to examine the book and find our statements correct. We shall, at least, give the page numbers.

On page 136, the authors state that the Apostle Paul was not one of the apostles. It is very evident they mean he was not one of the original twelve apostles, but they state in plain terms that he was not an apostle at all. They give him credit for being the greatest missionary of the New Testament age and they tell something of his life and work. From this next statement, the reader will see that the authors here put something into the book that would not be indorsed even by the Roman Catholic church. That church recognizes Paul as an apostle and they have made him a saint. Since the authors did not speak of him as St. Paul and since they state that he was not an apostle, we would be led to infer that these authors do not belong to the Catholic church. But other statements in the book indicate that they are members of the Roman Church or else they are secularists or modernists and do not care whose church they favor. And they therefore give the development of the Catholic church simply as a matter of history and fail to tell that these changes came about very gradually and that they were definitely different from the church as it is represented in the New Testament.

If the statement that Paul was not an apostle is to be accepted as true, then we will have to disregard about half of the New Testament. Paul wrote at least thir-

teen of the epistles and probably fourteen. In all of these epistles with the exception of Hebrews, he announces himself as an apostle. He also argues the point in some of the epistles and tells when and how he was made an apostle. He does this also in his speeches which are recorded in the Book of Acts. More than half of the Book of Acts is taken up with the story of Paul and his missionary journeys. In addition to these epistles, we will have to repudiate this portion of the Book of Acts if we deny Paul's apostleship. If Paul was not an apostle, as he claimed to be, then he was an impostor—he was a false apostle. And instead of accepting his writings, we are divinely instructed to repudiate him, reject his teaching and to examine him and find him false. This text book, therefore, is in serious error in this statement about Paul.

On pages 137 and 138 the authors tell us that Theodosius (379-395) caused Christianity to be made a state religion and that thereafter the priests or the clergy were given civil powers and special immunities. From this statement we can see, according to the date given, that this change took place nearly four hundred years after Christ and fully three hundred years after the New Testament was completely written. We do not need, therefore, to say that this is not a correct statement of historical development. But in this text book, it is given as the growth and progress of the church which our Lord established, instead of showing that it was a part of the evolution of the Roman Catholic hierarchy which is as different from the New Testament church as night is from day.

On page 138, the book gives us some facts under the title of "Organization of Christian Church." What is then given is presented as the founding or organization of the church of our Lord. The authors state that the church "developed" an efficient organization. And it proceeds to give the organization which was apostasy from the New Testament order and states that the priest were successors of the apostles; and that the lesser priests had to receive their ordination or have their authority from higher officials and that these higher officials were represented by the one head of the church who was the successor of the apostle Peter and that Peter was the head of the other apostles. From this we can see that here is the hierarchy. Hierarchy, of course, means different stations or ranks of authority among officials. This development in church history did not begin until all the apostles were dead and gone from the earth and then the changes were gradual and no one was looked upon as a pope or as the universal bishop of the church until the close of the sixth century. And the universal bishop of the church was first a Greek patriarch, John, The Faster, and the first universal bishop of the Church of Rome did not assume this title until the year 606. Therefore there was no pope for more than six centuries after the New Testament church had been in existence and in operation. And even this

official head of the Roman church was not called "pope" until some time in the eighth or ninth century. Even the pope was not considered infallible until the Vatican Council voted him so in 1870!

Here again we do not deny that what is said took place in history. But it is given here as the growth and progress of the church of our Lord, whereas the things stated here are even contrary to the truth revealed in the New Testament. We specify the following points of contradiction:

First, It says that the clergy or the bishops were successors of the apostles, whereas the apostles had no successors and there is every reason to show they could not have successors in the official sense. All Gospel preachers are successors of the apostles in the sense that they follow the apostles and preach the same Gospel to our generation which the apostles preached in the first century of the Christian era. But the apostles were witnesses of the life and miracles, death, burial, resurrection and of the glorious ascension of our Lord. When the only apostle who ever had a successor had fallen away and gone to perdition, only two men who had the qualifications for an apostle were found. If only two were found then, how many could we find now? This we read in the first chapter of Acts. These two men had to be witnesses as the Apostle Peter plainly pointed out. That is why only two were found. Only one of them was accepted and thus the only vacancy was filled. It would be as foolish to try to find witnesses to succeed witnesses as it is to try to find Christs to succeed our only Lord, Jesus Christ. We are made believers through the testimony of these witnesses (John 17: 20; John 20: 30; Heb. 2: 1-4; Acts 5: 32). These witnesses have never abdicated. Therefore, there is no vacancy to fill.

Second, In the New Testament day, instead of a bishop having a diocese, i.e., one bishop ruling a plurality of congregations, we find that every church had a plurality of bishops. The word "elders" (presbuteroi) and the word "bishops" (episcopoi) are used interchangeably in the New Testament (Acts 20: 17, 28; Titus 1: 5, 7). Likewise, we know that the church or congregation at Philippi had a plurality of bishops (Phil. 1: 1). All reputable church histories recognized this fact and all commentators and even lexicons make a note of this and state clearly just what is here stated. In view of this, we can see that the book which we are reviewing teaches something that you can place hundreds of years after the New Testament order was set up and Christianity was functioning according to Christ's will as revealed in his words and in the writings of his apostles.

Our criticism, therefore, is as we have repeatedly stated, not that the book gives inaccuracies about what did take place in the development of the Roman Catholic church, but that it gives this as the natural and divinely approved development and organization of the Lord's religion. Whereas, as we have stated, this was an

apostasy from the New Testament and that which developed is an apostate church which the book shows later *controlled the whole world including all civil powers*. But the book nowhere shows that this was an usurpation—an impudent assumption of power—to free us from which many men shed their life's blood. This textbook indorses monasticism, eulogizes the monks and, in a very artful way, pictures the state of the world when it was under the control of the church as a very excellent and amicable time, whereas the non-Catholic world looks upon this period as the "Dark Ages."

We have said that this textbook is used in the schools of Kentucky and we know not in how many other states. We should like to call attention of all non-Catholics in the state of Kentucky to this textbook and urge them to examine it and to read the pages which we have cited in this article. Especially would we like to call the attention of the Masons and the Baptists of Kentucky to this book which contains this Roman Catholic propaganda. Both Masons and Baptists are strong in the state of Kentucky and we know that both of them will recognize this propaganda for what it is. We believe they need only to have this brought to their attention. In addition to the pages already cited let those who examine the book begin reading on page 170 and read some five or six pages.

Adelphos and Adelphoe

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

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

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

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

"'And his kinsmen.' In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the

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

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

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

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

The words "Yes, indeed" occur only in the Catholic rendering. The King James Version has "Yea, rather"; the R. S. V. says, "Blessed, rather"; Moffatt says, "Blessed, rather"; Weymouth says, "Nay, rather"; Goodspeed renders it "You might better say"; the Twentieth Century New Testament renders it "Rather, happy are those who listen to God's message and keep it."

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

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

has declared the hundredth anniversary of the other Pius' declaration as *Marian Year!*

Freedom

1. The cause of freedom is the cause of God.—Bowles.
2. Freedom is only in the land of dreams.—Schiller.
3. Freedom is new religion, the religion of our time.—Heine.
4. Free soil, free men, free speech, Freedom.—Republican rallying cry, 1856.
5. Knowledge is essential to freedom.—William Ellery Channing.
6. Is any man free except the one who can pass his life as he pleases?—Persius.
7. Oh, only a free soul will never grow old.—Jean Paul Richter.
8. Slow are the steps of freedom, but her feet turn never backward.—Lowell.
9. In giving freedom to the slave we assure freedom to the free—honorable alike in what we give and in what we preserve.—Abe Lincoln.
10. The greatest glory of a free-born people is to transmit that freedom to their children.—Harvard.
11. Nations grow corrupt, love bondage more than liberty; bondage with ease than strenuous liberty.—Milton.
12. Freedom and slavery, the one is the name of virtue, and the other of vice, and both are acts of the will.—Epictetus.
13. In a free country there is much clamor, with little suffering; in a despotic state there is little complaint, with much grievance.—Carnot.
14. Where violence reigns, reason is weak.—Chamfort.
15. He who is not open to conviction is not qualified for discussion.—Wheatly.
16. Wise men argue causes and fools decide them.—Anocharsis.
17. No great advance has ever been made in science, politics, or religion, without controversy.—Lyman Beecher.
18. When men differ in any matter of belief, let them meet each other manfully.—F. Wayland.
19. If a cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defense of it by its friends.—Colton.

What Master Minds Say of Roman Catholicism

CHARLES DICKENS—"The most horrible means of political and social degradation left in the world." (Forster's *Life of Dickens*, vol. I, page 298.)

GLADSTONE—"The proselytising agency of the Roman Church in this country, I take to be one of the worst of the religious influences of the age." (Lord Morley's *Life of Gladstone*, 1911, vol. II, page 143.) "A perpetual war against the progress and

the movement of the human mind." (Speech by Gladstone, King's College, quoted by Bishop of St. Davids in a Charge to the Clergy, 1872, page 17.)

HOBBS—"No other than the ghost of the deceased Roman Empire sitting crowned on the grave thereof." (Quoted by G. M. Trevelyn, *History of England*, 1926, page 28.)

LECRY—"The bitter enemy of toleration." (*History of the Rise and Influence of the Spirit of Rationalism in Europe*, R.P.A. Reprint, vol. II, page 12.)

DR. JAS. MARTINEAU—"The one grace which the Roman Church seems never to reach is veracity."

BLAISE PASCAL—"A religion which made game of religion." (*Edinburg Review*, April, 1875.)

JOHN RUSKIN—"The most debasing and degrading of all creeds." (Quoted in Review of A. C. Benson's *Ruskin, a Study in Personality*, by the Catholic Monitor, May 12, 1911.)

SIR WALTER SCOTT—"A mean and depraving superstition." (*Scott's Journal*, February 28, 1829, in Lockhart's *Life of Scott*, Edinburgh, 1845, page 697.)

ADAM SMITH—"The most formidable combination that ever was formed against the liberty, reason, and happiness of mankind." (*Inquiry into the Nature and Causes of the Wealth of Nations*, 1869, vol. II, page 388.)

WHAT ROMAN CATHOLICISM CLAIMS

ARCHBISHOP BAGSHAW—"There is no Christianity out of the Catholic church." (*Weekly Register*, December 1, 1883.)

POPE BONIFACE VIII—"We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff." (Prof. G. Salmon, *Infallibility of the Church*, page 457.)

POPE LEO XIII—"We hold upon this earth the place of God Almighty." (*The Pope and the People*, Issued by Catholic Truth Society, page 246.)

A Threat to Freedom

JAS. D. BALES

What do you mean by Catholicism and Coercion? The attitude of the Catholic Church toward the use of physical force on those in Christendom who teach contrary to her doctrine.

Have they ever put people to death for heresy, i.e., for teaching what they call false doctrine? Yes. *Did they imprison and torture people?* Yes.

What proof is there for this charge? Catholics in *The Catholic Encyclopedia* admit that they put people to death, during the days of the "Inquisition," for heresy. (Volume VIII: 26-36.)

Was it the State, instead of the Catholic Church, that put people to death? When a State did it, it was a State which was controlled by Catholics. The Catholic Church teaches that with reference to the penalty of death, "the Pope and oecumenical coun-

cils have this power at least mediately—that is, they can, if the necessity of the Church demands, require a Catholic ruler to impose this penalty." Furthermore, "That they cannot directly exercise this power cannot be proved." (S. B. Smith, *Elements of Ecclesiastical Law*, p. 89. Published in N. Y. by Benziger Brothers, 4th Edition, Revised, 1881. It was published with the approval of the Roman Catholic Church.) The Church and State sometimes assist one another in the execution of laws "in the suppression of rebellion or heresy." (p. 91. See also *The Catholic Encyclopedia*, Volumes VII: 261; VIII: 35-36; XII: 266; XI: 703-704.)

Does the Catholic claim that the New Testament sanctioned such things? No. They admit that the New Testament does not teach it and that the church of the first three centuries did not practice such methods against heretics. (Volume VIII: 26.)

Will they use force on "non-Catholic Christians" if they again gain power? They teach that they still have power to make laws and punish violators. (Volume VIII: 36.) They justify the Inquisition. (Volume VIII: 26-36.) They say that they have never renounced the right to use physical force. (Volume XI: 703.) They claim the right to coerce their own subjects (Volume XI: 703; VII: 323), and they regard "non-Catholic Christians" as rightfully belonging to them. They view such as schismatics. (Volume V: 686; III: 756; VII: 261; XI: 703.)

What can we do to protect our religious liberty from the threat of Roman Catholicism? We reject her method of treating heretics, so we shall not use carnal force on her. We must, however, turn back her onward march by scattering multiplied millions of tracts which will instruct Catholics and warn non-Catholics so that they will not succumb to her propaganda. Do your part now by financing and scattering literature. Beware, lest you wait until it is too late and as a result find that both you and your children suffer for your indifference. Material may be obtained from Freedom Press, Inc., P. O. Box 128, Nashville, Tenn.

Does Some Other Roman Catholic Want to Win One Hundred Thousand Dollars?

A little boy who is a member of the Roman Catholic Church recently won one hundred thousand dollars on a television program. He is a bright boy and deserves to be freed from the deceptions of Roman Catholicism. If any Roman priest or any other person who has teaching authority in the Roman church feels any resentment at this charge of deception, we would like to offer that offended official an opportunity to convict, to humiliate and to impoverish us; and to win some money for himself or for his favorite charity. Don't tell us that Roman priests are above using gambling devices for winning money for their church!! No, do not try that alibi; it will not stand up. We are not putting up a

\$100,000.00 yet, but we will raise the amount as the winner advances.

The VOICE OF FREEDOM has some standing propositions for proof of which it is offering money to the Romanists. These will have to do, not with what people say about the Catholics, but about what Catholics say themselves. We want proof for their doctrine and practice, not proof for what some misguided or evil-minded person may have said about them. We will, therefore, offer \$1,000 each for proof of any of the following points, and when anyone gets ready to undertake to give this proof, we will place the money on deposit and select an unbiased jury and enter the contest with any valiant defender "of the faith" who may want to come forward to claim the money. We will give \$1,000 to anyone who will prove, by the Scriptures or by any recognized historical records, the following:

1. That the apostle Peter had any primacy or any pre-eminence among the twelve apostles.

2. That the apostle Peter ever recognized himself as a pope or that he was ever recognized by his fellow Christians as a pope. That he had either the qualifications, the disposition, the position of authority, or any of the characteristics or functions that the Pope of Rome today has and exercises.

3. That the apostle Peter was ever in the city of Rome.

4. That Peter was a priest in any sense that all Christians are not priests. (1 Pet. 2: 5, 9.)

5. That Peter or any of the apostles or any other New Testament Christian ever had or claimed the authority to forgive sins and to say to a sinner, "I absolve thee." They taught that remission of sins comes in the name of Christ to those who acknowledge the authority of Christ and comply with the terms upon which sins are to be forgiven. (Acts 2: 38; 10: 43; 22: 16; 8: 22.) Why did Peter not absolve Simon instead of telling him to pray to God?

6. That the New Testament teaches that any priest, Christian, or church official can change the bread into the literal body of Christ or the cup into the literal blood of Christ and then offer these as a sacrifice for men's sins as the Catholic priests do daily. Christ offered himself "once for all." (Heb. 7: 27.)

7. That the church mentioned in the New Testament had the organization, the officers, the ceremonies, and the language that the Roman Catholic Church today has.

8. That the Roman Catholic Church resembles in organization, doctrine, or practice the church of the New Testament.

9. That the doctrine of the Immaculate Conception of Mary is taught in the New Testament or was ever taught by Christians who lived in the New Testament age.

10. That the bodily assumption of Mary into heaven is suggested by anything in the New Testament or that it was ever believed by any Christian who lived in the New Testament age. It did not become a canon law with the Catholics until Novem-

ber 1, 1950. It is an invention of the imagination of men.

11. That it is right and scriptural to pray to Mary or in the name of Mary.

12. That marriage is a sacrament and, therefore, the ceremony can only be performed by an ecclesiastical official.

13. That infants are born in sin and that it will take a ceremony, performed by a priest, to save an infant's soul from hell.

14. That the Catholic Church does not change and that an infallible decision and utterance by an infallible Pope has not been ignored, violated, or rescinded by the infallible utterance of another infallible Pope.

15. That we are dependent upon the Roman Church for our Bible.

16. That the Roman Church was in existence before the Bible was written.

17. That the whole Roman Catholic pretension is not a hoax and its claims of authority to absolve and to anathematize are a delusion and a snare and an imposition upon unthinking and deceived people.

Some of Us Texans Do Not Know Our History Books

In the January issue of the VOICE OF FREEDOM the editor had an article on the first page under the heading "Texans Do Not Know Their Heritage." Before that statement was made the editor had evidence that it was true concerning an astonishing number of otherwise well informed Texans. Since the statement appeared in print he has found plenty of confirmatory evidence that the statement is true as to many fine Texas people.

In this front page article, however, the editor made one statement which he now finds to be the reverse of the truth, thanks to many loyal Texas readers. The whole article had to do with the "Declaration of Independence" which the editor himself, although he lived in Texas for nearly twenty-five years and claims to be a Texan by adoption, had never seen until in November, 1955—about two months before his written misstatement appeared in print. The incorrect part of the statement is this: The history text books of Texas "do not include that Declaration of Independence." That is a serious misstatement. It is established now that they all do include the justly famous Declaration, except that one the editor has and it had been mutilated.

The VOICE OF FREEDOM is dedicated to "tell the truth, the whole truth and nothing but the truth" and it is never going to be convicted of telling anything that is not entirely true. If ever a statement gets into its pages that can be shown to be inaccurate it will make proper correction and whatever apologies are due. That is the purpose of this present editorial statement.

The first letter of correction came from a teacher in the high school at Paris, Mr. Sam Skidmore. We here give the letter in full:

PARIS HIGH SCHOOL
DEE CUNNINGHAM, Principal
Paris, Texas

February 2, 1956

Mr. G. C. Brewer, Editor
The Voice of Freedom
110 Seventh Avenue, North
Nashville, Tennessee

Dear Mr. Brewer:

I was truly amazed at the article *Texans Do Not Know Their Heritage!!* appearing on the front page of VOICE OF FREEDOM, January, 1956. I feel sure that by now you have had several comments on the article because of the bold misrepresentations. True, many Texans may not know their heritage, but it is their own fault.

You make the bold statement in capital letters that the textbooks of Texas "DO NOT INCLUDE THAT DECLARATION OF INDEPENDENCE." It took only about thirty minutes to check with teachers and our high school library to get the following facts: In our elementary schools, a state adopted book for grade seven, Adair & Coates. *Texas, Its History*. John C. Winston & Co., Philadelphia, pages 2 through 6, gives the complete text of the Declaration of Independence together with the names of the signers.

In our high school text (state adopted). Clark & Garrett. *A History of Texas*. D. C. Heath & Co. Boston. copyright 1949. pages 273-275, part of the text of the Declaration of Independence is in facsimile with all the signatures in facsimile. On pages 672-674 the complete text of the declaration appears.

Let us go back some. The complete text of the Declaration of Independence appears on pages 163-168 with the signatures in facsimile in *A History of Texas*, by Anna Pennybacker, revised in 1924, published by Mrs. Percy V. Pennybacker, Austin. This was an adopted book of Texas history before the state started furnishing textbooks.

Again, the Declaration of Independence appears on pages 241-245, copyright 1929, of *Texas History*, for high schools and colleges, by Eugene C. Baker, published by Southwest Press, Dallas.

Also the Declaration of Independence may be found on pages 329-333 of an early adopted book, copyrighted 1913 and 1918, *A School History of Texas*, by Barker, Peterson and Ramsdell, published by Row, Peterson & Co., Chicago.

Commenting on your statement about the display of our Declaration of Independence, I cite the following information: Mr. C. R. Wharton in his book, *The Lone Star State*, published by Southern Publishing Co., copyright 1932, "The original document may be seen in the rotunda on the right side of the entrance of the Capitol in Austin". This is to be found in a footnote on page 111. This was an adopted school textbook.

In *Signers of the Texas Declaration of Independence*, 1944, by L. W. Kemp, we have much information about the historical document. He says that after the signing of the original document, five copies were

made and dispatched to designated towns of Texas. The original was deposited with the United States Department of State in Washington, D. C. and was not returned to Texas until sometime after June 1896. In 1929, the original was transferred from the office of the Secretary of State Board of Control to be displayed in a niche at the Capitol in Austin where it was unveiled on March 2, 1930.

Several teachers in our school and I have seen this original Texas Declaration of Independence on display at the Capitol. If there is one at San Jacinto, it very likely is one of the copies referred to in Mr. Kemp's book.

Likely there are people in Texas who would be glad to destroy this document, and there are also many who would fight, for those principles stated in this historical document, which cost the blood of many of Texas' noble heroes.

I had to contact only two teachers before I found out that your twelve teachers were not informed about their own Texas history books. After all, twelve teachers (and evidently not Texas history teachers) are not a fair sample of Texas teachers' knowledge of the state's history and its history textbooks.

This article leads me to wonder what verity your other articles are written.

Very truly yours,

Sam Skidmore

Instructor, Industrial Arts

Why would the editor make such a statement without investigation? That is a pertinent question and he will make some explanation. He did make some investigation and his confidence was so great in his sources that he felt it unnecessary to go further. Rather, however, than to try to shift the blame to other shoulders and to embarrass some good friends, the editor prefers to confess that he did not make sufficient investigation and to offer an apology to all our readers and especially to all who were blamed for the supposed omission of the Declaration from the textbooks and from all the celebrated points and places in Texas history. To all these he subscribes himself; *Yours clothed in sackcloth and sitting ashes!*

The editor hopes, however, that the following story concerning his own experience in reference to Texas history will not be thought of as an excuse for his blunder and that it will not in any way lessen anyone's confidence in the sincerity of his confession and apology.

In the year 1920 the editor moved from Winchester, Tennessee to Austin, Texas and became the minister for the University Church in the Texas capital. He was charmed by the city, the University and especially by the capitol. He went all over the building many times. He was present when Pat Neff was inaugurated as governor. He sat in the galleries and heard the deliberations of the legislators. He read what is on the plaques and monuments around the capitol. If the Declaration was in the rotunda then, he does not remember

seeing it and he is sure he never read it. He became engrossed in Texas history and he went down on Congress Avenue to a book store and bought a used or second-hand copy of "History of Texas, Revised" by Anna J. P. Pennybacker. The flyleaf says it is "A History of Texas for Schools." It also contains the words "Revised (1908) Edition" and announces "Mrs. Percy V. Pennybacker" as publisher. The editor read every word in this book, but he was sure that he had never seen the Declaration of Independence when it came to his attention less than four months ago while he was in Texas. He came home and found his old copy of the Pennybacker book and re-examined it. On page 137 it tells about the Declaration in about five lines. The Declaration itself was not found. Then after a long distance call to a teacher of Texas, the statement was written for the January issue of VOICE OF FREEDOM.

When the Sam Skidmore letter came citing the page in the Pennybacker book which was still open on the editorial desk, the editor turned to the page cited and learned that his book has no page 163. There is page 162 and the next page 169. Evidently the book was mutilated when the editor bought it. The pages have been removed smoothly and no connection in the reading matter is broken. Perhaps the former owner of this book wanted to keep the Declaration.

"That is the story, folks;" *hope we have got together.*

And, dear Texans, let us inform ourselves on the principles of freedom upon which our great State is founded. Selah!

Editor, VOICE OF FREEDOM

We Not Only Challenge the Romanists to Prove Their Claims But We Are Willing to Do Some Proving Ourselves!

Elsewhere in this issue of the VOICE OF FREEDOM we challenge the priests to prove their fundamental claims and we are offering a monetary reward for this proof. We are in the negative in the controversy with Romanists but we have ever been willing to take the lead and affirm negative propositions concerning them and their doctrines. We have often stated that the claims made by the Roman Catholic Church and which are now being so zealously and assiduously asserted by the Knights of Columbus are as old as the papacy itself. The denial of these claims and the answer to their arguments are also as old as the claims. The claims and the arguments upon which these claims are based are refuted by the Scriptures themselves, and none of us who undertake to engage in the controversy will depend upon anything other than the Scriptures to refute the arguments, although we will have access to historical records to show the origin of the claims themselves. Our denial of the Catholic claims and our answer to their arguments are all in print. Some books, however, may now be hard

to obtain, and therefore, it becomes necessary for us to republish the books or to restate the arguments in briefer and simpler form for the people of our day. We shall, therefore, conclude this tract with a summary of our denial of Catholic claims and of our evaluation and condemnation of those claims with a quotation of the points affirmed by Mr. Alexander Campbell in his debate with Bishop John B. Purcell. This debate was held in the city of Cincinnati, January 13-21, 1837. The following seven propositions are given in the introduction of that debate, this book having been published by the Christian Publishing Company, St. Louis, Missouri. The VOICE OF FREEDOM makes these points its points and would be happy for an opportunity of engaging in such a debate with some Roman Catholic official. Here are the propositions:

"POINTS AT ISSUE"

"1. The Roman Catholic Institution sometimes called the 'Holy, Apostolic, Catholic Church,' is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the 'Mother and Mistress of all Churches,' but an apostasy from the only true, holy, apostolic, and catholic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects with a politico-ecclesiastic head.

"4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

"5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

A. CAMPBELL.

Cincinnati, 12th January, 1837."

Man Questions and God Answers

1. *Question: Why do you edit and publish a negative paper? Why not just preach the word of God and let other people alone: the announcement that you intend to preach against something and somebody is exceedingly unwise and it is displeasing to all cultured Christians?*

Answer: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (1 Cor. 1: 18, 26.)

"Am I therefore become your enemy, because I tell you the truth?" (Gal. 4: 16.)

"Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." (Acts 5: 28, 29.)

2. *Question: What is a preacher "charged" to do?*

Answer: "I charge thee therefore before God, the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove (refute, confute, convince—confute false teachers, rebuke sin, exhort all), rebuke, exhort with all longsuffering and doctrine. 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; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4: 1-5.)

3. *Question: Should he try to preach something that pleases everybody?*

Answer: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1: 23, 24.)

4. *Question: What did Christ our Lord warn us against?*

Answer: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7: 15.)

5. *Question: What method will the false Christs and false prophets (Religionists) use to deceive people?*

Answer: "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not; 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: 21, 22.)

6. *Question: How shall we be prepared against false teachers and how shall we know them?*

Answer: "But take ye heed: behold, I

have foretold you all things." (Mark 13: 23.)

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7: 16, 17.)

7. *Question: What does the Old Testament say about false religious teachers?*

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

"I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that has a dream, let him tell a dream, let him tell a dream; And he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord? Is not my work like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use their tongues, and say, he saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness: yet I send them not, nor command them: therefore they shall not profit this people at all, saith the Lord. And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? and the burden of the Lord shall ye mention no more: for every man's word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God. Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord, Because ye say this word. The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." (Jer. 23: 25-40.)

8. *Question: What does Paul tell us about false teachers?*

Answer: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4: 1-3.)

9. *Question: What does Paul say elders should be able to do?*

Answer: "Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 9-11.)

10. *Question: What fearful language does Paul use in reference to those who preach another or a different gospel?*

Answer: "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 sin; but there be some that trouble you, and would pervert the gospel of Christ. But though ye, 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: 6-10.)

11. *Question: Should we be surprised if false teachers sometimes assume an attitude of solemnity and sanctimoniousness and appear to be men of great piety?*

Answer: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11: 13-15.)

12. *Question: What conditions among men does Paul say would come in the last days?*

Answer: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3: 1-5.)

13. *Question: In view of false doctrines and false claims being put before the people, what did Paul tell all Christians to do?*

Answer: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.)

14. *Question: Does Peter say anything about false teachers?*

Answer: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth now, and their damnation slumbereth not. (2 Pet. 2: 1-3.)

15. *Question:* What does the beloved John tell us to do?

Answer: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know yet the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4: 1-3.)

16. *Question:* How does John tell us to know the spirit of error from the spirit of truth?

Answer: "We are of God; he that knoweth God heareth us (the apostles); he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4: 6.)

17. *Question:* How does John say we should treat false teachers?

Answer: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 7: 11.)

18. *Question:* Does Jude give us any exhortation on this point?

Answer: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 3: 4.)

19. *Question:* What does Jude want us to remember?

Answer: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there would be mockers in the last time, who should walk after their own ungodly lusts. These be they who

separate themselves, sensual, having not the Spirit." (Jude 17: 19.)

20. *Question:* For what did the Lord praise the church at Ephesus?

Answer: "Unto the angel of the church at Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. 2: 1, 2.)

Man and Woman Dead in Motel

HE IS IDENTIFIED AS A PRIEST

By Associated Press

HERNANDO, Miss.—An Illinois widow and a 45-year-old Catholic priest died in bed yesterday after registering at their motel as "the Connollys."

Coroner J. F. Gore ruled their deaths accidental and due to gas escaping from a heater in their closed motel room.

The priest was identified by the Roman Catholic diocesan chancery office in Springfield, Ill., as Rev. Thomas Connolly of Macon, Ill. De Soto County Sheriff W. A. White said the woman was Mrs. Edward Minor of Springfield, Ill.

Luggage Checked

White said he investigated their luggage and found no evidence as to where they were headed or why they had come to Hernando.

The bodies were found about noon yesterday, White said, by a motel attendant who had gotten no response when he knocked on the room door. White said the attendant found the bodies, clad in nightclothes, in bed.

The Sheriff said they had registered about 11 p.m. Sunday night.

Rev. Connolly was pastor of St. Stanislaus Church at Macon, Ill. and of the Mission of St. Francis de Sales at Moweaqua, Ill.

(In Springfield, the Sangamon County sheriff's office said Mrs. Minor had been a widow about a year and was survived by a daughter, 22, who is in a convent preparing to become a nun.

(The Catholic chancery office at Springfield declined comment on whether Rev. Connolly would be buried with full church rites.)

Talks to Deputies

By United Press—Rev. Michael O. Driscoll, acting chancellor of the Springfield, Ill., diocese, said a member of the clergy had talked to sheriff's deputies in Mississippi and had been told the papers were found bearing Rev. Connolly's name and address.

Rev. Driscoll said there had been no official identification of the victims by the diocese, but that "the only possibility that it's not him would be if someone stole his wallet, and he apparently is not in Macon."

Requiem Mass for Priest?

CHURCH OFFICIALS PONDERING CASE

By United Press

SPRINGFIELD, Ill.—Roman Catholic officials pondered today whether a requiem mass would be denied a priest who was found dead of asphyxiation with a 40-year-old widow in a motel near Hernando, Miss.

Bishop William O'Connor of Springfield, Ill., confirmed the identity of the man as Thomas J. Connolly, 45, pastor of St. Stanislaus Church in Macon, Ill. The deceased woman, Mrs. Ethyl Minor, was a resident of nearby Springfield.

O'Connor said church officials were studying the circumstances of the priest's death to determine if he could be accorded a requiem mass as a "known sinner." Ordinarily, he said, such burial services are not granted "known sinners" and "deliberate suicides."

The bodies of the priest and the pretty widow were discovered by the operator of the motel about noon Monday after the couple had checked in the night before. They were registered as "The Connollys."

Sheriff W. A. White of De Soto County said the couple apparently suffocated from the fumes of a gas heater which went out as they slept.

They were found together on the bed, the man clad in a pajama top and the woman in a slip. Identification was made from cards found in their luggage.

Connolly's parishioners expressed "surprise and shock" when they learned the circumstances of his death. They said the woman was not known in Macon and they were not aware of her acquaintance with the priest.

Springfield acquaintances of the woman revealed that she has a 22-year-old daughter now training to become a nun.

Private Rites for Priest HE, WOMAN DIED IN MISS. MOTEL

By Associated Press

JACKSONVILLE, Ill.—Private funeral services are being arranged for Rev. Thomas Connolly, members of his family said today. No date or place for the services was announced.

The 45-year-old priest and Mrs. Ethel D. Minor of Springfield were found dead from accidental asphyxiation last Monday.

(De Soto County Sheriff W. A. White said they were found dead in bed together in De Soto Motel about half a mile south of the Tennessee-Mississippi line. He said the couple registered as "the Connollys," apparently suffocated from fumes of a gas heater which went out as they slept.)

Father Connolly was pastor of St. Stanislaus Church at Macon. Before becoming a priest his home was in Murrayville near Jacksonville.

Services for Mrs. Minor were to be held today in Holy Trinity Catholic Church at Stonington. Burial will be in Oak Hill Cemetery.

Comments of the Editor of the VOICE OF FREEDOM Concerning the Priest and the Woman Who Died in Disgrace

The newspaper dispatches which are published herein tell of the Roman priest and a devout Roman Catholic widow who died in bed together. This with many is a sensational story, but to us there is something inexpressibly sad about the affair. It should serve as a warning to all of us. We should in meekness consider ourselves lest we also be tempted. Here is a man and a woman no worse than thousands of other men and women who died in sinful relationship without warning and without opportunity to repent and to appeal for mercy. A tragic end to what in many other respects may have been noble lives. Their act and their relationship was *not unnatural*! It was unlawful.

The VOICE OF FREEDOM does *not* use this case as a basis for the charge that all Roman priests are hypocrites and it has no thought of saying that the sinful behavior and the tragic death of these devout Roman Catholics prove that the Roman Church is to be condemned as an apostate church. If we had no other proof than this we would cease opposition. Preachers have died in similar circumstances. These had no opportunity to "rue it," but we nevertheless have some of the feeling that Burns expressed:

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kenning wrang,
To step aside is human:
One point must still be greatly dark,
The moving Why they do it;
And just as lamely can ye mark,
How far perhaps they rue it.

Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord, its various tone,
Each spring, its various bias:
Then at the balance, let's be mute,
We never can adjust it;
What's done we partly can compute,
But know not what's resisted.

There are some points of Catholic doctrine, however, that are brought clearly into focus by this story. It was said above that the connection in which this poor priest and this misled woman died was *not unnatural*—only unlawful, but it even could have been lawful but for the fact that the Roman Catholics "teach for doctrine the commandments of men" and not of God (Matt. 15: 9).

The woman was a widow; the priest, of course, was unmarried. They were nearly the same age. There will be little doubt in anyone's mind who knows human nature that the woman loved the man. It would not be unnatural to say that the priest, despite the proscriptions of his church, loved the woman. God said it is not good for man to be alone (Gen. 2: 18). Paul said to "avoid fornication let every man have his own wife" (I Cor. 7: 2). Again God said, "Let marriage be held in honor among all, and let the marriage bed be undefiled" (Heb. 13: 4).

The only reason that Thomas Connolly and Mrs. Edward Minor could not have been husband and wife and therefore the bed upon which they died an undefiled bed was that the man was bound by an oath that God never authorized and by a law that is definitely against several of God's laws.

There is another anomaly here: From the reports it seems that the church would not give the priest "full burial rights." It did not give him "requiem mass." He was buried privately. Yet—now note this—if the priest had not died, if he had only been caught and exposed in this sin, he would have been "absolved" and transferred and would have gone on hearing confessions, forgiving sins and saying masses for others. Priests are not excommunicated for sex sins. This is what converted priests tell us, and some of their stories are lurid! Too lurid to be published in the VOICE OF FREEDOM.

Moreover poor Thomas Connolly may have believed that he was doing only what his Catholic Bible tells him that he has a right to do. Paul said, "Have we (Paul and Barnabas) not the right to lead about a sister, a wife as well as the other apostles?" (I Cor. 9: 5.) But to make this passage avoid showing that Peter had a wife all Catholic Bibles change the word "wife" into "woman." In the American Version (Spenser, MacMillan Co. 1945) it reads—"Have we not a right to bring about with us a Christian woman, as the rest of the apostles do, even the Lord's brethren and Kephaz?" The Popes have said this is an infallible reading—Thomas Connolly had a faithful sister with him. *And she was buried from and out of a Catholic church building!*

Here is another horrible blasphemy that comes into focus here—Roman Catholics are strictly taught to regard and treat a priest as "another Christ." To them he is a Savior. They even call fallen and excommunicated priests "Father" and declare that the ear-marks of their vows—"sacred orders" are still upon them. They think priests have miraculous powers—now who knows but that Mrs. Minor asked the adulterous priest by her side to "absolve her" before she went to sleep and therefore died in confidence that she was forgiven?

Perhaps the church thinks that too, and perhaps that explains why her funeral service was conducted in "Holy Trinity Catholic Church!"

Our Holy Bible describes the Roman church as the Mother of Abominations.

Two Worlds: Christianity and Communism

JAMES D. BALES, SEARCY, ARKANSAS

Why should a Christian study Communism?

(1) Since the believer is against atheism, he must be also against organized atheism. The Communist Party is the world's most gigantic atheistic organization. (2) To be against sin is to be also against Communism

which denies the biblical teaching concerning sin, and which endeavors to make the good evil and the evil good. (3) Those who view men as men for whom Christ died must be against a philosophy of life which views men as economic animals. (4) A study of Communism increases one's appreciation for the blessings brought by Christ. (5) To see the fruitage in this life of God-denying philosophies we must not look at the respectable life of a philosopher who is held back, by a religious environment, from the logical outcome of his unbelief. Instead, we need to study such movements as Communism wherein men make a tremendous effort to build a world on their God-denying philosophy. This should set us to work with all the more determination against God-denying philosophies in our own country. (6) When one sees how much some Communists are willing to sacrifice for their philosophy of life, one should be motivated to greater devotion to Christ and to a more thorough study of His word. (7) We cannot understand the communist unless we understand the philosophy of communism. (8) It furnishes us proof that it does make a difference—all the difference in the world—what one believes.

We shall not have time fully to expound and to expose communism, nor to define and to defend Christianity. Often the reader will be left to contrast, from his own understanding of the Bible, Christian doctrine with communist teachings.

The Importance of One's Philosophy

Concerning any man or society it is important that we rightly answer two fundamental questions. First, what is their goal? Second, what means are they willing to use to reach it? When we know these things we know the direction that they will take and the way or ways in which they will be willing to act. How they will treat others will be determined by their actual goal and means.

One's philosophy of life, and the moral outlook which is embraced therein, determines the end for which one lives and the means by which he operates.

It is of tremendous importance for the well being of free men that they understand the philosophy of life of the Communists. An understanding of the Communist's present conduct, and a prediction of his future possible action, cannot be very reliable unless we understand the moral code which his philosophy authorizes. As Martin Dies observed: "It is impossible to understand the tactics and statements of Communists and their fellow travelers unless their very special code of ethics be kept constantly in mind." (*The Trojan Horse in America*, p. 240.)

Because certain actions of the Communists do not seem reasonable to some, they refuse to believe some things that the Communists have done, or are capable of doing. However, when viewed in the light of their philosophical outlook and moral code we can see that although their conduct does not seem rational to us, that it is the logical

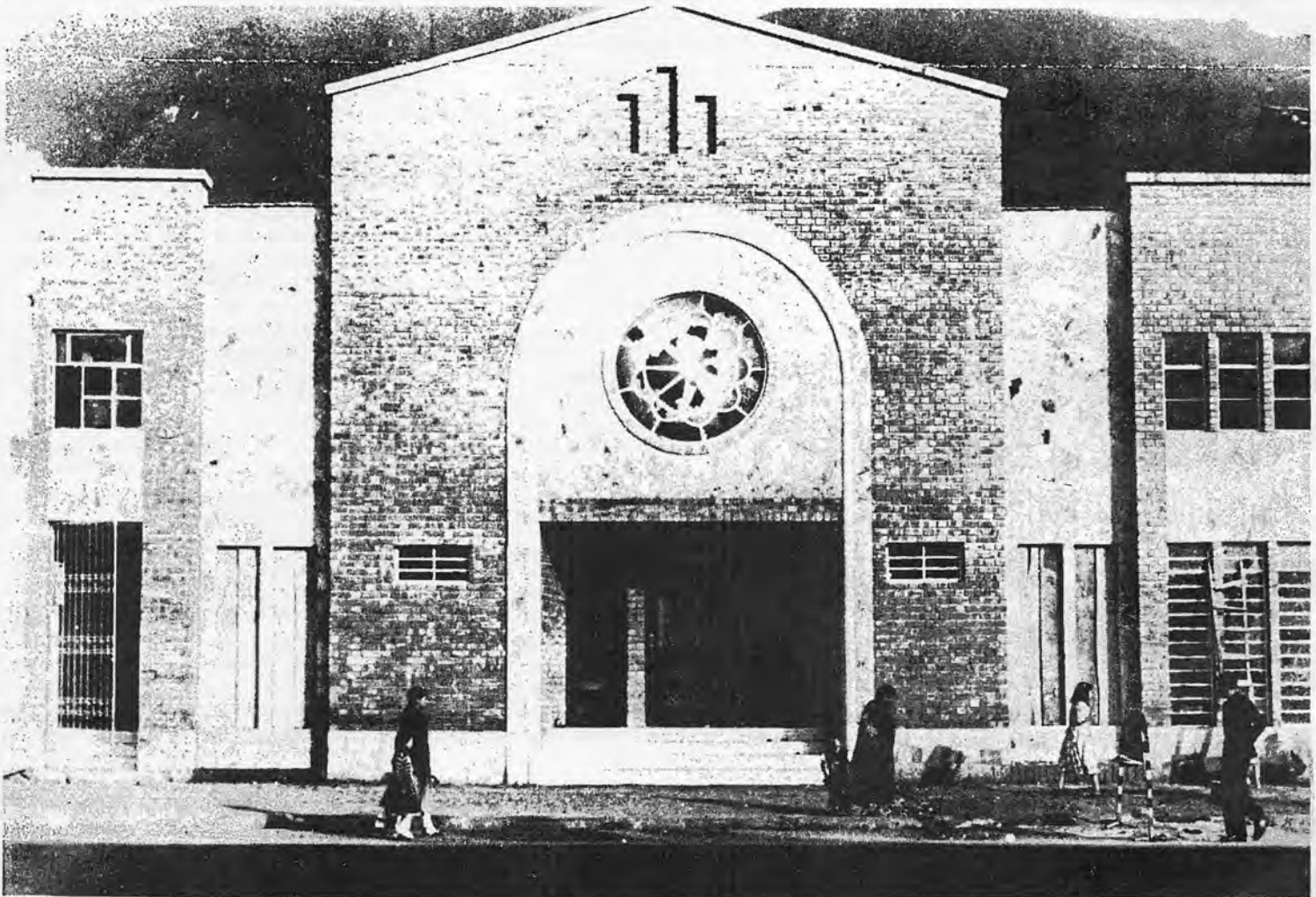
THE EVENING STAR, Washington, D. C.
SATURDAY, JANUARY 19, 1952

A-7

Peace or Persecution

This Is an Urgent Appeal to American Roman Catholics

Liberty loving American Roman Catholics can help remove the stigma of religious persecution reported in the fully documented story of actual evil incidents shown below.



On the eve of its dedication, Saturday, Dec. 22, 1951, this beautiful new building of the Southern Baptist Church in Bogota, Colombia, South America, was stoned by a mob assembled by the neighboring priest by means of loud speakers of his church. The Honorable Capus Waynick, U. S. Ambassador, witnessed this action and appealed for police intervention.

Next day, called by the authorities of their church, Roman Catholics assembled to make a demonstration of their faith in front of the stoned church and the few remaining stained glass windows were shattered. Some 130 windows in all were broken. The Honorable Max Krebs, Second Secretary of the U. S. Embassy, was a witness to this second disturbance.

conclusion from their fundamental assumptions about history and life.

The Communist's special moral code, if moral code it may be called, is essential to the making of the real Communist. This fact is given special emphasis by Benjamin Gitlow. He was one of the founders of the Communist Party in America. He left the Party many years ago and has since worked against their philosophy and Party. He observed that when the Russian Communists, or those who had been trained by them, wanted to be sure to fashion the American Party into the likeness of the Russian Party, that the basic thing they endeavored to do was to destroy the ethical system in which the people of this country have been nurtured. The destruction of the ethics of our civilization in the minds of their members was fundamental. "Getting the American Communists to reject the ethical concepts of civilization constituted the central point in the campaign for the Bolshevization of the American Communists." (Benjamin Gitlow, *The Whole of Their Lives*, p. 81).

The Communists themselves emphasize the importance of their philosophy. M. I. Kalinin, for a long time one of the leading educationalists in Russia, spoke of the need for mastering and applying the Marxist method (*On Communist Education*, p. 469). *The History of the Communist Party of the Soviet Union (Bolsheviks)* stated that "it is the duty of every active member of our Party to know these principles" of dialectical and historical materialism (p. 105). While Herbert Philbrick was in the Party, as an undercover agent for the F. B. I., he "studied revolution through the voluminous *History of the Communist Party of the Soviet Union (Bolsheviks)*, the 'bible' of communism, edited and authorized by the Central Committee of the Russian Communist party." (*I Led Three Lives*, New York: McGraw-Hill Book Co., Inc., p. 110.) Gabriel A. Almond wrote: "Stalin's *History of the Communist Party of the Soviet Union (Bolshevik)* was the most important training text used in the schools of the Communist movement at the time (1952. JDB p. XVII) this study was conducted. Every militant was still required to read and study it." (*The Appeals of Communism*, Princeton, New Jersey: Princeton University Press, 1954, p. 21.) In November, 1955 in a communist bookstore in Tokyo I purchased a copy of this book which was published in Moscow in English in 1954. On the shelves was a copy of the same book published in Berlin in German in 1955. Thus the book has not been discarded by the Party.

One of China's leading Communists, Liu Shao-Chi, wrote a pamphlet on *How To Be A Good Communist*. It was first published in America in 1952 and is still circulated by Communists. In order to be a good communist one had to be indoctrinated in the theory of Marx, Engels, Lenin and Stalin (p. 10); to be thoroughly dedicated and to be willing to participate in whatever work the Party may assign to him.

In one of their meetings early in 1955 the Communist Party of China emphasized that communists needed to be grounded in Marxism.

Since the communists themselves emphasize the importance of their philosophy to their party members, surely non-communists ought to study their philosophy in order to better understand the communist and what he has done, is doing and plans to do.

Atheism

"Atheism is a natural and inseparable part of Maxism, of the theory and practice of scientific Socialism. In accordance with their fundamental philosophical outlook, Marx and Engels always called themselves materialists . . . Marx coined the phrase: 'The criticism of religion is the beginning of all criticism.'" (Introduction by ?? in V. I. Lenin, *Religion*, New York: International Publishers, 1933, p. 3). "The necessity for unceasing struggle on behalf of atheism within and outside the Party was emphasized by Lenin in the article which he wrote as an introduction to the first number of the scientific Bolshevik journal. . ." (*Ibid.*, p. 5).

"We said at the beginning of this introduction that Marxism cannot be conceived without atheism. We would add here that atheism without Marxism is incomplete and inconsistent." (*Ibid.*, p. 6)

As William Z. Foster, in an appearance before the Fish Committee, testified: "Our party considers religion to be the opium of the people, as Karl Marx has stated, and we carry on propaganda for the liquidation of these prejudices amongst the workers." This did not mean that atheism was a "formal requirement for membership in the Communist Party." "Many workers join the Communist Party who still have some religious scruples, or religious ideas; but a worker who will join the Communist Party, who understands the elementary principles of the Communist Party, must necessarily be in the process of liquidating his religious beliefs and, if he still has any lingerings when he joins the party, he will soon get rid of them." (*Investigation of Un-American Activities and Propaganda*, H. Res. 282, Union Calendar No. 2, House Report No. 2, 1939, p. 18).

This does not mean that every atheist is a Communist although atheism does pave the way for Communism, as Professor Louis Budenz, former managing editor of the *Daily Worker* observed in a conversation in 1951. In July, 1953, Mrs. Budenz told the author that the naturalism which she was taught in a Pennsylvania University prepared her for Communism. Before a Senate Committee, Elizabeth Bentley, also an ex-Communist, testified that her studies at Vassar and elsewhere had helped undermine her religious faith, and her faith in democracy. This made her a pushover for Communism. Thus, whether they realize it or not, those who sow scepticism help prepare the way for Communism.

Atheism is an unreasonable explanation of the universe. When we see what one must believe in order to be an atheist, the

unreasonableness of his position is evident. What must the atheist believe?

(1) *He believes that there is no God, but he cannot prove it.* To know that there is no God one would have to be everywhere present, and all knowing, for the place where he was not and the thing which he did not know might establish God's existence. One who had such characteristics would be a God himself!

(2) *The atheist sometimes finds his own creed difficult to believe.* An atheistic college professor told the author that some of his atheistic friends were not really atheistic since they still believed that it took "some sort of something" to create the world and man.

(3) *The atheist must believe in the eternal existence of matter.* Out of nothing comes nothing. Something is here, so something has always been here. What or who is self-existent? The atheists scoffs at the idea of the God who was not made, but who always existed, and yet he must believe these things about matter.

(4) *The atheist does not believe that God created life, but he believes that matter did.* He accepts the miracle of the spontaneous generation of life from non-life. All scientific evidence shows that life comes only from life. He believes in a miracle, but not in anyone to work the miracle—except dead matter. He believes in a dead, not living, creator.

(5) *The atheist must believe that the orderliness which is evident in our physical world, and in man himself, is the result of chance or blind fate.*

(6) *The atheist must believe that consciousness arose out of a peculiar combination of atoms.* Matter finally worked around, without any conscious direction, to becoming aware of itself.

(7) *The atheist believes that intelligence, and thus the ability to examine, to reflect on, and to mold matter, has come from matter.* That which had no intelligence created an intelligent, conscious being. And the miracle is still a miracle regardless of whether matter did it in a moment or in a trillion years. What a miracle: that arts, sciences, and even the atheistic and the theistic beliefs, were worked out by matter and are potential in matter.

(8) *The atheist must believe that man is a matter-machine without any personal responsibility for his conduct.* This must be true if all that exists is matter, and if there is no freedom of choice at all.

(9) *The atheist must believe that there are no real moral standards, but that all is simple the inevitable outcome of the working of the laws of nature in matter.*

(10) *The atheist must believe that man's faith, ideas, ideals, hopes, aspirations, love, and such like are all by-products of matter's workings.*

(11) *The atheist must believe that matter so developed that it created a dread of being re-arranged. Man dreads and fears the thought of death. But man is just matter and death is simply a re-arrangement of matter. Why should this particular arrangement of matter fear re-*

arrangement. Why should matter be so partial and so concerned about the particular arrangement of matter which it (through us) calls man?

(12) *The atheist must believe that faith in God, and in the spiritual, which have been wellspring of man's noblest actions, are all a delusion.*

(13) *The atheist must believe that man is the highest creature, and his mind the greatest mind in the universe.*

(14) *The atheist must believe that matter itself worked out in man the delusion that there is more than matter and that there is a God who created matter and men.* The same matter which worked up the atheistic belief in the atheist also worked up belief in God in us. Since matter worked out his belief and also ours how is he to know which belief is right? Matter is as much responsible for the one as for the other, and, in fact, in the vast majority of men it worked out faith in God. This leads us to the next belief of unbelief, and that is that all reasoning is the result of irrational causes.

(15) *The atheist believes that thought is merely matter in motion, and that it was set in motion by nothing intelligent.* Thus thought itself is the result of irrational causes. Thus it is that he is condemning his own arguments against God, because he is saying that they are not reasonable, but simple a mechanical description of the way in which he happened to vibrate. The unreasonable position is: In the beginning matter. The reasonable position is: In the beginning God.

When faith in God, as Whittaker Chambers has shown in his book on his own experiences, comes into one's life Communism must go. Thus the "crisis of the Western world exists to the degree in which it is indifferent to God . . . the only possible answer to the Communist challenge: Faith in God or Faith in Man? is the challenge: Faith in God." (Witness Whittaker Chambers, pp. 16-17.)

The rejection of God means that the Communists take a materialistic view of life, i. e. there is no spiritual realm, matter only exists. The materialism of the Communism is called Dialectical Materialism. What is this variety of materialism?

Dialectical Materialism

"Dialectical materialism is the world outlook of the Marxist-Leninist Party. It is called dialectical materialism because its approach to the phenomena of nature, its method of studying and apprehending them is dialectical, while its interpretation of these phenomena, its theory, is materialistic." (*History of the Communist Party of the Soviet Union (Bolsheviks)*, p. 105.)

The term "dialectic" was used by the Greeks to cover the discussions wherein contradictory viewpoints were presented, and out of which truth emerged. The Communist maintains that a dialectical process works in human experience and thus in human history. One movement in history calls for a contradictory movement. Out of the clash of contradictions a higher

stage in society is reached. To put it in the language of Hegel, the thesis calls forth the antithesis, and out of the clash arises something new, i.e., the synthesis. Each movement thus creates the conditions of its own annihilation.

Dialectical materialism teaches that "The entire history of man is nothing but the 'historical-natural' process of the rise and passage of one to another of the various social-economic forms. In the concrete, Marxism knows five forms: (1) the primitive communism of pre-history; (2) the slavery of antiquity; (3) the feudalism of the Middle Ages; (4) the capitalism of modern times, with which the pre-history of mankind would come to an end, and from which man's true history would begin; (5) the Communism of the future." (Gustav A. Wetter. "Science in Soviet Culture," *The Philosophy of Communism*. New York: Fordham University Press, p. 265.)

The common ownership of land in so-called primitive Communism, to illustrate the working of the dialectical process, after a certain time became a fetter on production. This brought about private ownership of land. As workers were needed to farm the land, slavery, and finally feudalism, developed.

Freemen afterward arose and began to establish small businesses. These, too, finally fettered production and so gigantic business monopolies were built up, according to Communism. This system, capitalism, created the working class, i.e. those who do not own the means of production but have only their labor to sell.

With the advent of communism the dialectic ceases to work between classes, for there are no classes. However, there will be different interest groups but since they are not of different classes the conflict will not reach the stage of violence. At least so assert the communists.

How does one know that the conflict between producers and distributors, for example, will not reach the stage of violence. The communist assumes this, he cannot prove it. After all, according to their theory, primitive communism called for its opposite—a class society. Why cannot this happen again? Even if the economic system is functioning smoothly it will still be possible for individuals to strive for power and position. Inefficient bureaucrats could become a fetter on production.

Several lines of thought indicate that the dialectic is not the key to reality.

"Communists maintain that the dialectical approach is the scientific approach to reality. Natural processes are supposedly governed by the dialectic. In *Anti-Duhring* (chapter xiii) it is maintained by Engels that the cycle of the barley seed is an example of the dialectical process in nature. The plant is supposed to be the negation of the grain. The grain ripens and the stalk dies, or is negated. This is the negation of the negation. The grain of barley has now been multiplied manifold. However, the development of the life cycle of the seed is not a dialectical de-

velopment wherein one phase of its existence is tithetic to another phase. Furthermore, there is no synthesis on a higher level, no qualitative change. Only a quantitative change from one seed into many seeds took place. One still has barley seed, and not something else. To trace the cycle of seed-flower-fruit is not to trace a dialectical development of thesis-antithesis-synthesis." (R.N.C. Hunt, *The Theory and Practice of Communism*, p. 28).

If the dialectical interpretation is scientific, how is it that the great scientific discoveries of the ages have been made without any reference to the dialectic? (R.N.C. Hunt, *The Theory and Practice of Communism*, p. 28).

"Yet we may accept the dialectical as a description of the part played in human affairs by conflicting tendencies and purposes, without necessarily accepting it as a universal law as Hegel did." (R.N.C. Hunt, *The Theory and Practice of Communism*, p. 27).

It is true that there are many instances in human history where one extreme has been followed by another, and then some people have sought some golden means between the extremes. Some action encourages some people to react in the opposite direction. This, however, is far from saying this is the way that people must act. All people are not reactionists and no one is forced to be a reactionist.

In thinking, some may jump from one extreme to another, but this is not the way that they ought to think. Because some have so thought does not prove that this is the way that one must think, or that it is the way one must travel in order to make progress. "Logic as an ideal affair is not the description of how thought has moved but the study of how it ought to move." (James Feibleman, *Christianity, Communism and the Ideal Society*, pp. 203-204).

To point to what has been does not establish either what ought to be or what will occur in the future. This is to confuse "history with necessity" (James Feibleman, *Christianity, Communism and the Ideal Society*, p. 204). For example, past progress in a field of study is not necessarily a reliable indication of what its progress may be in the next few years.

The communist protest against the private ownership of productive property is not based on the antithesis to private ownership. In fact, it involves the idea of the right or private ownership. The theory of surplus value says that capitalism by its very nature robs the worker of the product of his labor. In other words this theory affirms that an individual has the right to the private possession of the fruits of his labors. Why should it be limited to brawn? Would not the product of the labor of one's brain be just as rightfully an individual's as the fruits of his brawn? After all, Marx did brain work. And if a man invested what he earned in productive property why would he not be due something from his investment of his possessions.

It will not be sufficient to say that some

individuals may infringe on the rights of others. It is the rightness of the principle that is being discussed.

The so-called antithesis—socialism, and the so-called synthesis—communism, are not an advancement over the private ownership of the means of production and distribution. In fact, it has the private ownership of productive property without the safeguards of capitalism, and without ownership being as widely distributed as it is under American capitalism. In so-called socialist Russia the State really owns the productive property. And there the State is not the elected representative of the people, accountable to the people, but the top leadership of the Communist Party. Under communism those who are the planners will be those who own the property, for after all, a fundamental aspect of ownership is the right to use and dispose of property as one sees fit. And this right will be vested in certain individuals.

The communists seem unwilling to learn that the real problem is the establishing of safeguards against unlimited economic and political power being placed in the hands of a few individuals—regardless of what they may be called.

The dialectic teaches that progress comes through the law of negation. This law of negation explains the increase in number and also the creation of new qualities or realities. Through the death of the seed many seeds come. And, according to the dialectic, which this numerical increase has gone on long enough a qualitative change takes place. Increase in heat finally leads to a qualitative change from water to steam.

To point to the fact that the seed must die for many seeds to come into being, does not explain anything. This is a fact of nature, but merely to point it out is not to explain it. The fact is one thing, an explanation of the fact is quite another thing.

The acorn becomes the oak, but that does not explain the presence of the life within the seed. The acorn derived its life from a living tree. The living tree from a living seed, and the living seed from a living tree. "In other words, no entity, not even one which possesses what we call 'imminent activity,' adequately accounts for its life or motion. All such beings are endowed with a principle of activity which they have received from another. Consequently, no being reproduces itself through a process of negation contains within itself an adequate explanation of the vital activity which plays such an essential role in this process. For such an explanation recourse must be had to some being outside itself." (McFadden, *The Philosophy of Communism*, p. 194).

However, one cannot forever trace through a line of dependent beings or things. One cannot explain the tree by the acorn, the acorn by the tree. One must get back to something beyond both which is able to explain both.

Although Marx and Engels seem to have thought that they had gotten away from

the assumption of an Ideal order of existence, the dialectic itself assumes such an order; an Ideal order of existence without which the dialectic itself is impossible. The dialectical movement of history, which is assumed by the Communist, is either progressing toward some goal or there is not reason to affirm that the movement is upward at all. The synthesis could as well represent a lower stage of society, instead of a stage higher than either the thesis or antithesis. In fact, one could not affirm that it was higher or lower, he could only affirm that it is different from the thesis and antithesis, if there is not an ideal goal or standard toward which progress is being made.

"Without the existence of a goal, the given thesis or antithesis would be final. There would be no crossing from one extreme to the other, and recrossing, unless there was an approximation of some basic direction. In short, the dialectic would not serve as the approach to a true direction, unless that true direction had first been assumed." (James Feibleman, *Christianity, Communism and the Ideal Society*, p. 205).

The fact that there are contraries in life does not explain progress. "Oppositional motion, especially, which is proposed by the Marxian theory, might result in absolute rest or in the dissolution of the being." (McFadden, *The Philosophy of Communism*, p. 186).

The Communist, however, maintains that the conflict inevitably results in progress. There is, in other words, a benevolent purpose working itself out in the universe by means of the dialectical progress. There is a law making for righteousness. Justice will come to all humanity. Such faith in the outcome of the dialectical progress is surely a greater faith than one is justified in having in matter in motion. Whence this benevolent purpose? Whence this law working for justice and humanity? How can its origin be in matter? How can one affirm such a law, and then deny the reality of a something beyond matter?

Communists thus admit the reality of purpose in Nature, but maintain that it is not the result of "conscious and purposive activity" but lies in the necessity of the thing itself (Engels, *Anti-Dühring*, N. Y. 1935, p. 79).

However, to say that it lies in the nature of the thing itself does not solve the problem. And right here we notice another contradiction in Marxist thinking. The Communists believe that man is the result of the blind working of the forces of nature. A fortunate, undirected concourse of atoms created man. And yet, on the other hand, Communism views all things as under control of a dialectical law which inevitably produces order, harmony and justice. How can this be harmonized?

"When the Marxist says that the material organization of a being determines its end, he speaks a half-truth. The problem which the Marxist has not answered is: what determines the material organization of the being?" (McFadden, *The Philosophy of Communism*, p. 189).

Economic Determinism

The force which causes the dialectic to work is called economic determinism. Although Marx and Engels did not deny that ideas, religions, etc. have some influence on society (see Engels' letters in Sidney Hook, *Towards the Understanding of Karl Marx*, pp. 335-342. Marx-Engels, *Selected Correspondence*, pp. 510-512), yet they taught that the decisive factor is the economic factor. In fact, it is the sources of ideas, religions, etc. And in the economic process the dialectic works "with the inexorability of a law of Nature" (*Capital*, p. 837).

By economic determinism Marx meant that the relations of production (i.e. who controls the means of production and distribution) and the forces of production (the machinery, tools, etc.) shape everything else. Everything else is but a reflection of economic system. For example, economic necessity meant that the materialistic conception of history "had to be discovered" (*Selected Correspondence*, p. 518).

As Marx wrote in the Preface to the second edition of *Capital*: "My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life-process of the human brain, i.e., the process of thinking, which, under the name of 'the Idea', he even transforms into an independent subject, is the demiurges of the real world, and the real world is only the external, phenomenal form of 'the Idea.' With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought." (New York: The Modern Library, p. 25). In the Preface to the first edition he said: "Intrinsically, it is not a question of the higher or lower degree of development of the social antagonisms that result from the natural laws of capitalist production. It is a question of these laws themselves, of these tendencies working with iron necessity towards inevitable results. The country that is more developed industrially only shows, to the less developed, the image of its own future." (p. 13. Italics by J.D.B.).

"In conformity with Marxist materialism, he (Pickhanov) showed that in the long run the development of society is determined not by the wishes and ideas of outstanding individuals, but by the development of the material conditions of existence of society, by the changes in the mode of production of the material wealth required for the existence of society, by the changes in the mutual relations of classes in the production of material wealth, by the struggle of classes for place and position in the production and distribution of material wealth. It was not ideas that determined the social and economic status of men, but the social and economic status of men, that determined their ideas. Outstanding individuals may become nonentities if their ideas and wishes run counter to the economic development of society, to the needs of the foremost class and vice versa, outstanding people may really become outstanding individuals if their ideas and

wishes correctly express the need of the economic development of society, the needs of the foremost class." (*History of the Communist Party of the Soviet Union* (B) p. 14).

"It is ironical that the history of Marxism itself furnishes an example that clearly falsifies this exaggerated economism. Marx's idea 'Workers of all countries, unite!' was of the greatest significance down to the eve of the Russian Revolution, and it had its influence upon economic conditions" (Karl Popper, *The Open Society and Its Enemies*, Vol. II, p. 108).

The doctrine of economic determinism is essential to Marx's conviction that the coming of communism is inevitable. Its coming is not inevitable, if man has any real freedom of choice.

The Communists themselves undermine the doctrine of the inevitability of communism when they water down the doctrine of economic determinism. This they do when they admit that the so-called superstructure of society can exercise a decisive influence on the economic basis.

With the loss of the doctrine of the inevitability of communism, the faith which sustains many Communists, and which convinces them that they are working with history and on the winning side, is shown to have an irrational basis.

While not denying the influence of the economic factor in life, Christianity recognizes that there are other—and in many situations, far more decisive—factors than the economic. Factors such as: (a) sin; (b) ignorance; (c) God's interventions in the revelations recorded in the Bible; (d) the general Providence of God, (e) man's power of choice and (f) ideals.

Class

The relation which one sustains to the economic system determines one's class in society. If one owns means of production or distribution—whether it be a small farm or a big business—he is regarded by the communist as a member of the capitalist class. Those who do not own, but who have only their labor to sell, are the proletariat. The proletariat does not include all those who work with their hands, but rather those who work in the industrial world.

The economic system determines one's class, and one's class determines everything else. The State, religion, morality, law, etc. are all but the rationalization of the interests of a class, or the effort to protect, perpetuate and enlarge the interests of a class.

Christianity has radically different view of man from the Communist view that man is an economic animal and class creature. Mankind was created by God; has fallen into sin; is the object of Christ's redemptive death and love; and needs to become a new creature in Christ. Instead of being filled with class hatred, Christians are taught to view all men as men for whom Christ died. Thus instead of holding to the doctrine of unrestrained violence it spreads good will and understanding.

The State

The State is viewed by the Communist as an instrument of oppression by means of which the ruling class hold in subjection the other classes. They ignore the fact that the State, under the democratic way of life, functions as an instrument of protection and not of oppression. It can be a referee instead of a dictator. Furthermore, even in a communistic society, there would still have to be some sort of State, regardless of what it was called. If a so-called planned society is to come into existence, there must be those who do the planning and some means of carrying out the plan. And this would mean coercion if some did not agree with the plan.

Morality

The economic system also creates the moral code. "As the mode of production changes, people look at things from a different angle, apply a different set of standards, and accordingly render different judgments as to right and wrong conduct. New classes have new interests, and new interests require new sanctions, new ways of envisaging good and evil. When a subject class overpowers its rival, what was good before is good no longer, and what was regarded as wrong in the past may become right." (Engels, *Anti-Duhring*, p. 129).

Morality is but another instrument for maintaining the position of the ruling class. "Thou shalt not steal" is not a moral law laid down by God, for there is no God. Instead, it is an invention of property owners who thereby hope to keep others from taking their property. In a Communist society where the people own the property such a law would be foolish, since people would not steal from themselves! (Burns, *Handbook of Marxism*, pp. 247-249). Or so goes the Communist line. "Thou shalt not commit adultery" is a bourgeois prejudice based on the desire of some men to have exclusive rights to a woman. It involves the idea of private property. In other words morality is a relative interest of a particular class.

When we speak of class morality we speak of the very heart of the Communist view of ethics. There are no fixed moral principles. All morality is relative to the interest of a particular class. In Capitalistic America the moral system in which we have been reared is the product of Capitalism. Thus it is designed to perpetuate Capitalism. It is but an instrument of the ruling class. But the proletariat, working group, constitute a different class. Therefore, their moral code will be different, i.e. *it will be constructed so as to further the interests of the working class*. Thus it will simply be an instrument of the class to assist it in its struggle for the elimination of Capitalism and for the possession of the means of production and distribution.

In a speech to the Third All-Russian Congress of the Young Communist League of the Soviet Union (Oct. 2, 1920), Lenin said: "But is there such a thing as Com-

munist ethics? Is there such a thing as Communist morality? Of course there is. It is frequently the bourgeoisie makes the charge that we Communist deny all morality. That is one of their methods of confusing the issue, of throwing dust into the eyes of the workers and peasants.

"In what sense do we deny ethics, morals?

"In the sense in which they are preached by the bourgeoisie, which deduces these morals from God's commandments. Of course, we say that we do not believe in God. We know perfectly well that the clergy, the landlords, and the bourgeoisie all claimed to speak in the name of God, in order to protect their own interests as exploiters. Or, instead of deducing their ethics from the commandments of morality, from the commandments of God, they deduced them from idealistic or semi-idealistic phrases which in substances were always very similar to divine commandments.

"We deny all morality taken from superhuman or non-class conceptions. We say that this is deception, a swindle, a betoggling of the minds of the workers and peasants in the interests of the landlords and capitalists.

"We say that our morality is wholly subordinated to the interests of the class struggle of the proletariat. We deduce our morality from the facts and needs of the class struggle of the proletariat.

"That is why we say that a majority taken from outside of human society does not exist for us; it is a fraud. For us morality is subordinated to the interests of the proletarian Class-struggle. . ." (Lenin, *Religion*, pp. 47-48).

"At any given time that is moral for any class which strengthens the position of that class of society." (A. L. Morton, 'Communism and Morality,' in John Lewis, Editor, *Christianity and the Social Revolution*, p. 330).

Since the Communist regards himself as a member of a class which is diametrically opposed to our present civilization, his moral code is diametrically opposed to ours. "Thou shalt not steal." Is this the ethic of the bourgeoisie? Then stealing is right for the Communist if it furthers the interest of his class. "Thou shalt not bear false witness." This is a bourgeoisie prejudice. If false witness will advance the proletariat, bear false witness. Commit adultery if it will help the party. Thus sex is sometimes used as a weapon in their war against civilization. *Any means are sanctioned if they help achieve what the Communist conceives to be the interests of his class.*

All morality is therefore simply an instrument used to gain or to maintain power; or, in some cases, to rationalize what a class has done or proposes to do. All know how easy it is to rationalize. The Communist has taken the weaknesses of human nature, and the deviations from morality, and fashioned them into the moral standard. He has done as some did in Isaiah's time. They called good and evil

good; they put light for darkness and darkness for light. (Isa. 5: 20-21).

That this is not a new thing with Communism is evident from the *Communist Manifesto* which is still a basic document in Communism. Marx wrote: "But don't wrangle with us so long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made into a law for all, a will whose essential character and direction are determined by the economical conditions of existence of your class." (*Communist Manifesto*).

"Law, morality, religion, are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests." (*Communist Manifesto*).

A Communist is thus willing to do anything, even to being a clergyman, as a very few of them have been, if it furthers the interest of his class. The Marxist will support the nationalist movements of a colonial people when he can use such to destroy his class enemies and to advance his Party's cause. (Joseph Stalin, *Foundation of Leninism*, pp. 79-80).

After taking the position of class morality the Communist somewhat reverses himself and claims that his morality is a higher type of morality than that of the Capitalist, for his morality is that of the historically progressive class, the proletariat. Since this class is higher in the dialectical scale it is better than all that has gone before it. (A. L. Morton, *op. cit.*, pp. 330-335. L. Trotsky, *The Defense of Terrorism* p. 56). Furthermore, it is higher because it is supposed to represent a class which is not struggling to exploit others, but to end all exploitation (Maurice Cornforth, *Dialectical Materialism*, p. 19). It is but a small thing to them that they are endeavoring to kill the bourgeoisie. Of course, it is pure assumption which enables them to insert any genuine moral content into the materialistic and dialectical process.

As a matter of fact, there is no proof that the communists represent the so-called coming society. And even if they did it would not prove that it will be a better society than the one which we now live. But they maintain that they are higher in the scale of dialectical development than are others, and therefore they represent a higher moral code. But what right do they have to introduce an ethical content into the dialectical movement. Then, too, they are only higher in view of their own philosophy of life, which is a false philosophy of life. In reality, they are guilty of that which they accuse others, i.e., they have used their philosophy to justify their lusts for power and their destructive impulses. Even according to their own philosophy, they are not really talking about being morally better than others; instead, their morality is but an effort to promote their class interests and to try to justify their class interests.

It is most amazing that after denying God's existence the communist affirms faith in a dialectical process which is supposed to be inevitably working for the freedom and ethical development of mankind. He denies God, and yet affirms that a benevolent power—the dialectic—is at work; that this power cannot be defeated and that it is using the Communist Party as its instrument! The dialectic is thus clothed with deity by the communist.

If morality is but the reflection of class interest many questions are left unanswered. First, how is it that man an economic animal—according to Marxism—developed a conscience? How did he become morally sensitive? Why did he seek moral sanction for his conduct? Second, why did Marx make a moral condemnation of capitalism? It is condemned as unjust, immoral and hypocritical. Why say that "hatred of the fascist fiends is a sacred hatred?" (M. I. Kalinin, *On Communist Education*, p. 441.) Third, why does man have a duty to the Communist Party and to the people. They assume such an obligation. (M. I. Kalinin, *On Communist Education*, pp. 444-445). Even if the coming of communism were inevitable, it would not mean that man has a moral obligation to work for it. Death is certain to come, but we are not morally obligated to hasten its arrival. And yet, the Communist Party constantly calls on its members to do their duty and to sacrifice their all, if need be, for the Party. Fourth, to explain morality as a rationalization of class interest—whether done consciously or unconsciously—explains away morality. If this is all that morality is, how can those who are conscious of this—as the communist claim that they are—feel any moral obligation to work for class interest. Why isn't one obligated to work simply for his own interest. In fact, if such a view of morality is right, there is no moral obligation. Fifth, how can one say that one class is further advanced morally than another? Communists believe that they are closer to truly human morality than are capitalists. (Engels in Burns, *Handbook of Marxism*, pp. 247-249; M. I. Kalinin, *On Communist Education*, p. 399; W. Z. Foster, *The Twilight of World Capitalism*, p. 148; Liu Shao-Chi, *How to Be A Good Communist*, p. 29). One group can be better than another group only in the light of some standard. What is this standard? How does one arrive at it? Furthermore, it has to be a standard by which both the communist and the non-communist can be measured. And yet, how can there be a universal standard if morality is but the reflection of class interests? Also bear in mind that their principles of morality, such as honesty, refer only to honesty to one's class (M. I. Kalinin, *On Communist Education*, p. 394).

(Continued in next issue)

Ronnie Pope Tells Us About His Case (Continued from page 33)

discovered with time. I will not, by a statement now, forever seal my lips against that which time may prove me more qualified to say!

Question 3: "Do you think the Texas law by which you escaped trial would apply if you were hailed into Federal Court?"

That seems like asking if the same law that applied to stealing horses would apply to a case involving the same man if he committed murder! I was brought into State Court on an indictment, over which the State Court had jurisdiction, because a violation of State Law was alleged. In order to be tried in Federal Court, would I not have to be charged with some violation of Federal Law, before my case would be under the jurisdiction of Federal Court?

Question 4: "Do you advise other gospel preachers to put out this alleged oath as genuine?"

I did not distribute the oath AS GENUINE, but as the ALLEGED oath of the Knights of Columbus! My advice has been in accordance with my practice. In answer also, I quote from a report sent the GOSPEL GUARDIAN: "The defense received much correspondence from key figures in government, religious bodies, etc., and many ex-priests and ex-knights were contacted. This file of information cannot of course be made public at this time. It is available, however. The Court confirmed the fact that my USE of the alleged oath was not libelous. THIS IS NOT TO BE INTERPRETED TO MEAN THAT ANY USE OF THE ALLEGED OATH IS WITHOUT REPREHENSION! It is advised that any anticipated use of the alleged oath be deterred until counselling with brethren having access to these files, either brother Bill Reeves, Wayne Partain, or myself."

Question 5: "Do you think that to publish this alleged oath as genuine since none of us has been able to prove that it is genuine is legally safe and morally right?"

This question does not apply to my particular case in the least, for I did not circulate the oath as GENUINE, but as the ALLEGED oath (See paragraph above). The court confirmed the legality of my conduct, and I fail to see any violation of any moral principle! If a 'varmint' looks like a duck, waddles like a duck, quacks like a duck, has feathers like a duck, and behaves like a duck, is there any violation of any principle, legal or moral, in repeating that 'it is alleged that the animal is a duck', even though I cannot prove such to be the case?

If I have no documentation to prove the oath authentic, then I cannot circulate it as authentic. But such lack of evidence does not place me in a position to say that 'I know that Knights of Columbus do not take the oath, nor did they ever'. Yet when the attitudes and actions of the Knights of Columbus denomination are so strikingly similar to the things stated in the oath, I see no moral violation to repeat that 'this oath is alleged to be that of the Knights of Columbus'.

The Knights of Coumbus have been defeated before on their charges of libel in connection with the use of the alleged oath. This is not the first time they have

lost, though they would have you believe that they never lose a case. Thanks be to God, another case goes on record in which they failed to achieve their goal.

s/ Ronnie Pope
Dickinson, Texas

Why People Should Be Warned Against the Catholic Church—

No. 1

JOHN J. PIERCE

(Continued from February issue)

"We must make the distinction between "celibacy" and "chastity." Celibacy is indeed commonly observed by priests and monks. There are exceptions, however. We met two priests in Britain who were actually legally married. Their wives were known as their housekeepers. Of course the Bishop and their parishioners knew nothing of this situation as these priests were still in the Roman Catholic ministry. A Manitoba priest has assured us that he officiated at the wedding of two Roman priests in Western Canada.

"If celibacy is commonly observed by Roman priests, we regret to admit that the same cannot be said of chastity. The fact is that innumerable sins of lust are committed in the Church of Rome in the name of the law of celibacy. It is unnecessary to state that there is absolutely no difference between the human nature of a Roman priest and that of an ordinary layman, but priests who are bound by celibacy, solve their sex problems in defiance of the laws of God and country. Therefore, this vow of celibacy is the greatest hoax invented by Romanism. Priests who are avowed moralists become professional hypocrites in order to conceal their romances and the discrepancy between their teachings and their private lives.

"Opponents of the Roman Church have often suggested that nuns are the common accomplices of the priests' sexual sins. We believe this is incorrect. True, in the Middle Ages, tunnels were built between convents and monasteries to facilitate secret meetings of the parties concerned, but the modern priest's techniques is no different from any other modern Romeo. If nuns and priests, in certain circumstances, do indulge in romances, tunnels are no longer necessary. For example, there is no tunnel between the convent and the Redemptorist Monastery in a small Manitoba town, but it is no longer a secret that shocking romances have occurred between the good Fathers and the Holy Nuns. Sexual crimes of nuns, priests, bishops and popes are accepted facts that cannot be denied. Our old teacher, a religious Brother, used to tell us that Hell is "paved with heads of popes, bishops and priests."

"Even Roman Catholic historians and moralists admit that the law of celibacy of priests and the vow of chastity of monks, are historical failures. True, the Roman Church makes supreme efforts to conceal

this fact from Roman Catholics. We cannot reveal all the acts of depravity of priest and monks. We mention a few of past centuries and a few of our modern times and we will see that the Roman Church is indeed, as she boasts to be, "Semper eadem," that is "always the same."

"Do Roman Catholics know that His Holiness, Pope Sergius III had an illegitimate son by the Roman prostitute Marozia?; that this pope's offspring succeeded his father on the so-called throne of St. Peter at the age of sixteen, under the name of Pope John XI; that Pope Leo VI was assassinated by his mistress because he had given his heart to another woman; that the Bishop of Cremorne wrote the following of Pope John XII; No honest lady dared to show herself in public for the Pope John had no respect for single girls, married women or widows; they were sure to be defiled by him, even on the tombs of the Holy Apostles, Peter and Paul; that this Pope John was killed by a man who surprised him in the act of adultery with his wife; that thirty-seven bishops and priests testified before a Council of the Church that His Holiness Pope John XXIII was guilty of fornication, adultery, incest, sodomy, simony, theft and murder and that he had violated three hundred nuns; that Pope Alexander VI lived in public incest with his two sisters and became father of his sister's child and later became father of the child of his own daughter Lucretia; that Pope Gregory XVI had several mistresses, one of whom was the attractive wife of his own barber; that Pope Pius IX who reigned less than a century ago, and whom the Church contemplates canonizing as a Saint, was the father of two illegitimate daughters; that the well-known Cardinal Antonelli, Secretary of State, was the father of a child whose mother was the Countess Lambertini?

"In the lower clergy the situation is no better. We mention only a few typical cases:

"Some can still remember the case of Father Cahill of the New England States who cut his throat to escape prosecution after he had brutally seduced many young girls of his parish; the affairs of the Vicar-General of the Archdiocese of Boston with his female penitents and his suicide by poison to escape incarceration in a State jail; the case of the Jesuit Father Girard, in France, who was accused in Court by Catherine Cadiere and other ladies, of having perverted them in the confessional; the sensational Court case of Father Nihills of Australia, who was sentenced to three years of hard labour for sex perversion of his young girl penitents; the case of Father McNully of Malone, N. Y., who corrupted in confessional, a young woman by the name of Miss McFarlane. This priest was jailed, escaped custody, fled to Canada where he was given a post as confessor of young Irish girls."

Again we quote the following:

"We must now surprise our readers by stating the most disgusting sexual crimes of priests are not committed in a normal

fashion in company with adult women. More over, many priests are women haters. Some of them refuse even to shake hands with ladies; they keep their eyes cast down and abstain from looking at them. These are the usual signs of an abnormal and homosexual priest.

"The priest' and monks' great sexual crimes are homosexuality and sexual abnormalities of various descriptions. The victims are young boys and often young girls. We must make haste to explain that these so-common sex crimes of the Roman priests must be blamed on the system which trains them, rather than on their own God-given human nature. It is a gruesome fact that forced celibacy, auricular confession and some aspect of the priest's training, render a Roman priest a sexually-abnormal person or a sex pervert."

The writer states that a certain group of Priests had estimated that "at least ninety percent of all the priests were either sex perverts or sex addicts of some variety and degree." Then he says:

"The Roman Church, of course, takes great pains to conceal this fact from the public. In Canada, for instance, if a priest is too widely known in the town where he is stationed, he will be transferred to the East or to the West as the case may be. Priests with sex records roam the country and pervert the young as they pass. We still have fresh in our memory the Jesuit priest pervert of a Montreal parish who was sent to the West, and the exhibitionist priest pervert of a Manitoba town who was dispatched to the East.

"A few years ago in a small Manitoba Village, the villagers were shocked by the sex perversions of their parish priest. The pastor had perverted several young boys at St. Jean, Woodridge and Starbuck, Manitoba. One of them was our nephew, who became his 'Waterloo.' The pastor finally landed in jail to pay the price of sex vices in which his Church had trained him."

He then proceeds to furnish some actual cases and documentation of facts relating thereto, so we see that the Catholic Priesthood is nothing less than an immoral institution operating in the name of religion, and claiming that religion to be the one and only religion of Jesus Christ our Lord. If anything could be worse than Catholicism I would not want to hear about it, for no decent and respectable person would want to hear the words that would be necessary to use in order to describe something worse than the Roman Catholic Priesthood.

Lucien Vinet is only one of many ex-Priests to make known the above facts. Their records all agree, but time and space do not permit any more quotations here and now.

If the testimony of ex-communists may be used against communism why may not the testimony of ex-Catholics be used against Catholicism? Let the knights of Columbus meet the issue out in the open and then we might give some weight to their statement, "Why the Catholic Church Says Investigate."

JAN 56 166-55 VF
JAMES C. 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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 4

NASHVILLE, TENNESSEE, APRIL, 1956

\$2.00 A YEAR IN ADVANCE

The Early Christians NEVER SAW THE BIBLE!

For 60 years or more after the death of Christ, the New Testament was only in the process of being written.

It was obviously, therefore, not available for the instruction and conversion of those who wished to be Christians. Indeed, millions of them became members of Christ's Church...and thousands died martyrs to their faith...before the writings of the New Testament were completed.

There was, in fact, no determination until the fourth century as to which writings were to be accepted as inspired. This was done by the Catholic Church when Pope Damasus, in the year 382, caused the list of inspired Scriptures to be drawn up, and the Council of Carthage 15 years later proclaimed the canon of Sacred Scripture.

But even then there was no mass circulation of the Bible, for all copies had to be made by hand. A general distribution became possible only with the invention of printing in the fifteenth century.

If Christ had intended a book to be the sole authority for His teaching, would He have allowed centuries to pass...and hundreds of millions to die...before making it available? If the very souls of men depended upon this book, would He not have worked a miracle of multiplication as He did with the loaves and fishes?

Catholics, of course, share with other Christians a deep reverence for Holy Scripture. And it would be strange indeed if this were not so, for the Catholic Church is the custodian and preserver of the Bible and Christianity's official witness to its inspired authorship. But for Catholics, the rule of faith is as it was for St. Paul: "...the

church of the living God, the pillar and ground of the truth" (1 Timothy, 3:15).

Jesus, as all Christians know, wrote nothing. Nor did He instruct the Apostles to do so. But He did command them to teach, and He gave them divine authority to do so... "As the Father has sent me, I also send you" (John 20:21); and "He who hears you, hears me; and he who rejects you, rejects me" (Luke 10:16). And we know from the New Testament itself, that the Apostles ordained successors to carry on their teaching.

Some say that Holy Scripture is clear, complete and the only infallible source of God's truth. But John the Apostle reminds us that if all the things Christ did were to be written, "not even the world itself could hold the books that would have to be written."

If you love the Bible, and want to know more about its origin, history and authority, write today for a free pamphlet. It will be sent without cost or obligation...in a plain wrapper...and nobody will call on you. Just ask for Pamphlet No. A-13.



SUPREME COUNCIL
KNIGHTS OF COLUMBUS
RELIGIOUS INFORMATION BUREAU
4422 Lindell Blvd., St. Louis 8, Missouri
Please send me your free Pamphlet entitled: "But Can It Be Found In The Bible?" A-13

NAME _____
ADDRESS _____
CITY _____ STATE _____

SUPREME COUNCIL
KNIGHTS of COLUMBUS
RELIGIOUS INFORMATION BUREAU
4422 LINDELL BLVD. ST. LOUIS 8, MISSOURI

A Concatenation of Contradictions

The advertisement reproduced on this page (1) discredits the Bible and attempts to establish the *Priority and Authority* of the Church. (2) It professes great reverence for the claims to be the *Patroness* of the Bible. (3) It quotes from the Bible to establish the authority of the Church! Thus it proves the *authority* of the Bible by a decree of the Church (397 A.D.) and then proves the *authority* of the church by a quotation from the Bible (1 Tim. 3: 15)! It says the apostles had no authority to *write* but then proceeds to cite something Paul had *written*. To make Paul depose in its favor it garbles and perverts what he says. It says Paul stated that the "*church* is the pillar and ground of truth," whereas that is a subordinate clause in the apostle's statement. He said, "These things *write*" (but he had no authority to *write a la the Ad*). "I unto thee x-x-x-x, that thou mayest know how men ought to behave themselves in the house of God," then the subordinate clause (1 Tim. 3: 15 R.V.). To suit the Romanists Paul should have said, "I have no authority to *write* to you. The Church is the *author*, the *declarer*, the *upholder* of the Truth and you must *believe* what it says or be *damned eternally*!"

The Ad says the Bible books could not be *distributed* or circulated and then tells us that in the 4th century Damasus delegated Jerome to "gather together" and to "draw up a list" of these many scattered books!

If the Word of God existing from the first century was *not* the word of God until it was so *declared* by the Church in 397, why may we not say that Mary who was born B.C. was *not* "immaculately conceived" until 1854 when the Church pronounced upon this? Also she died in the first century but her body was not taken to heaven until November 1, 1950 when the Church declared this?

For a further reply to this blasphemous advertisement in the exact words of the Scriptures, please read the following:

The word of God is living and powerful and is sharper than any two-edged sword (Heb. 4: 12). We are sanctified by the word of God, we are saved by the word of God and we shall be judged by the word of God (John 17: 17; 1 Cor. 15: 1-2; James 1: 21; John 12: 48).

The word "Bible" does not occur in the Scriptures. The word of God is referred to as "Scriptures," as the "oracles of God," as the "covenants," etc. The thirty-nine books of the Old Testament were all in existence when our Lord was here on earth. He and His apostles quoted from these books, and Jesus said, "The Scripture cannot be broken" (John 10: 35). Both Old Testament and New declare that the word of God abides forever (Isa. 40: 5-8; 1 Pet. 1: 22-25). Both Old Testament and New pronounced a curse upon those who add to or take from the word of God (Deut. 4; Prov. 30; Rev. 22). Paul declares that all Scripture is given by inspiration of God (2 Tim. 3: 16, 17).

The gospel had to be preached before people could be believers in Christ (Rom. 10: 12-17; Acts 15: 7). The apostles preached the gospel or the word of God with the Holy Spirit sent down from Heaven (2 Pet. 1: 21). This gospel, therefore, produced Christians and Christians composed the church. Therefore, the word of God, the gospel of Christ, had to precede faith in Christ; faith in Christ was essential for Christians, and the church could not exist until men had become Christians. Therefore, the word of God preceded the church. Christ is the Head of the Church (Eph. 1: 22; 5: 22-25); the church is subject to Him. His will was revealed by the Holy Spirit through the apostles (John 16: 8-12). The apostles and other inspired men wrote the New Testament. Every book of the

(Continued on page 50)

Voice of Freedom

Published by
FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

Among Ourselves

This issue of the VOICE OF FREEDOM, like the March issue, will contain some long articles which will perhaps be continued in two or three other installments. These articles are longer than the average reader likes to read and we publish as many short items as we can for the sake of those whose time is limited. These long articles, however, are well written, scholarly productions and they will be of great aid to preachers and teachers not only at this present reading, but for future reference. In one sense the VOICE OF FREEDOM is written somewhat on the idea of a "Trade Journal." Much of the material that it carries is intended for students, teachers and preachers.

* * *

In this issue of our paper will be found "An Open Letter to the President of the United States of America and to all Citizens." This letter was written by Ray Wood Frazier whose name is attached, with his postoffice address. Also we give his offer to send a number of copies of this letter to anyone for a price. We do not know how many of our readers will agree with the idea that this Act by Congress is a movement to build a little Siberia in Alaska. Or how many will regard it, as the Congressmen seem to do, as an Act in the interest of unfortunate people. We publish the letter primarily because of its "news" value. Not all of our citizens keep up with what is being done in Congress and it is to their advantage that we have men like Mr. Frazier who keeps right in the tracks of our statesmen and can tell us what has been done and is being done at any time. There is no question but that at least some of our "welfare" measures tend toward stateism.

* * *

In this issue of the paper will also be found a letter from Mr. Floyd C. Reinke, Director of the P. O. A. U. The reader will see that this brother is calling attention to the fact that Brother S. S. Lappin gave the name "Loyola" to the founder of the Jesuits, whereas this man's name was not "Loyola" but that this is the town from which he came.

This is correct and we appreciate the letter from Brother Reinke. However, "Loyola" has become the accepted name of Ignatius and historians write of him under this name and the Roman Catholics have built institutions to his honor and given them the name of "Loyola." In an old set of books, which are valuable

books nevertheless, called the "Beacon Lights of History" by John Lord, we have a chapter in Volume VI of that set on Loyola. The chapter heading is "Ignatius Loyola," but in the chapter itself, Dr. Lord tells us that his name was "Don Inigo Lopez de Recalde Loyola."

Brother Lappin himself wrote us to omit the quotation from Abraham Lincoln because he had found that this quotation is questioned. His letter, however, came too late for us to accommodate him in this respect. We published both of his articles in the February issue of the paper, and the manuscripts had already gone into press before his letter reached us. The quotation from Abraham Lincoln is found in a number of books that have long been in print. John L. Brandt gives us this quotation in his book "America or Rome; Christ or the Pope." If someone is interested in research, this might be an interesting undertaking to find where Lincoln said the things that are attributed to him.

* * *

Our friends continue to send in many quotations and clippings from papers and magazines. We appreciate everything that any reader sends to us for our help. We hope, however, that all the readers are not expecting us to use everything that is sent in to us. We would not have space for anything except these clippings in the April issue of the paper if we used all the clippings that have been received in the last thirty days. We ask our readers, however, please not to discontinue this method of help.

A Concatenation of Contradictions

(Continued from page 49)

New Testament, with the exception of Revelation, was written before A.D. 70. All of the New Testament was written before the close of the first century. The word of God was translated into many different languages during the early part of the second century.

The apostles and other inspired men wrote, and they expected their Written Word to be Read, Circulated, Believed, Remembered and Obeyed. Also by it as a standard all teachers and all teachings are to be measured!

1. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30.)
2. "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." (John 21: 24.)
3. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them to us, which form the beginning were eyewitnesses, and ministers of the word; It seemed good

to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of these things. Wherein thou hast been instructed." (Luke 1: 1-4.)

4. "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." (Acts 21: 25.)
5. "I wrote unto you in an epistle not to company with fornicators." (1 Cor. 5: 9.)
6. "And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all." (2 Cor. 2: 3.)
7. "Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, but that our care for you in the sight of God might appear unto you." (2 Cor. 7: 12.)
8. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in a few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." (Eph. 2: 1-4.)

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

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

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

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

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2: 15.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us . . .

And if any man obey not your word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3: 6, 14.)

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

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

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

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

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

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we spirit of truth, and the spirit of error." (1 John 4: 1-6.)

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

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John, verses 9 and 10.)

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

Protestants and Other Americans United

724 Glasgow Ave. No. 6
Inglewood 1 California.
March 7th, 1956

VOICE OF FREEDOM

110 Seventh Ave North

PO Box 128,

Nashville, Tennessee.

Attention Mr. G. C. Brewer, Editor

Dear Mr. Brewer

We receive the VOICE OF FREEDOM and enjoy the contents.

In the February 1956 issue, one item has been observed, which, altho small, should be corrected; the item—"Loyola and the Jesuits" by S. S. Lappin, Bedford, Indiana. Referring to *Ignatius Loyola* the founder of the Jesuits Order. My understanding is that there is no such person as "Ignatius Loyola"—altho even the Roman Catholics refer to him as such. The Correct name is "*Indigo Lopez de Recalde*" of the town Loyola which was his place of origin. H. G. Wells one of the Foremost Authors of Modern Times also records the founder of the Jesuit order under that name.

Your Clare Boothe Luce correspondence was highly enlightening. Her attitude definitely shows the Roman Catholic Hierarchy INFLUENCE.

I believe that you will find in the near future steps taken by various organizations to advise the Protestant Voting public of the increasing DANGERS in having individuals of the Roman Catholic faith in any Public office—as long as they maintain their first loyalty to the Pope at Rome, Italy. And to VOTE only for individuals of the Protestant faith, except, that said individual renounces his allegiance to the Pope—which actually would mean quitting the Roman Catholic Church.

Yours very truly
FLOYD C. REINKE
Director POAU

FCR/e

Telephone Company Insists Rule Must be Followed

Fayetteville, Arkansas, March 7, 1956:
The first hearing before company officials

of the Southwestern Bell Telephone in Little Rock, Arkansas, regarding the dismissal of Billie Sue Dowell of Fayetteville for refusing to address religious dignitaries by their titles ended in the company insisting that she would either do this or her dismissal was permanent. She was told that her freedom was not being taken away for she did not have to work for the Southwestern Bell Telephone Company. Billie Sue was offered her job back providing she would address religious leaders by their titles. Again she refused and the company officials insisted they could do nothing more for her.

Joe L. Banks, who works with the church of Christ in Fayetteville, was contacted by company officials and informed that the case was causing a great disturbance in the organization. He was told that the only reason for her dismissal was a failure to abide by the rule that demanded the title to be used when given. Mr. Clyde Shibley and Mr. Meyers contacted Mr. Banks and insisted that the rule must be followed to the letter. Mr. Banks wonders if a phone call were placed to the so called "Father Divine" whether it would be required that an operator thus address him?

Banks states that he is willing to fight for the rights of the young lady because he believes that it is a clear cut case of taking away the liberties guaranteed by the first amendment to the constitution of the United States.

"Unless the Union is able to do something in the near future suit will be filed against the telephone company," Miss Dowell stated.

Are We Forgetting Facts?

Since the revolution in Argentina, most information from down there has come through the new government. Reports have come to us that Juan Peron stored away large sums of money for himself and that he was converting an eight-story apartment house into a mirror-bedroomed harem of teen-age girls. I cannot say that Peron was not guilty of some of these things, but it appears very strange that the man would take so much wealth from his people, then leave it behind for his enemies. An article in the *Valley Morning Star* by German Chaves on October 4, 1955, informs us that Peron said he didn't have the money to go to Europe and "play the tourist."

Actually, I do not believe Peron's moral life had much to do with the outbreak of the revolution. Let us not forget what took place on some occasions before the outbreak on June 16. On April 7, 1955, we received the report that a procession of some 30,000 Catholics developed into an anti-government demonstration. They shouted a demand for "religion in the schools." News on June 13 was that Peron denounced the Catholic Church as a "wolf in sheep's clothing," and said the government had been putting up with religious opposition for 12 years, and had "earned the right to do justice." On June

14 and 15 came the reports that the government had dismissed two leading prelates from high posts in the Church. Then on Thursday, June 16, 1955, rebel planes bombed Buenos Aires, and there were clashes on the ground. When we look back and size up the whole situation, it appears that the trouble started as a result of the differences between the government and the Catholic Church, and not because of Peron's moral life. The fact is this—we need to look at matters as they truly are, and not as some people would have us believe they are. The new Argentine authorities may be stirring up a loud fuss about Peron's immorality so the world will forget the terrible deeds they have committed. On June 19, 1955, came the story of how scores of unsuspecting, innocent people were killed in the Buenos Aires bombing of June 16. The report tells about bombs falling among people hurrying to and from work, and how one girl "stared in horror at a leg blown off at the knee before she sank to the pavement, dying." These people didn't even have a chance to get to a shelter.

We hear that the provisional government of Argentina and others shout loud and long about the corruptness of Peron, but let us remember that no one was guilty of a deed more wicked than these revolutionists when they dropped bombs on Buenos Aires. They needlessly killed scores of innocent and unprotected people. That is a dark blot on any organization.

I wrote the above part of this article, "Are We Forgetting Facts?" in October of 1955 when it seemed so apparent that the American public was being so deceived by the Catholics. Now it is apparent that America was deceived, although I had hoped that most Americans would think for themselves and not be so easily misled. On February 25, 1956, the United States State Department announced that it had taken steps to force Juan D. Peron to leave the government-owned Hotel Washington in the Panama Canal Zone. The action came after several Congressmen protested against permitting the ousted Argentine president to live there.

Peron knew that Catholicism demands too much of a state government, and he was right in his fight against it. Although the man was right, the United States government has kicked him aside. It is later than most of us think, and Catholicism has enough control that even the United States government is being swayed by the Catholic Church's greedy desires.

What can we do? We as Christians and Americans need to shower America with leaflets and other literature such as "Your Church is Closed," "Catholicism Vs. Freedom," *THE VOICE OF FREEDOM*, etc., that Americans may be awakened before we are in the same condition as Argentina. Never should we distribute anything but factual literature that we can back up with the truth.

OLUF L. PYLE

Meditation for Lent

Marshfield, Wisconsin
Box 21
March 13, 1956

VOICE OF FREEDOM
P. O. Box 5153
Memphis 12, Tennessee

Dear Brethren:

I want to share with you this bit of correspondence, which came as a reprisal to an article I wrote in the local newspaper, the *MARSHFIELD NEWS HERALD*. I reproduce below what I said in that article:

"Temperance and self-denial are the principles stressed during the originally Catholic tradition of observing Lent. All who believe the Word of God embrace these two principles.

"But Paul said: 'Preach the word; be instant (urgent) in season, out of season.' (2 Timothy 4: 2.)

"We must be urgent about the principles of Christianity throughout the year. To be urgent for a short season and immediately after that 'let down' and engage in excessive revelries is not pleasing to Christ.

"Again Paul said: 'Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain.'" (Galatians 4: 11.)

I am enclosing his letter to me, along with a carbon copy of my reply to him. I realize that my reply is quite lengthy, but I wanted to copy the scriptures word for word, fearing that he would not take the trouble to look them up for himself.

Incidentally, my article did appear under the caption: **MEDITATION FOR LENT**. You will see in my letter just how I came to make a contribution to this series.

I certainly wish I could afford to subscribe to your paper for a number of people in this area. We are in a virtual stronghold of Catholicism in this area. I don't complain; it is a wonderful challenge.

In His service
HARRY L. LOWRY

Box 7
Willard, Wisconsin
March 9, 1956

Evangelist Lowry
Church of Christ
Marshfield, Wisconsin

Dear Evangelist Lowry:

Your Lenten article in Wednesday's edition of the *Marshfield Herald* was truly shocking, especially to me; and therefore, I am writing this personal letter to you to tell you of my feelings.

In the first place, Evangelist Lowry, I would judge your article to be unfit as a Lenten meditation. Written word which attempts to "disprove" the doctrines of a church not that of the writer can hardly be termed Christian or "Lenten" material for the public. As a Christian, I find it startling to believe that such an article could wend its way into our free press. What further shocks me to the marrow of my bones is the fact that not too long ago

Catholics, Protestants, and Jews observed Brotherhood Week. It seems strange indeed that Brotherhood Week with its true spirit is so soon forgotten! To be frank, Evangelist Lowry, I did not like your article; moreover it was far from being a meditation for Lent. For how can one amuse himself during this Holy Season by trying to disprove this or that doctrine of a powerful Church? I am sure that, along with me, there are hundreds in the Marshfield area, both Catholic and Protestant, who themselves detested your article because of the material it contained, and were completely disheartened by what you wrote.

During this beautiful season of Lent, during this holy preparation for the Feast of the Resurrection, you would have fared much better had you put your pen to Christian love, the holy virtue which should make people forget national, political, and especially religious differences. Rather than attempting to impress upon the Christian populace of Marshfield and the surrounding area the ineffable love of Christ in laying down His life for His flock, you attempted to "disprove" the Catholic doctrine of temperance and self-denial. Furthermore, you quoted these words: to be urgent for a short season . . .

By your article (which, incidentally, I was very glad to read, for writing in itself tells a story of the individual), it was obvious that you know little, if anything, about Catholicism. This fact is obvious by the words which I just quoted, the words to which you gave special emphasis in your meditation. For if you were acquainted with Catholic doctrine at least in a very small part, you would not have the distortions that you do; I am sure this was evident to all Catholics who read your article.

Any Catholic can tell you that the Church (always vigilant for the spiritual welfare of her flock) impresses upon her members the fact that they must do penance, and specifies days throughout the year for the purpose of fasting and abstaining. Your article would have the masses believe that Catholics follow a system of temperance and self-denial *only* during Lent. How ridiculous a fallacy! If you were to look at any Catholic calendar, you would immediately see how wrong you are.

Enclosed you will find a "true" Lenten meditation, which I clipped from a Catholic weekly the same day that I ran across your article. Please read it carefully. Nowhere in it will you be able to detect an attempt of the Canadian Catholic Hierarchy to attempt to falsify the teachings of *your* church. Nay, Evangelist Lowry, the Canadian Hierarchy wrote this Lenten article to sow peace and enlightenment. We expect to be treated in the same manner by others not of our Faith. Why not adopt the Golden Rule?

At this time I would also like to state that our family has a very good friend who happens to be an elderly non-Catholic dentist. He is truly a disciple of love and a man who can discredit bigotry when it

comes to his ears. Broadminded, he is a person of whom one can be proud. It is a real consolation to know that there are some outside the True Fold who by their actions of understanding are so close to it.

I would also like to call your attention to the first paragraph of your meditation. You stated that all who *believe* the Word of God embrace the two principles of temperance and self-denial. Apparently, this isn't what St. James thought, for he said: Faith without good works is dead. I for one choose not to argue with St. James—he was an apostle.

In conclusion, Evangelist Lowry, I would advise you, for the spiritual edification of the people and for your own respect, to be considerate when you write any such article which directly or indirectly finds its way into the hand of the common man, woman, or child.

It is my wish that this letter does not antagonize you. I am writing it because, as a Catholic (and a proud one!), I have the God-given obligation imposed on me at Baptism and intensified at Confirmation to defend my Faith when false things about it are uttered.

Very truly yours,
MATTHEW G. MALNAR

Marshfield, Wisconsin
Box 21
March 13, 1956

Mr. Matthew G. Malnar
Box 7
Willard, Wisconsin

Dear Mr. Malnar:

I was delighted to receive your letter yesterday, which is obviously a very sincere one. While it directly opposed my convictions, I am happy about it for it gives me an opportunity to answer for my beliefs. If, as you suggest, there are hundreds in the Marshfield area that detested my article, they chose to hide their feelings since your letter is the only one I have received voicing a complaint. You, at least, have been fair with me, by giving me opportunity to do as the apostle Peter instructs: "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3: 14.)

First of all, let me tell you how my article came to be in the paper at all. Mr. Stanley C. F. Hayes, preacher of the Zion E.U.B. Church and president of the Minister's Association, of which I am not a member, sent me a letter telling of plans for the Lenten series, and encouraging all preachers in town to take part. By phone I told Mr. Hayes that the church of Christ does not observe Lent, but that I would be happy to submit an article telling just what our convictions are in respect to that tradition. His advice was that I talk with the officials of the NEWS HERALD about it, which I did. In talking with Mr. Quirt, the editor of the paper, I told him frankly that we do not observe Lent, and that perhaps he wouldn't want to carry an article by me, since the series was designed to uphold Lent, something I cannot do.

Mr. Quirt did say that his paper did not desire to prompt religious controversy, but that he did not want me to get the impression that the paper was against freedom of expression. After some discussion, he suggested that I submit my article, and that if he and his managing editor, Mr. Heller, could do so, that they would accept it for the series. They did approve of it exactly as I submitted it.

Here, Mr. Malnar, is a story of fairness and unbiased newspaper men. You "find it startling to believe that such an article could *wend* its way into our *free press*." But you miss the point entirely; it is a wonderful illustration of freedom of the press. You make me wonder just what your idea of FREE PRESS is. Could it possibly be, in your opinion, the kind that Mr. Schuh, of St. John's Catholic Church in Marshfield, would like to see? One that withholds any article that reports anything that is offensive to the Catholic Church? What Mr. Schuh advocates is not freedom, but CENSORSHIP, in the interest of the Roman Catholic Church.

So you see, Mr. Malnar, my article was not intended to be a "Lenten Meditation," necessarily, but simply to teach the truth. You desecrated my article by trying to overwhelm me with shame for desecrating the "beautiful season of Lent" and "this holy preparation for the Feast of the Resurrection," which you *presume* and *assume* everyone should observe. If our Lord had instructed the church to hold a season called Lent sacred and holy, I would gladly do so with you. But I find this instruction nowhere in His Word. Consequently I regard it as being the doctrine and commandment of men, of which Christ said: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7.)

But lest you think me profane and lacking in respect for the suffering and death of our Saviour, I hasten to inform you that upon the first day of every week I assemble with disciples of Christ and "break bread," that is, engage in the communion of the body and blood of our Lord. This practice is commanded by the Lord for He said, "This do in remembrance of me." (Luke 22: 19.) It was, accordingly, sanctioned by His apostles and we have in the divine record the account of Paul's engaging in this practice with fellow Christians, in Acts 20: 7. Now, since the inspired apostle Paul instructs us to "Prove all things" (1 Thessalonians 5: 21), you will, perhaps, do me the service of informing me where you find either Christ's or His apostles' authority or directive to observe the season of Lent.

Being dedicated to preaching the truth, I most certainly embrace the principles of temperance and self-denial which are clearly taught in Matthew 16: 24, and Galatians 5: 23. You seem to think that one who does not observe Lent cannot possibly believe in these, or that observance of Lent is necessary if one does believe and embrace them. Again I observe that temperance and self-denial are doctrines of Christ, whereas observance of Lent is derived from

the traditions of men, of which the inspired apostle Paul warned, "Beware lest any man spoil you through philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and *not after Christ*." (Colossians 2: 8.) The Lord requires me to obey His teachings and to reject the doctrines and traditions of men; therefore know, Mr. Malnar, that such is possible. He would not require the impossible of His servants.

You misrepresent me as having "attempted to 'disprove' the Catholic doctrine of temperance and self-denial." This is clearly a shifting of emphasis, for it was the observing of Lent that I disproved, rather than the principles of temperance and self-denial; which, incidentally, are not *Roman Catholic* doctrines. They are *catholic* doctrines in the sense that they are the universal doctrines of Christ; but of the numerous doctrines which Roman Catholicism legitimately claims to be the originator of, temperance and self-denial are not to be found among them. Our Lord beat her to it in this respect.

When you ask, "How can one amuse himself during this Holy Season by trying to disprove this or that doctrine of a powerful church," you indicate that you picture me as a sort of prankster, who delights in differing with others. I'm sorry you adjudge me thusly; but perhaps you can better understand me if you realize what orders the Captain of my salvation has issued me: "... earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) With me, Mr. Malnar, it is not idle amusement, even though I do enjoy my work; but rather, it is business . . . not secular business, but the same as that to which our Lord referred when, as a lad, He said: "... I must be about my Father's business." (Luke 2: 49.) I would much rather agree with people than to disagree; I doubt if anyone finds disagreeing a pleasant thing. But the apostle Paul advises: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned; and avoid them." (Rom. 16: 17.) The Roman Catholic Church actually causes divisions and offenses among believers in Christ when she presumptuously decrees that Lent is to be observed, which is definitely not a part of Christ's nor the apostles' doctrine, but an addition to it, and therefore contrary to it. (Please read carefully Revelations 22: 18, 19.)

You, Mr. Malnar, have blindly accepted it as Christ's teaching, and when you learn of someone like me who refuses to swallow it, you take offenses; and you must admit that we are divided, because of this and many other things peculiar to Catholic doctrine but foreign to the Word of God.

You alluded to the Roman Catholic Church as a *powerful Church*. By what standards do you adjudge her to be powerful? Perhaps you are thinking of her great numerical membership, her boasted numbers. This is no proof of power, my friend. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth

to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7: 13, 14.) Perhaps you are thinking of her great material wealth, evidenced by her elegant edifices, and lucrative schemes of making money, some of which are not even right in themselves, such as gambling for instance. But I remember a message delivered to a certain church, Laodicea in increased with goods and have need of fact: "Because thou sayest, I am rich and nothing; and knowest not that thou art wretched and miserable and poor and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent (not do penance)." Parenthesis mine: H.L.L. (Revelation 3: 17-19.)

This certainly shows that money and great numbers are no proof that a religious institution is powerful, nor, I might add, right. I know that Catholic people sometimes use these things as evidence that theirs is the true church. "Wherefore, let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) Just wherein lies the power in religion, Mr. Malnar? Paul tells us: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greeks." (Romans 1: 16.) The Hebrew writer tells us: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Hebrews 4: 12.)

Every time the Roman Catholic Church, in the latter times some shall depart from and perverts the gospel of Christ, which is revealed in the Word of God, her strength dwindles. In light of this fact, why not test the strength of the Roman Catholic Church which you call "powerful," by comparing her doctrines with such scriptures as the following:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy: having their conscience seared with a hot iron; FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Timothy 4: 1-3.)

"Let no man therefore judge you in meat, or in drink, or in respect of an HOLYDAY, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and WORSHIPPING OF ANGELS, intruding into those things which he hath not seen, vainly puffed up by his

fleshly mind, and not holding the HEAD, (See Ephesians 5: 23, 24) from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ORDINANCES, (Touch not; taste not; handle not; Which all are to perish with the using;) after the COMMANDMENTS AND DOCTRINES OF MEN? Which things have indeed a SHEW of wisdom in WILL WORSHIP, (see Bible dictionary) and HUMILITY, AND NEGLECTING OF THE BODY; not in any honour to the satisfying of the flesh." (Colossians 2: 16-23.)

"Let no man deceive you by any means: for that day shall not come, except there comes 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 Thessalonians 2: 3, 4; notice the enclosed clipping, and think over the numerous titles your pope has taken unto himself.)

"Let me not, I pray you, accept any man's person, neither let me give *flattering titles* unto man. For I know not to give *flattering titles*; in so doing my maker would soon take me away." (Job 32: 21, 22.)

"And I John saw these things, and heard them. And when I had heard and seen, I FELL DOWN TO WORSHIP BEFORE THE FEET OF THE ANGEL which shewed me these things. Then saith he unto me, SEE THOU DO IT NOT: FOR I AM THY FELLOW-SERVANT, AND OF THY BRETHREN THE PROPHETS, AND OF THEM WHICH KEEP THE SAYINGS OF THIS BOOK: *WORSHIP GOD*." (Revelation 22: 8, 9.)

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles EXERCISE LORDSHIP OVER THEM; and their great ones EXERCISE AUTHORITY UPON THEM. BUT SO SHALL IT NOT BE AMONG YOU: but whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all." (Mark 10: 42-44.)

"But all their works they do for to be seen of men: they MAKE BROAD THEIR PHYLAETERIES (see Bible dictionary), AND ENLARGE THE BORDERS OF THEIR GARMENTS, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the Rabbi. But be not ye called Rabbi; Rabbi. But be not ye called Rabbi: for one is your father Master, even Christ; and all ye are brethren. AND CALL NO MAN YOUR FATHER UPON THE EARTH: FOR ONE IS YOUR FATHER, WHICH IS IN HEAVEN. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. AND WHOSOEVER SHALL

EXALT HIMSELF SHALL BE ABASED: and he that shall humble himself shall be exalted." (Matthew 23: 5-12.)

"But when ye pray, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: for they think that they shall be heard for their much speaking." (Matthew 6: 7.)

"For there is one God, and ONE MEDIATOR between God and Men, the MAN CHRIST JESUS." (1 Timothy 2: 5.)

"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? Whence then hath this man all these things?" Matthew 13: 55, 56)

"And hath put all things under his (Christ's—H.L.L.) feet, and gave him to be the HEAD OVER ALL THINGS TO THE CHURCH, which is his body, the fulness of him that filleth all in all." (Ephesians 1: 22, 23.)

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28: 18-20.)

"All scriptures (not tradition—H.L.L.) is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." (2 Timothy 3: 16, 17.)

Ah, but I could go on and on, Mr. Malnar, citing God's teachings which the Roman Catholic Church repudiates in teaching and practice; I could go on citing teachings from God's Word which she denies, perverts, wrests, and twists as she wills, to her own destruction. "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.)

You gather from my article that I "know little, if anything, about Catholicism." Rest assured that I know somewhat about her, and that which I have learned has fanned in me a desire to know more and more; I'm learning more every day through studying her and watching her actions throughout the world. I don't suppose you ever notice how she behaves in countries where she is in the majority, and where she has evinced wedlock between herself and the state. For instance, have you thought much about the riots in Belgium last year? And the incidents in Columbia? Her persecution of the church of Christ in Italy, for several years now? It makes Protestant people wonder what will happen if and when she holds the majority of power in our own country. Will our church services be interrupted, our buildings wrecked, the name of our church chiseled off our buildings, our activities

curtailed and limited to the extent that our pulse hardly dares throb, for fear that we will convert the Catholic people? Think on these things, my friend, and realize how shallow your plea of brotherhood, and adopting the Golden Rule. I do my best to practice the Golden Rule in reference to all those around me, whether they be Catholic, Jew, or Protestant. When I feel the need for correcting someone, I don't resort to force except to wield the Sword of the Spirit, which is the Word of God. (Ephesians 6: 17.)

I know that most of the Catholic people are not aware of their mistress' deportment; I do not blame them for anything unless it be their blind obedience, their failure to investigate what the truth really is. I am not, as you think, unaware of the countless ordinances, fast days, HOLY DAYS, days of abstinence, and penances that are strapped upon the back of Catholic people by the Church. Truly, the Church begins to rival the Jewish sect of the Pharisees when it comes to the observing of traditions which God never bound upon anyone, and then disannulling the commandments which God actually gave. Yes, I know all about the Catholic "decorated" calendars, but does that in any way nullify the words of the beloved Paul: "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labour in vain." (Galatians 4: 11.) I, for one, chose not to argue with Paul—HE WAS AN APOSTLE.

Yes, Mr. Malnar, I can see that you are a proud Catholic. I am content to be only a humble Christian. I make no apology for my article; I'll never apologize for the truth. Neither do I regret the fact that you didn't like my article; I only regret that your convictions are such that you cannot appreciate the truth. I guess I'm just a little like Paul: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Galatians 1: 10.)

My dear Mr. Malnar, I plead with you earnestly and sincerely, to open your eyes to the scriptures that I have called to your attention. I know by your letter that you are an educated man, fully capable of understanding the English language in which the Bible is written. You need no hierarchy to tell you what every jot and tittle in God's Word means. Can't you see that as long as the Roman Catholic Church keeps her people from accepting what they read in black and white, that she will continue to teach anything she pleases? Only God knows what fable she will dig up next and declare a dogma that her people must accept as truth, under fear of excommunication.

I am at your service, Mr. Malnar; call me—visit our services—I'm willing to call on you—whatever is necessary that we might reason further together.

In His service,
HARRY L. LOWRY, Evangelist

Box 7
Willard, Wisconsin
March 9, 1956

Evangelist Lowry
Church of Christ
Marshfield, Wisconsin

Dear Evangelist Lowry:

Your Lenten article in Wednesday's edition of the *Marshfield Herald* was truly shocking, especially to me; and therefore, I am writing this personal letter to you to tell you of my feelings.

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By your article (which, incidentally, I was very glad to read, for writing in itself tells a story of the individual), it was obvious that you know little, if anything, about Catholicism. This fact is obvious by the words which I just quoted, the words to which you gave special emphasis in your meditation. For if you were acquainted with Catholic doctrine at least in a very small part, you would not have the distortions that you do; I am sure this was evident to all Catholics who read your article.

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Very truly yours,
SIGNED
MATTHEW G. MALNAR

March, 1956

An Open Letter to the President of the
United States of America and All Citizens:

Regarding—Russia, U. S. A.

We could understand it happening in Russia, Red China, Italy, or in any of the Communist-controlled countries—but we had no idea it could happen here!

Read this letter twice. You might not believe in the first time.

On January 18, 1956, the House of Representatives passed, with a voice vote and without objections, House Bill No. 6376. At the time of this writing, it has not passed the Senate, so far as we know,

although it is now in the Committee of the Interior and Insular Possessions.

This bill provides for and designates 1,000,000 acres in Alaska for the establishment of a hospital for the mentally ill—an insane asylum.

On the surface, that sounds relatively harmless except it might appear that 1,000,000 acres is a rather large piece of ground to house the approximately 350 known mental cases in Alaska. (The State of Rhode Island contains 776,960 acres and population of 791,896 according to the 1950 census.)

The bill further provides for the expenditure of \$12,500,000 over a ten-year period, \$6,500,000 of which is to be handed over to the Territory of Alaska on July 1, 1956.

The subtle wording of this bill makes it appear on the surface as a piece of philanthropic legislation, but careful study reveals it to be vicious and un-American.

For instance, a mentally ill individual is defined in Section 101 (i) as follows: "An individual having a psychiatric or other disease which substantially impairs his mental health or an individual who is mentally defective or mentally retarded."

This is rather a broad definition—it could include *anyone* who reads this open letter.

Certain interested parties would have the prerogative of putting a citizen in that institution, from which escape would be nearly impossible. Who are these interested parties who could get rid of any one of us?

Section 101 (g) states: "the legal guardian, spouse, parent or parents, adult children, other close adult relatives, or an interested responsible adult friend of a mentally ill individual or a patient."

Red tape has been cut to facilitate incarceration. Section 103 (b) reads: "Any individual may be admitted for care and treatment in a hospital upon written application by an interested party, by a health or welfare officer, by the Governor (of Alaska), or by the head of any institution in which the individual may be, if the application is accompanied by a certificate of a licensed physician that, on the basis of an examination held not more than 15 days prior to the individual's admission, such individual in his opinion is mentally ill and because of his illness, either (1) is likely to injure himself or others if allowed to remain at liberty, or (2) being in need of care or treatment in a hospital, lacks sufficient insight or capacity to make responsible application on his own behalf."

Suppose you or I should displease the Administration of our Government, maybe by statements of objections or political dissension, or by other means, *our free speech could cost our liberty.*

Section 104 (a) and (b) provide: "(a) If the certificate by a licensed physician under Section 103 (b) states a belief that

the individual is likely to injure himself or others if allowed to remain at liberty, any health, welfare, or police officer or any person deputized by a United States commissioner, shall have authority, upon endorsement of the certificate for such purpose by the Governor or by a United States Commissioner, to take the individual into custody, apply to a designated hospital for his admission, and transport him thereto."

"(b) Any health, welfare, or police officer who has reason to believe that an individual is mentally ill and, because of his illness, is likely to injure himself or others if not immediately restrained pending examination or certification by a licensed physician or pending endorsement of such certification as provided in subsection (a) of this section, may take the individual into custody, apply to a designated hospital for his admission and transport him thereto. The application for admission shall state the circumstances under which the individual was taken into custody and the reason for the officer's belief."

Suppose the individual refuses to submit to an examination by a physician. "A written statement by the applicant that the individual has refused to submit to examination by a licensed physician" is all that is necessary to apply for a court order to submit to the examination. Any "interested party" may obtain the court order.

BUT, the patient does not have to be notified of the application for a court order to examine him if the United States Commissioner "has reason to believe that such notice would be likely to be injurious to the proposed patient."

Section 108 (d) states, "A proposed patient to whom notice of the commencement of proceedings has been omitted shall not be required to submit to an examination against his will, but if the designated examiners report that the proposed patient refuses to submit to an examination, the United States Commissioner shall give notice to the proposed patient and ORDER HIM TO SUBMIT TO SUCH EXAMINATION." (?????)

How about a trial or a hearing? What rights does the individual have following his consistent refusal to submit to an examination?

Before he can be committed, a hearing is to be held, BUT the "proposed patient shall not be required to be present, and the United States commissioner is authorized to EXCLUDE ALL PERSONS NOT NECESSARY FOR THE CONDUCT OF THE PROCEEDING." (Emphasis by capitals is ours.)

Therefore, it is obvious that at the direction of the Commissioner, friends and/or witnesses on behalf of the proposed patient can be kept from the hearing and from testifying for the victim.

Section 101 (m) provides that the Alaska hospital is to be available for "patients" from "the States, the District of Columbia,

the Territories and possessions of the United States and the Commonwealth of Puerto Rico."

Section 119 (c) provides that the "Governor (of Alaska) is hereby further authorized to enter into a reciprocal agreement with any State providing for the care and treatment of mentally ill residents of Alaska by such State, and for the care and treatment of mentally ill residents of such State by Alaska. . . ."

Originally, Section 128 (which was stricken out of the bill) would have provided a fine of \$500 or one year imprisonment or both for anyone "who willfully causes or conspires with or assists another to cause (a) the unwarranted hospitalization of any individual . . . or (b) the denial to any individual of any rights granted to him under the provisions of this title. . . ." PERHAPS OUR CONGRESSMEN HAVE A GOOD EXPLANATION FOR THE REMOVAL OF THIS PROTECTIVE CLAUSE, SUCH AS IT WAS?????

Who pays for all this care and treatment?

Section 128 (a) says, "It shall be the duty of a patient, or his legal representative, spouse, parents, adult children, in that sequence, to pay or contribute to the payment of the charges for the care or treatment of such patient when hospitalized pursuant to the provisions of this title in such a manner and proportion as the Governor may find to be within their ability to pay: Provided, That such charges shall in no case exceed the actual cost of such care and treatment: . . . Provided, however, That if any of the above-named persons willfully conceal their ability to pay, such persons shall be ordered to pay, to the extent of their ability, charges accruing during the period of such confinement. The Governor may cause to be made such investigations as may be necessary to determine such ability to pay, including the requirement of sworn statements of income by such persons."

Note, that the health or welfare officer or police officer who may apply for the "care and treatment" of the individual is not one of those called upon to foot the bill.

Under Section 108 (g) the United States Commissioner, upon finding the patient mentally ill, etc., "shall order his hospitalization either for an indeterminate period or for a temporary observational period not exceeding six months. . . . If the order is for a temporary period of hospitalization, the United States Commissioner may at any time prior to the expiration of such period, on the basis of a report by the head of a hospital and such further inquiry as he may deem appropriate, order either indeterminate hospitalization of the patient or dismissal of the proceedings." Note the power given to the United States Commissioner and the head of the hospital.

House Bill 6376 was first prepared and presented May 19, 1955. While it was introduced by Mrs. Edith S. Green of Port-

land, Oregon, it was given a great deal of impetus by Rep. Leo W. O'Brien of Albany, N. Y.

On January 18, 1956, Mr. O'Brien said in part: "This is not a Democrat bill nor a Republican bill. Neither is it in the true sense the Green bill, or the O'Brien bill or the Bartlett bill. It is the experts' bill. It comes before you with a strong and I might say vehement backing of three great departments of our Government—the *Department of Justice*, the *Department of the Interior*, and the *Department of Health, Education and Welfare*.

"It was prepared in a very large measure by those departments and it is, in my considered judgment, the best and most practical legislation on the subject ever to be considered by this House.

"A great general in charge of our Air Forces in Alaska told us, the members of the committee, that these Eskimos were invaluable. . . . He said, you cannot turn over a stick in the Bering Sea that they miss. . . . They are our eyes and ears. . . .

"... I assume the White House shared a little of my optimism in hoping that the bill will become law this year."

The bill is now in the Senate Committee of Interior and Insular Affairs. Following are members of that Committee: James E. Murray, Montana; Clinton P. Anderson, N. Mex.; Russell B. Long, Louisiana; Henry M. Jackson, Washington; Joseph C. O'Mahoney, Wyoming; Alan Bible, Nevada; Richard L. Neuberger, Oregon; Eugene D. Millikin, Colorado; Geo. W. Malone, Nevada; Arthur W. Watkins, Utah; Henry C. Dworshak, Idaho; Thomas H. Kuchel, California; Frank A. Barrett, Wyoming; Barry Goldwater, Arizona Chief Counsel: Steward French.

The question of the hour is, why have we not heard of this before? Where have our newspapers and news-magazines been? Have they merely overlooked this bit of vicious legislation, or have they been keeping quiet because of pressure from interested parties?

This bill might or might not pass the Senate. If it does pass, it might or might not be signed by the President. If the President does veto this bill, is there enough backing in Congress to pass it over his veto?

Even if the bill becomes law and is eventually declared un-Constitutional by our Supreme Court—it still shows the thinking of our law makers. Or, does it show the lack of thinking?

Remember—This is not something they are talking about. IT IS SOMETHING THAT THEY HAVE DONE . . . THEY PASSED THE BILL IN THE HOUSE OF REPRESENTATIVES.

Just what and who is really back of this bill?

Then there comes one more question. Why was this news allowed to come into the open now? IS IT A SMOKE SCREEN TO COVER UP SOME BIT OF LEGISLATION EVEN MORE VICIOUS THAN HOUSE BILL 6376?

Surely, the price of FREEDOM is ETERNAL VIGILANCE.

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Rome and Religious Liberty

James D. Bales

The opposition of the Roman Catholic Church to religious freedom is manifested in its justification of the Inquisition. We shall not quote from anti-Catholic works in this article but from the article on the Inquisition in *The Catholic Encyclopedia*, pages 26-38. (New York: The Encyclopedia Press, Inc. Nihil Obstate, October 1, 1910. Remy Lafort, S.T.D. Censor. Imprimature. John Cardinal Farley, Archbishop of New York. This edition was copyrighted in 1910 and 1913.)

I. The Admission That It Was Not Apostolic

The Roman Catholic Church often admits that what it practices today is not what was practiced in the days of the apostles. They often admit the scriptural position and then set out to justify their unscriptural position. Such an admission is made concerning the use of physical violence on heretics in an effort to get them to recant or to stamp out heresy through the destruction of heretics. The writer of the article on the "Inquisition" points out that although the apostles were firmly convinced that the Faith must be delivered undefiled to posterity, they did not bring forth the Old Testament penalties, such as death; instead, they thought it sufficient to exclude heretics from the communion of the church. He further grants that the Christians of the first three centuries did not have any other attitude toward those who, in matters of faith, erred. Although they were surrounded by heretics, such men as Tertullian and Cyprian of Carthage did not believe that physical violence should be used on heretics. They, the writer observes, insisted on complete religious liberty and taught that although Judaism used violence on heretics that the Christian faith was content with spiritual punishment, which consisted of excommunication.

These admissions are important for they

reveal that the Roman Catholic Church (in the Inquisition, and in their adherence today to the principles, if not the practice, of the Inquisition) has violated both of her standards of faith and practice. The Roman Catholic Church maintains that the Bible and tradition are her standards of faith. How can such be, when they admit that the Bible did not teach, in the New Testament, the principles of the Inquisition, and when they grant that the church of the first three centuries did not admit those principles? The position of the Roman Catholic Church on this subject is clearly an apostasy when measured by both standards which she claims to accept. If the apostles had refrained from writing the principles of the Inquisition, but had orally committed them to the church, the church of the first three centuries would have practiced it. The church did not practice it, so even the Roman Catholic conception of doctrines derived from tradition does not support it.

II. How Did the Change Come About?

The Catholic Encyclopedia pointed out that the imperial successors of Constantine began to regard themselves as the rulers and keepers of the church's "temporal and material conditions." However, even when they began to persecute, such men as Hilary of Peitiers and Augustine were opposed to the use of force on heretics. (Augustine later changed his views on the subject.) In the fifth century Optatus of Mileve was the first Catholic bishop to maintain that there should be such co-operation between the church and state in religious matters that the death penalty should be inflicted on heretics. At least, such a right existed. The Old Testament, for the first time, was appealed to, although, as the author pointed out, Christian teachers had previously rejected such appeals.

Thus toward the end of the first five centuries the position began to be taken that the death penalty could be used rightfully against heretics. However, the majority contended that such was impossible of reconciliation with the Christian faith. But by the eleventh century there were heretics who were executed. However, *The Catholic Encyclopedia* maintains that it was due to the arbitrary actions of individual rulers, and partly to outbreaks on the part of the populace. Although certain canonists thought that the church had such rights, it was still an academic question and exercised little influence on practice.

The writer contends that the civil rulers led the way in the severity of the treatment of heretics. Alexander III in 1179 did not contend for capital punishment for heretics. He was much milder than some civil rulers. However, he requested civil rulers to silence the heretics with force if necessary. They could put the guilty person in prison and appropriate his property. Or he could be exiled or his home destroyed. The imperial rescript for Lombardy in 1224 was the first law which

contemplated death by fire. It was taken into ecclesiastic criminal law in 1231 and it was not long after that it appeared in Rome, the very seat of the Papacy. This, the author states, marks the beginning of the Middle Age Inquisition. And thus we find that the Papacy is so involved in the persecution of heretics that in 1254 Innocent IV would not allow the death sentence or life imprisonment *unless it was done with the consent of the episcopal*.

The Papacy finally gave its consent to the torture of suspects as a means of getting the truth from them. At first such was not allowed in the ecclesiastical courts, but it was authorized by Innocent IV in 1252. However, the torture was not supposed to imperil life or to cause loss of limb. At first the clerics were not allowed to be present when torture was used. Why, if it was too odious for their presence, was it permitted at all? Finally they were permitted to be present and it finally came to pass that suspects were examined in the confines of the torture chamber. Torture was supposed to be used only once but this was dodged by applying torture anew when new evidence was brought forth and by torturing the victim in "serial" fashion. His torture was not "repeated" but it was continued over a period of days. The Popes, the author says, did not like the extremes to which the torturers went. Clement V ordained that torture should not be applied unless the diocesan bishop gave his consent. This thus places the sanction of the Roman Catholic Church on such things. The Popes did not deny the principle, involved in the use of torture, from the time of the middle of the thirteenth century.

Thus it finally came to pass that Gregory IX admitted that heretics should be punished with death.

III. Efforts at Justification of the Inquisition

In the light of the admission that it was not practiced by the church in the first centuries, how was the Inquisition justified? Briefly, it was as follows:

(1) It was done in the Old Testament; therefore, it is right under the New Testament. This argument overlooks that such is prohibited under the New Testament and that one evidence that it was prohibited is to be found in the fact that the apostles and the early church did not practice it.

(2) Heresy was high treason. Unity of faith is the best assurance of a State's unity, prosperity and stability. Those who spread religious dissension hurt both church and state. The State, being closely bound up, in their thinking, with the church, must stamp out that which hurts her and which also hurts the church. The enemies of the cross, they said, were enemies of the State. Therefore they should be dealt with as enemies of the State. This "justification" is based on human wisdom and not on God's word. It would justify the persecution of the Roman Catholics when they were in the minority.

(3) The Roman Catholic Church tries to justify it by maintaining that religious intolerance seems to be a sort of iron rule of mankind. The implication is that since men have so often persecuted men of other beliefs that therefore it is not so bad for the church to do it. However, the church must take her instructions from the Word and not from the World. The Christian nature, not mere human nature, is to be our standard (Matt. 5: 38-48).

(4) It was argued that since it was right, as they viewed it to put a robber to death; that it was a greater right to put to death those who cheat us, through false doctrines, from our spiritual and eternal heritage. However, no amount of argumentation can do away with the fact that Christ did not come to destroy lives and that the apostles did not practice the principles of the Inquisition (Luke 9: 54; *The Catholic Encyclopedia*, VIII: 26).

(5) The Roman Catholic has pointed out that some of the reformers believed that it was right to put heretics to death. The writer said that they began to advocate tolerance only when their power ended. Certainly such a course was pursued by the Roman Catholic Church during the Middle Ages! We do not have to justify those reformers. They erred but their error does not justify the Roman Catholic Church in practicing the same error. And in addition to this, we must remember where they got the idea. *They got the idea from their Roman Catholic Church background*, and not from the New Testament. We feel called on to defend New Testament doctrine, and not the traditions of men regardless of whether those men are Roman Catholics or Protestants. We advocate Christianity, and not a Roman Catholic brand or Protestant brand. We defined the Word of God, and not the errors of men. Protestantism today does not sanction such a use of force.

(6) Roman Catholics have tried to excuse their church by saying that the civil powers, not the Roman Catholic Church, put the heretics to death. Let us notice that first, the civil rulers were Roman Catholics and under the jurisdiction of the Roman Catholic Church. Second, the Roman Catholic Church tried a person for heresy, pronounced him a heretic, and expelled him and turned him over to the State to do *her duty* and to inflict the temporal punishment pronounced by the Church court (VIII: 34).

(7) They maintain that the Inquisition related to the field of discipline and not to that of the dogmatic teaching or belief of the Roman Catholic Church. However, since faith comes by hearing God's word, (Rom. 10: 17), and since the early church did not practice it and since it opposed such contrary to its spirit and faith, how can a church which claims to be Christ's church justify the Inquisition? Our treatment of our fellowman, even of heretics, is such a vital matter of faith and practice that the New Testament teaches us how to do it. The Roman Catholic Church violated the New Testament doctrine in persecuting

heretics. It did what the New Testament church never did.

(8) Some argued that the punishment demanded under the Old Testament for heresy, could not be abrogated for Christ came to fulfill, and not to destroy, the law (Matt. 5: 17). This argument, of course, would justify the offering of animal sacrifices and the practice of circumcision and all of the other things which were required under the law. Christ did fulfill the law. He said it would not pass away until it was fulfilled. None of it was to pass until all of it was fulfilled. The law has passed (Rom. 7: 1), therefore it has all been fulfilled. Those who go back to the Old Testament have failed to recognize that we are under the New Covenant today and not under the Old Testament law (2 Cor. 3: 6; Heb. 1: 2; 2: 1-4; 8: 5; 10: 9-10).

(9) John 15: 6 is cited, but that passage does not give any Christian the right to punish heretics. Christ tells what men do with the withered branches. Something like that will someday be done with the ungodly. When and by whom? When the Son of man shall send forth his angels and "they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." (Matt. 13: 40-42.) That the inspired apostles knew that Christ did not give men authority to kill heretics, when he uttered John 15: 6, is demonstrated in the fact that they, the Roman Catholic Church and the New Testament being witnesses to it, neither taught nor practiced such a doctrine.

(10) The Roman Catholic Church teaches that the church has the authority from Christ to make laws and the power to pronounce and enforce penalties for the violation of those laws. Heresy strikes at the life of the church. This argument is annihilated when we remember that the church during the days of inspiration, did not teach or practice it, and when we remember that the church today does not have authority to add to the word of God. Thus the church does not have the right to advocate such a doctrine which is so foreign to the word and spirit of the New Testament.

(11) The above justification for the Inquisition are found in *The Catholic Encyclopedia*. Some of them seem to be used by the writer to justify it and some of them he simply refers to as a means of showing how some men during the Middle Ages justified the Inquisition. We want to notice, in addition to the above, some other efforts which some have made elsewhere to justify the Inquisition.

Peter did not execute Ananias (Acts 5). If he did, this would be a case where the one whom the Roman Catholic Church calls the first Pope, put a heretic to death without calling on the civil powers. However, "the death of those persons (Ananias and Sapphira) is not represented as the act of the apostles or in any manner procured or occasioned by them. It is recorded

as the visitation of God, without any curse, imprecation or wish of men." We do not know that Peter knew that Ananias would die. Furthermore, his wife was given an opportunity to show either her innocence or to repent. She did neither and Peter knew, from what had happened to Ananias, that she would perish for her deception. If this example justifies Christians in taking life it justifies the destruction of hypocrites and sinners in the church by members of the church. No one, who believes the Bible, disputes the power or the right of God to terminate life. God has not given Christians the authority to do it and the New Testament does not furnish us with an example of any Christian taking the life of a heretic. Even the Roman Catholic Church admits that it was against the conscience of the Christians, including the apostles, of the first three centuries.

Paul did not personally inflict blindness on a certain man who opposed his teaching (Acts 13: 9). If he did, this is an example of how an apostle treated an enemy of the gospel who was not a member of the church and who could not have been a heretic or one who departed from the faith. He never was in the faith. Paul did not make the man go blind. He simply announced that God's hand was to be on that individual (Acts 13: 11). Evidently Paul had been supernaturally informed of that which was to take place.

IV. Would Rome Persecute Again?

Was not the Inquisition a thing which is so far past that it would not be repeated and that it would be out of harmony with the present doctrine of the Roman Catholic Church? But the Roman Catholic Church endeavors to justify the Inquisition. Why would she do so, if she did not believe that it was right in principle? We are confident that she would persecute again if she had the power and opportunity. But as one priest expressed it to me, one of the reasons that they did not put heretics to death today is that there were too many millions of heretics. In other words, Rome is not in a position today to compel civil governments to carry out her wishes in this respect.

The Roman Catholic Church has boasted that she does not change. Thus, if this be true, her spirit is still that of the Inquisition, because that was once her spirit and she does not change. Thus, if and when conditions get ripe, she shall persecute for such is a part of her unchanging spirit. Many good Roman Catholic Church members may not realize this, but that does not change the position of the Roman Catholic Church itself.

The writer of *The Catholic Encyclopedia* (VIII: 35, 36) point out that when the Roman Catholic Church became the dominant church, and when the disturbance of its unity thus also disturbed civil unity, that it was the duty of secular rulers to punish heretics. Thus if Rome dominates, as she once did, this could be used to justify the use of force. The same seed in the same soil will not produce religious liberty,

but rather the intolerance of the Inquisition.

The same writer also stated (VIII: 36) that the Roman Catholic Church has the power to make law, and when these laws are violated it has the right to inflict the penalties which it has established. Of course, they would argue that she has the same right today. The only thing that is lacking is the power to exercise that right. also, Vol. XI: 703; VII: 261-323; V: 686; III: 756.)

We have not written this with the idea of saying that all members of the Roman Catholic Church have this spirit. Multitudes of them do not have it but they do not know the spirit of their own church. Furthermore, if another Inquisition started they would be under the control of their church and many, like many people in the Middle Ages, would not see their way clear to oppose their church's will. We have written to inform all who will read and heed that the Roman Catholic Church and its growth is a danger to our unrestricted freedom for the proclamation of the gospel. Let us protect this freedom, not through adopting the error of the Roman Catholic Church and using the sword on such heresy, but through such an evangelization of the world that both the power and the spirit of error will be broken by the power and the spirit of the truth. If we slumber we are apt to sleep the sleep of death. Not only that, but we shall be standing by and permitting men to be enslaved in error.

Two Worlds: Christianity and Communism

JAMES D. BALES, SEARCY, ARKANSAS

(Continued from March issue)

Why is it morally right that one class should be measured by the moral standard of another class? Why is it right for the communist to say that his class standard is better than the class standard of the capitalist? The communist may say that his class is morally better than the capitalist class, because his class is higher in the dialectical scale. This assertion however, is according to communist theory, merely a part of his ideology which has been determined by his economic status. Thus it has no moral validity. If he asserts that one's economic status confers moral status, what proof does he offer? And if proof is offered he would still have to view, according to his own theory, it as but a rationalization, and not as real evidence. Furthermore, this would be to assert that the dialectic itself is working inevitably toward a moral ideal; for only in such a case could one assert that the class which is highest in the dialectical scale is the class which is the closest to truly human morality. Sixth, does not this theory, of dialectical development toward a truly human moral code, collapse if Marx is wrong in his assertion of the historical inevitability of communism (K. R. Popper, *The Open Society and Its Enemies*. London: Routledge & Kegan Paul Ltd., 1952, Vol.

II, p. 205)? Seventh, the communist is maintaining that he is higher in the moral scale because he is adopting the moral system "held by those whose actions are most useful for bringing about the future!" (II, p. 205). Instead of the present might being right, the communist is saying that the "coming might is right" (II, p. 206). What is this but the attitude of the opportunists who wishes "to be on the winning side" (II, p. 207). And what is moral about this unless one first proves that the winning side is moral and that one associates himself with it because of moral compulsion. Eighth, how can the concept of class morality be true, when the communist concept of class is false? (a) Two great class divisions—proletarian and bourgeoisie—do not exist in reality. There are several so-called classes. (b) Individuals in large numbers may rise or fall in society. (c) The artificiality of the communist distinction is evident from the ease with which the communists transfer "to the bourgeoisie any section of the workers with whom they may be in conflict" (R. N. Carew Hunt, *The Theory and Practice of Communism*, p. 180).

When a communist or marxist passes a value judgment against capitalism, or for communism, he is acting either consistently or inconsistently with his basic philosophy. (a) If he is trying to be consistent, then he is telling us, at least those of us who understand his philosophy, not to pay any serious attention to his moral judgment. How so? His moral judgments are not the application of an ethical standard, but a rationalization of the economic interest of his class. Such, of course, would be meaningless to those with different interests, or with genuine ethical norms. In fact, they would be immoral for another class to accept, unless they expressed their class interest. Furthermore, if Marxism is but a scientific analysis of society, how can it make value judgments? In fact, it could not even say that Socialism is morally desirable. (b) If the communist is appealing to an ethical standard, unrelated to class interest, he is abandoning Marxism and appealing to a standard which all ought to follow regardless of their class. Thus he is being inconsistent.

Christianity recognizes the fact of, warns against and rebukes, rationalization. It realizes that men may confuse sordid selfishness with moral obligation. However, instead of viewing this as the norm of conduct, and as inevitable, it instructs and motivates man so that he increasingly overcomes rationalization.

Christianity reveals, that which is indicated by human experience, that there are moral laws. It emphasizes the fact that man has transgressed these laws, but that through grace he can be forgiven and strengthened.

If morality as taught by, and embodied in, Christ were intelligently practiced this earth would be a paradise far beyond the dream world of the Communist.

Religion

According to the doctrine of economic

determinism religion itself is but a tool of the ruling class. It cannot be denied that some cases can be cited where religion functioned as an instrument of oppression in the hands of a ruling class. However, the Communist not merely affirms that such has happened in some cases, but that such is the nature of religion itself. Religion, Marx maintained, is an opiate. It performs two functions. *First*, the ruling class uses it to keep the people contented with their lot. *Second*, the people themselves use it to deaden the pain of existence under exploitation.

Anything can become a fool. The best may be subject to misuse. Thus Christianity has sometimes been used as a tool. Communism as a philosophy is used as a tool by the Kremlin to enslave the minds of some people of other countries, as well as some people in their own country, so that they become the slaves of the Russian leaders. These leaders are not concerned about a better world, but are striving for world conquest.

The Communists use art and everything else as a tool to further Communism.

Anything can be used as a tool by any group, individual or system, for their own purposes. The Communists in Russia have tried to use the Russian Orthodox Church. (For other efforts see Matthew Spinka, *The Church in Communist Society*, Hartford, Theological Seminary, Hartford, Conn.)

Some "Socialist Christians" in the United States were trying, especially in the 20's and 30's to use religion to overthrow capitalism—through teaching—and to help establish socialism.

Thus religion can be used by some to try to overthrow a system as well as to sustain an established system.

Communists say that religion is man's reaction to mystery and to misery. Even if one gets rid of the misery of poverty, he has not abolished other types of misery. Nor has he abolished the mystery of existence.

Even if religion were merely man's reaction to misery and mystery, this would show that religion in its nature is not a tool of the ruling class. Once here religion might be grasped by the ruled or the rulers and used to further their purposes. But this would not prove that this was of the very nature of religion.

The fact of the matter is that man is "incurably religious". Wherever we go back in history, or throughout the world today, we find that man is religious. This is also evident from two other facts:

(a) Communism has become a religion, or religion-substitute, with many Communists.

(b) There are signs of religious revivals in Russia even today, as was indicated by W. R. Hearst, Jr. in his report on his trip to Russia. (*U. S. News and World Report*, 1955.)

Although Christianity has sometimes been perverted and misused, yet true Christianity is not a tool. (a) It is the revelation of God and His will. There is evidence for its truth. (b) It did not arise

among the ruling classes. It started in a country which was under the yoke of Roman Imperialism. From its very beginning it challenged the basic assumption of Roman Rulers, i.e. that no one was above Caesar, since Caesar himself was supposed to be a representative and priest of the gods.

As is so often the case, Communism is guilty of that of which it accuses others. Communism is likely the greatest opiate that the world has ever known. *First*, it kills the conscience and compassion of man. It so deadens his conscience that when he has become an ideal Communist he can do anything, that the Party demands, without qualm of conscience. General Wilhelm Saisser, Minister of State Security for East Germany, emphasized that he would not have a man in an important position "who is not capable of whipping a prisoner to death if need be—himself, and without a qualm." (Richard Hanser and Frederic Sondern, Jr., "Wilhelm Saisser—The Red Himmler," *Reader's Digest*, Jan., 1953, p. 74.) *Second*, it deadens man's moral, religious and spiritual sensitivities and aspirations. *Third*, in the name of future Communist Paradise on earth they ask Communists today to suffer, to sacrifice and to die. Thus in the name of such a "hereafter," which this generation cannot hope to see even if Communism be true, they endeavor to dope their slaves so that they will be satisfied with their lot.

In this connection it is interesting to see how the Communists contradict themselves. They say that Christians, when they sing the song about the "Sweet by and by" are singing about pie in the sky by and by. They say that while you are thinking about pie in the sky, someone else gets your pie here and now. So cease singing and get your pie. When you start to get your pie the communists says: "Hold on, you must sacrifice your pie, and even die, in order that some future generation may have enough pie for everyone." And this they say in spite of the fact that M. I. Kalinin has said that "death is the heaviest blow that can strike a man" (*On Education*, p. 434). If there is no by and by for me, there is no pie by and by for me. And if I must get my pie now, if I am to get it at all, then I do not want to die without pie for the sake of communism. Why should one labor that other animals, for we are but animals if communism is right, may have pie by and by. Why give up my pie for them? And yet they try to delude one with their promise of a collective immortality through dying for the cause which "will live on forever." (*On Education*, p. 434.)

That the communist leaders persuade millions to go without pie, while the leaders enjoy their pie and that of their followers also, is proof positive that communism is a powerful opiate. The Kremlin is the center of this world wide opium racket.

Truth

There is nothing ultimate about truth, according to the communist, in a capitalis-

tic society at least. "Truth" is simply that which serves the interest of a class. So what is truth for one class is not truth for another class, since they have different and conflicting interests.

With such a view of truth a Communist uses "Aesopian" language whenever it serves his purpose. That is, language which will confuse, mislead and misinform the class enemies (Lenin, *Imperialism*, New York: Vanguard Press, 1926, p. v.). Deceiving, whenever necessary, the class enemies is a virtue, not a vice.

Strange as it may seem, the Communist does try to convince himself that there is truth and that he is nearer to it than is the Capitalist. Thus Maurice Cornforth wrote that "it is only when we adopt the partisan standpoint of historically the most progressive class that we are able to get nearer the truth. The definition of dialectical materialism, therefore, as the philosophy of the revolutionary working-class party, is in no way incompatible with the claim of dialectical materialism to express truth, and to be a means of arriving at truth. On the contrary, we have every right to make this claim, in view of the actual historical position and role of the working class." Of all classes, the working class is the only one which is not an exploiting class, he maintains (*Dialectical Materialism*, p. 17). No, of course, they do not exploit only! They exploit, then exterminate. Who said that theirs is historically the most progressive class and thus nearer to the truth? They and their philosophy say so, and that is sufficient for any loyal Communist!

It is well to remember that the Communist has no sense of honor which operates toward his class enemies. Thus he deals in deceit and not in truth.

Their concept of "class" and "class morality" implies class struggle, which to them is the sum total of history. "The history of all hitherto existing society is the history of class struggle." (*Communist Manifesto*.)

Class Struggle

The classes, which have been created by the economic system, have different interests, aims and ethical systems. These are not only different but also diametrically opposed to one another. *Thus there can be no lasting cooperation between the classes, no final compromise, no continued peaceful co-existence.* In fact, the effort to bring about understanding and cooperation between the classes is in itself an evil. Why? For the simple reason that progress is supposed to come only through class struggle. Only as the Proletariat eliminates the Capitalist class can the way be paved for the advent of the classless society, Communism, in which peace and benevolence shall reign. Thus anything that tends to minimize or to eliminate the tension between classes is evil, for it postpones the coming of the Communist paradise. Anything which intensifies class conflict is good, for it hastens the final triumph of Communism. Compassion, kindness and manifestations of good will between classes

are thus evil: Suspicion, hatred, brutality, and all other things which intensify class struggle are good for they hasten the revolution and the final overthrow of the curse of Capitalism. Thus Communism endeavors to crush within the hearts of the Communists any sympathy or understanding for persons of the other class.

Since class struggle is both inevitable and the means of progress, the Communist believes that at all times he is at war with those whom he labels Capitalists or with others who differ with the Party purpose and the Party line. This war, whether hot or cold, is one in which there can be no peace unless and until the opposing class is destroyed. Thus although after World War II the Communists conferred with the Allies they still regarded them as enemies "with whom we conferred only for tactical reason" (Gregory Klimov, "The Terror Machine," *Reader's Digest*, September, 1953).

The concept of class warfare means that the Communist, in both peace and war, lives by the "ethics of war." What civilized men view as regrettable in warfare, the Communist considers as normal and commendable even in peace.

The concept of class warfare also means that any apparent effort toward peaceful co-existence is simply a blind which in some way aims to aid the Communist. "The revolutionary parties," says Lenin, "must complete their education. They have learned to attack. Now they must understand that it is necessary to supplement this knowledge with a knowledge of how best to retreat. They must understand—and the revolutionary class by its own bitter experience learns to understand—that victory is impossible without having learned both how to attack and how to retreat correctly." (Leftwing Communism)

"The object of this strategy is to gain time, to disintegrate the enemy, and to accumulate forces in order to assume the offensive later.

"The signing of the Brest-Litovsk Peace may be taken as an illustration of this strategy, for it enabled the Party to gain time, to make use of the clashes in the camp of the imperialists, to disintegrate the forces of the enemy, to retain the support of the peasantry and accumulate forces in preparation for the attack upon Kolchak and Denikin.

"In concluding a separate peace," said Lenin, "we free ourselves as far as is possible at the present moment from both groups of imperialist belligerents, we make use of their enmity and warfare which hamper concerted action by them against us and for a certain period have our hands free to advance and to consolidate the socialist revolution." (Theses on Peace, *Collected Works*, First Russian Edition, Vol. XV, p. 63.) (Joseph Stalin, *Foundations of Leninism*, Revised Translation, p. 95.)

Revolution

Revolution is their aim. As the closing words of the *Communist Manifesto* stated long ago.

"The Communist disdain to conceal their views and aims. They openly declared that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

"Working men of all countries, unite!"

This last sentence is still their motto. It is found, for example, on the front page of every issue of an official publication, issued weekly, called: *For A Lasting Peace, For A People's Democracy*.

An understanding of their dialectical philosophy enables one to see how it is that the communists can believe in the doctrine of coexistence and also in the doctrine of the inevitability of revolution.

The Communists have published an official report of the interviews which William Randolph Hearst, Kingsbury Smith and Frank Conniff had with N. S. Khrushchev, N. A. Bulganin and C. K. Zhukov. It is entitled: "We Stand for Peaceful Coexistence". In this interview Khrushchev stated that coexistence was a phase of historical development, the length of which was uncertain, but that the future belongs to Communism. As he put it: "The situation has developed in which two systems exist simultaneously in the world. You, perhaps, will regard this as the way of providence. We consider it a result of historical development. You hold that capitalism is immutable, that the future belongs to the capitalist system. We, on our part, consider that Communism is invincible and that the future belongs to the Communist system. These are two diametrically opposite views." "As to how long the coexistence can last, the answer is that that will depend on historical conditions, on historical development." (pp. 9-10).

The meaning of Khrushchev's statement is clearly set forth in Mao Tse-tung's essay *On Contradiction*. Originally published in China in 1937 it was republished in America by the International Publishers in 1953, and is still circulated by Communist bookstores. Mao explained that contradictory systems, such as capitalism and the proletariat, are the result of the development of historical processes and that for a period of time they must coexist. Coexistence continues until the proletariat gains sufficient strength and organization to overthrow capitalism through violent revolution. When these historical conditions arise, "by means of revolution, the proletariat, once the ruled, transforms itself into the ruler . . . This has already taken place in the Soviet Union, and will take place throughout the world." (*On Contradiction*, p. 44.) Before the period of revolution there is a period of relative rest, but when "the contradiction between the two classes has developed to a certain stage" revolution takes place. "The time when a bomb has not yet exploded is the time when contradictory things, because of certain conditions, coexist in an entity. It is not until a new condition (ignition)

is present that the explosion takes place."

Mao gave this explanation to his comrades in order that they might understand that the doctrine of coexistence in no way did away with the fact that "in a class society revolutions and revolutionary wars are inevitable" (*On Contradiction*, p. 50).

While emphasizing that one could not know how long it would be before historical conditions would bring the period of coexistence to an end, Khrushchev indicated that it can be sooner than people might think it would be. Ten years before the October Revolution the Tsar thought his throne was unshakable, but it was overthrown by the Russian "Workers and Peasants". No one could tell when in the United States "a powerful working class" would raise its voice and decide which system would be victorious in America.

The meaning of peaceful coexistence can be understood not only in the light of the philosophy of Communism, but also in the light of their practice. Adam Lapin in *Coexistence or No Existence*, published in March, 1955, denied that peaceful coexistence is a Soviet "new look"; instead it is an old policy. ". . . the fact is that peaceful co-existence has been the cornerstone of the foreign policy of the Soviet Union ever since it came into being in 1917." In an interview on February 18, 1920 with the *New York Evening Journal*, Lenin said: "Our plans is Asia? The same as in Europe: peaceful coexistence with the people, with the workers and peasants of all nations." Leaving aside the fact that he said nothing about peaceful coexistence with the capitalists, one needs only to study the Communist wars of conquest and acts of internal subversion in various countries in order to understand what they mean by peaceful coexistence. It means now what it has always meant: that the Communists need additional time to digest their conquests, increasing their striking power, divide their enemies and to intensify their work of internal subversion in other countries in order to create or to take advantage of conditions which will enable the revolutionary parties to overthrow the government of the particular country in which they find themselves.

The Party

How do communists view the Party and what is its function? "The Marxist Party is a part, a detachment, of the working class . . . The Party differs from other detachments of the working class primarily by the fact that it is not an ordinary detachment, but the *vanguard* detachment, a *class-conscious* detachment, a *Marxist* detachment of the working class, armed with a knowledge of the life of society, of the laws of its development and of the laws of the class struggle, and for this reason able to lead the working class and to direct its struggle." (*History of the Communist Party of the Soviet Union* (Bolshevik), p. 46.) As Stalin wrote: "The Party must absorb all the best elements of the working class, their experience, their revolutionary spirit, their selfless devotion

to the cause of the proletariat . . . The Party must stand at the head of the working class: it must see farther than the working class; it must lead the proletariat, and not follow in the tail of the spontaneous movement." (*Foundations of Leninism*, p. 190.) "The working class without a revolutionary party is an army without a General Staff. The party is the General Staff of the proletariat." (*Ibid.*, p. 110.) It must be "bold enough to lead the proletarians in the struggle for power," and "without such a party it is useless even to think of overthrowing imperialism and achieving the dictatorship of the proletariat." (*Ibid.*, p. 108.)

The Party does not seek a large membership. For example, in Russia in 1917 the party "had a membership of about 240,000" (*History of the Communist Party of the Soviet Union* (Bolshevik), p. 196). Instead of a large membership it seeks a hardened, well trained, devoted group of Communists who will do the will of their leaders without hesitation. The Party, however, teaches the masses to regard the "Party as their Party, as a party near and dear to them, in whose expansion and consolidation they are vitally interested and to whose leadership they voluntarily entrust their destiny." (*Foundations of Leninism*, p. 111.)

The will of the Party, which really means the will of the dictator, is supreme. All things which advance the Party are good, and anything which hinders it is bad.

The Party endeavors to make the masses conscious of the historical destiny; which is to overthrow Capitalism and to establish Communism. The Party endeavors to prepare the masses for the revolution, while preparing itself to lead the revolution. The revolution is inevitable, but it can be hastened by effective work on the part of the Party. Revolution, not reform, is the Party's objective.

The revolution establishes the Party in power. This then constitutes the Dictatorship of the Proletariat.

The Dictatorship of the Proletariat

Some scholars maintain that Karl Marx thought that the dictatorship of the proletariat, a term which he rarely used, would be replaced shortly with the classless paradise. Be that as it may Lenin emphasized the dictatorship—which is simply a dictatorship, and not a dictatorship of the working class! Thus Lenin wrote: "The dictatorship of the proletariat is the most determined and the most ruthless war waged by the new class against the more powerful enemy, against the bourgeoisie . . . the dictatorship of the proletariat is necessary, and victory over the bourgeoisie is impossible without a long stubborn and desperate war of life and death, a war which requires perseverance, discipline, firmness, inflexibility and unity of will . . . absolute centralization and the strictest discipline of the proletariat are one of the basic conditions for victory over the bourgeoisie." (L. I. Lenin, "Left-Wing" Communism An Infantile Disorder, pp. 9-10.)

The dictatorship is necessary in order to

continue the elimination of the Capitalist class, and to remove the last vestiges of bourgeoisie prejudices from the minds of the proletariat. Its rule is "unrestricted by law and based on force." (*Foundations of Leninism*, p. 53.)

When this has been accomplished the dictatorship and the State as a coercive body will fade away. At least this is the theory of Communism, since Communism maintains that the State is an instrument whereby one class holds down another class. Thus when the dictatorship has eliminated the Capitalist class and all of its vestiges, the State and dictatorship with automatically disappear, since a classless society has been achieved and class conflict is thus impossible. This, of course, is an idle dream for such a dictatorship will never relinquish its power voluntarily. As a matter of fact, instead of the dictatorship withering away, millions of people are withering away under the dictatorship in slave camps. And other millions are put to death before they have time to wither away. The Communist overlooks the entire fact of sin, and regards all conflict as having its source in the organization of society. To change the organization of society changes men, so they reason. Certainly historical facts do not justify one including that a change of social organization in Russia changed the hearts of men, especially those who became the rulers, for the better.

This brief survey of communist philosophy indicates that it is absolutely opposed to Christianity and civilization. Unless one understands this fact, he disastrously misunderstands communism, its purposes and plans.

Roman Catholicism

By W. S. Boyett

It shall be the purpose in this lesson and in several lessons to follow to discuss the religio-political system known as Roman Catholicism. There shall be no personalities in these discussions and there shall be no animosity toward any individual. This will not be a discussion of people or persons, but of a system of teaching. I love all mankind and this surely includes all those people who have embraced the belief of the principles of Roman Catholicism and these studies shall not be directed at them, but the hierarchy of the See of Rome.

When a system of teaching is set forth throughout the world as a basis of belief, either religious or political, then those who propagate these teachings should have no objection to a fair and impartial examination of these tenets. It is always best that someone who has not already embraced these teachings as their belief examine them, since it is but human for men to show partiality toward the things that they have accepted as truth. On the other hand, it is sometimes difficult for one who is opposed to such teaching to avoid a like partiality in being too severe on that which he does not believe. This I shall in the lessons endeavor to do.

Wherein I fail will certainly be unintentional. It is our hope that those who listen to these lessons will not mistake our firmness and our emphasis upon certain points as prejudice against that which we have under review. It is my conviction that a man should welcome an impartial investigation of the teaching upon which his faith, in either religious matters or those of a political nature, is based as readily as he would an investigation of his credit rating by a firm from whom he might be seeking a loan or credit privileges. Since error is always destructive we should always seek to avoid it, and we should always seek the truth in all fields as the only sound and feasible basis on which to build. In these lessons we will have not one word to say against any truth that is taught by the hierarchical system of Roman Catholicism, but only that we are convinced, upon good testimony is error. Personally I accept no doctrine in matters religious except the Divine word as revealed to us in the book we call the Bible. In political matters I accept no system except the system of democracy as taught in the constitution of the United States of America. I abhor and abominate all tyrannical and despotic forms of government such as Fascism, Nazism and Communism. I am a native born citizen of the United States of America and I respect and adore and am set for the defense of every principle set forth in the constitution of these states.

Roman Catholicism as a Religion

We said in the beginning of this lesson that Roman Catholicism was a religio-political system and we intend in our studies to so consider it, but first we shall give attention to the religious aspect of this system. The first point of concern in this inquiry then should be that of the origin of this religious system we know as Roman Catholicism. If I were starting out to determine the origin of this country of ours known as the United States of America, I would look back through the pages of history as far as I could find a nation called the United States and being governed by the principles of our Constitution and when I reached that place in the history of the past that I could no longer find such a nation mentioned I would conclude that that point marked the origin of such a country. Of course you all know that beyond the revolutionary war following the Declaration of Independence of 1776, one will find no mention in history of our nation, therefore, it must have had its beginning during that period. We shall follow the same procedure in establishing the origin of the Roman Catholic religion. In order to be fair we shall not just look for an organization bearing in its title the words "Roman Catholic," but one possessing the same hierarchical system of government and teaching the doctrines that are taught by that institution today. You will read the history of the first centuries—mind you I did not say "first years," but "first centuries"—of our era in vain seeking for any religious organization bearing in its

title the words "Roman Catholic." We all know that the hierarchial system of government common to this system is that of a Pope as supreme head and under him a multiformed and multicolored sacerdotal order of Cardinals, The Roman Curia, Tribunals, legates, councils, the Episcopacy, the Prelates and Religious orders, all of these consisting of divisions and ranks. In our search backward through the pages of history in search for a religious order governed by such a sacerdotalism we will find the Pope a very prominent character for more than 1300 years. His prominence in history becoming less and less as we pass the history of the middle ages until he becomes totally unknown to any history prior to the beginning of the seventh century. The first man to ever wear the title of "pope" was a man named Boniface III who became Bishop of Rome in 606 A.D. Beyond this date the pages of history are as silent as the tombs about any man that ever assumed or received such a title. There was no religious organization in the world prior to this date that taught those doctrines that are today peculiar to Roman Catholicism. In view of these facts, it is obvious that Roman Catholicism, as we know it in the world today, cannot be traced beyond the sixth century of our era. It should be stressed just here that Christianity with grace and salvation had graced the earth for almost six hundred years before this system of Roman Catholicism came into being. From the pages of our New Testament we may read of the New Testament Church in her beauty and purity. The reading of the New Testament will likewise reveal to the reader that there was no such organization as that that today bears the title Roman Catholicism. It will also be seen from a reading of that sacred volume that no such ecclesiasticism as that which belongs to Roman Catholicism existed in that time.

Are the Dogmas of Roman Catholicism Apostolic?

Having seen that it is impossible to trace the organization of Catholicism back to the days of the apostles through the pages of history, we now come to the inquiry—Are the doctrines taught by Roman Catholicism apostolic? Are they to be found among the teachings of the apostles? We esteem the New Testament as containing the writings of the apostles, not as though that every book in that sacred volume was written by an apostle, but all books were either written by one of the apostles or by one who was a companion of the apostles and had, through the laying on of the apostles' hand, been endowed with the miraculous endowment of inspiration to protect him from all forms of error in revealing to us the oracles of God.

One of the basic dogmas of Roman Catholicism is that of the primacy of Peter. This doctrine is set forth in the document known as "The Dogmatic Constitution on Catholic Faith," issued by the Vatican Council, April 24, 1870, and hence com-

monly called the Vatican Decrees. It was these Decrees that projected the doctrines of the Syllabus issued by Pius IX in 1864 from the realm of ideas into the domain of facts. We read from first dogmatic constitution published in the fourth Session of the Holy Ecumenical Council of the Vatican, chapter 3, par. 1: "Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Ecumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possess the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church and father and teacher of all Christians; and full power was given to him in blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord; as is also contained in the acts of the General Councils and in the sacred Canons." Here Peter is called the "Prince of Apostles" and it is shown from this quotation that such is recognized by the men who framed it, as meaning that he was above and over all the apostles. But in order to make this point stand out beyond the possibility of doubt we quote from the book, "The Faith of Our Fathers," by James Cardinal Gibbons, Archbishop of Baltimore, page 92: "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of his whole church, and that the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor." Hence according to accepted Catholic authorities Peter was placed by our Lord in a position of supreme authority over not only the "Laity" but also over the "Clergy" in the first church. To Catholic thinkers there are only two classes in the church "Clergy" and "Laity," and since it is affirmed that Peter and his "successors" have the supremacy over both classes the apostles must belong to one of the classes and thus Peter must have authority over all the apostles of Christ.

The first passage of Scripture alluded to by Gibbons and almost all other writers among the devotees of Catholicism is: "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19.) It is alleged that in this passage Jesus conferred primacy upon Peter over the other apostles and there-

fore over all Christians. It is alleged that the Lord said He would build his church upon Peter, and thus make Peter the foundation of the church. It is true that the word Peter means a "stone" but it is not true that the word Peter is the antecedent of the word "rock" in this passage. The Gospel of Matthew in Greek is extant and in the Greek the term "Petros" (Peter) is in the masculine gender and the term "petra" (rock) is in the feminine gender. To say that our Lord referred to Peter by the term "rock" in this passage would be to make our Saviour use an awkward expression comparable to the following: "What a beautiful baby BOY. What is HER name?" It is true that the rock in this passage represents the foundation upon which Christ was to build his Church, but it was not Peter. All scholars admit that this passage is highly figurative. The figure is that of a building to be built. Jesus represents himself as the builder when he says: "Upon this rock I will build my church." It is true that he does not represent himself as the foundation, but as the builder. Nor does he represent Peter as the foundation, but as the door-keeper. He says to Peter: "And I will give unto thee the keys of the kingdom of heaven." In the strict sense neither Christ nor Peter are represented as the foundation on which the church was to be built. But we inquire further into what was to be the foundation. The Lord said "Upon this rock," but what is the rock? We are positive that he did not mean a literal rock, and if not, then what did he mean? Since for reasons already given the "rock" could not refer to either Peter or to Christ, then we must look for something else in the passage to which it could refer. This I believe to be the truth which Peter had confessed. That is, the truth that Jesus was the Christ. In the sermon on the mount Jesus had said: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof." (Matt. 7: 24-27.) Notice the similitude in these two builders. They both heard the word of Christ. They both built a house. The elements that beat upon each house were the same. Notice now the difference in these two builders. The one heard the words of Christ and DID THEM, while the other heard the words of Christ and DID THEM NOT. The other difference between the two is that the one that heard the words of Christ and did them built his house upon THE ROCK, and the other that heard and did not built his house UPON THE

SAND. It is obvious that hearing and doing the words of Christ are equivalent to building upon the rock, while hearing the same words and not doing them is like building upon the sand. Hence it was the doing or not doing of the words of Christ that determined what the houses were built upon. Thus in the first case the "doing" must be equal to the building, and the words of Christ must be the rock on which the building is done. The words of Christ are the Gospel, which is the truth (Eph. 1: 13). When Jesus said in our passage, "Upon this rock I will build my church," could he have had reference to the same rock as he did in the sermon on the mount? If so, then he said what would be equal to: "Upon the truth revealed in the gospel, I will build my church." This is exactly what in a succinct manner the confession made by Peter, "thou art the Christ, the Son of the living God," contains. Hence the rock upon which Jesus promised to build the church was the TRUTH embodied in the words "thou art the Christ, the son of the living God."

This is in agreement with the statement of Paul in 1 Cor. 3: 11; "For other foundations can no man lay than that which is laid, which is Jesus Christ." In this passage Paul was speaking of the work which he did in Corinth, which was that of preaching the gospel to them for the first time. He said: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1, 2.) Paul state that he came to Corinth proclaiming to them the testimony of God, and then tells them what the testimony of God is: It is Jesus Christ, and him crucified. In the third chapter he was reprimanding the Corinthians for saying "I am of Paul: and another, I am of Apollos." He asked them: "What then is Apollos? and what is Paul?" Then he answers his own question in these words: "Ministers through whom ye believed." Then he employs the figure of a field that had been planted and the crop was being watered. He said: "I planted, Apollos watered, but God gave the increase." As ministers both Paul and Apollos were "God's fellow-worker," one planting, the other watering. The Corinthians he says were "God's husbandry—or literally 'tilled land.'" Then he changes the figure to that of a building and says: "As a wise masterbuilder I laid a foundation and another (Apollos) buildeth thereon." (V. 10.) Then a word of warning to Apollos to take heed how he builds thereon, to which he adds: "For other foundations can no man lay than that which is laid, which is Jesus Christ." To anyone who has read the parable of the Sower it is plain that when Paul—in the figure of the husbandry—said, "I planted," he meant that he sowed the seed of the kingdom which is the word of God (Luke 8: 11).

Hence when he came to Corinth proclaiming the testimony of God, he planted the seed of the kingdom. It is also true that the "planting" of this figure corresponds to the "laying the foundation" in the figure of the Building. "The watering" which Apollos did corresponds to "the building thereon" in the other figure. Hence when Paul proclaimed to them the testimony of God, which was "Christ and him crucified," he laid the foundation. The truth that "Jesus is the Christ" which he proclaimed is the foundation laid by him, and no other can any man lay. This is the truth which was confessed by Peter and on which Jesus said "I will build my church." This portion of the passage certainly contains no support for the dogma of the primacy of Peter.

It is claimed that the words of Jesus to Peter, "And I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," contain proof of the supremacy of Peter over the other apostles. This is made to teach that Peter not only had primacy over the apostles, but those that claim to be his successors are to continue to have primacy over all until the end of time. It is obvious that the term "keys" suggest the power to open. Hence Jesus said the he would give Peter the power to open the doors of the church or kingdom that he had just promised to build. This you will find to be true by turning to the 2nd chapter of Acts and reading of the events that occurred on that day—the day that the church had its origin on the earth. It was Peter who is the speaker and that announces the terms of entering the kingdom. He was the first to open the door to the Gentiles also. He said: "God made choice among us that the Gentiles, by my mouth, might hear the word and believe." (Acts 15: 7.) The expression concerning "binding" and "loosing" has to do only with the things that would be bound or loosed as conditions of entering the kingdom. In Matt. 18: 18, Jesus makes the same promise to all of the apostles.

Some of the passages that are used in the attempt to support the primacy of Peter are almost to farfetched to need much refuting. Of this class is Luke 22: 31, 32. Here Jesus told Peter that Satan had desired him that he might sift him as wheat; but, says Jesus, "I have prayed for thee, that thy faith fail not; and do thou when once thou hast turned again, establish thy brethren." The desire of Satan to have him had reference to nothing but the denial of Peter on the night that Jesus was crucified. The prayer of Jesus for him did not prevent his fall; then how can it be urged as proof of his infallibility? Jesus prayed that all his future disciples might be one (John 17: 20-22), but anyone who knows anything about the present condition of the world knows err, then would not the fact that Jesus prayed for Peter proves that he could not

err, then would not the fact that Jesus prayed that his disciples would all be one prove that there could be no division among them?

The triple affirmation of Peter of his love for Jesus in John 21: 15-17 is offered as proof that Jesus gave Peter primacy. It should be remembered that Peter had denied his Lord three times and thus our Lord asked him to reaffirm his love three times. Certainly our Lord told Peter to feed his lambs and also to feed his sheep. What is often overlooked here is that our Lord used different words for "love" in his first two questions to what was used by Peter, and also He used a different word for "feed" the first two times to the one he used the third time. The last word would be better translated "tend" as it is translated in 1 Pet. 5: 2 in the American Standard Version. There he says: "The elders therefore among you I exhort. . . . Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock." Here Peter shows that not to him, but to the elders of the church the responsibility of tending the flock was committed. He calls himself a "fellow-elder," not the chief or head. Thus he shared the responsibility equally with all other elders of tending the flock of God.

Not only did Peter fill no such office in his day as we know as that of Pope, but if he were on earth today and taught and practiced what he did when he did live on the earth, he could not be Pope. No Pope can be married, but Peter was married as is proved by Jesus having healed his mother-in-law. (Luke 4: 38, 39.) To evade the force of this passage most advocates of the theory of the primacy of Peter teach that when Peter became an apostle he forsook all, as he claims in Matthew 19: 27, and that this included his wife. Thus they claim that Peter left his wife. But Paul said he was still leading about a wife 25 years after the church was established. He said: "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" (1 Cor. 9: 5.) According to this all the apostles had wives except Paul and he claimed the right to have one.

(Continued next issue)

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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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 5

NASHVILLE, TENNESSEE, MAY, 1956

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3 Preachers View Catholic Mission

Canute, Okla.—Three Protestant ministers attended a week-long mission held in St. Francis' Church as part of the campaign in the state called "Operation Understanding."

The project was inaugurated to invite every non-Catholic in Oklahoma to an open house at any Catholic church. Its purpose is to promote a better understanding of the Catholic faith among the state's predominantly non-Catholic population of nearly 2,000,000.

COMMENT

We admit that what the world needs is a true understanding of Roman Catholic teaching. That is why we publish the VOICE OF FREEDOM. But no one will ever learn the *truth*, by witnessing Roman display or hearing Roman propaganda!

From

"A Discussion Between A Preacher And A Priest"

Brownlow

Why do you have images when God said: "Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself unto them." (Ex. 20:4, 5); "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female" (Deut. 4:15, 16)?

Priest DeFalco's Answer

Exodus Chapter 20 forbids the making of images *to be adored*. "Thou shalt not adore them" (verse 5).

Deuteronomy Chapter 4 says the same thing, "lest thou adore and serve them" (verse 19).

The Hebrews were prone to fall into idol worship as they did in Exodus, Chapter 32. Hence the warnings given them in Exodus 20 and Deuteronomy 4.

(Continued on page 66)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.

110 Seventh Avenue, North

P. O. Box 128, Nashville, Tennessee

G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

Among Ourselves

In this issue of the VOICE OF FREEDOM, we are running a long article entitled "Desegregation Will Fail." This is a copy of a speech delivered by Mr. Leon Burns, Minister of the Seventh Street Church of Christ, Columbia, Tennessee. This speech is also distributed by that church. The segregation or desegregation issue is a very troublesome question, and the VOICE OF FREEDOM has several times declared that it does not believe in race hatreds, racial prejudices or any manifestation of unfairness or injustice toward any person because of his race. But the VOICE OF FREEDOM well knows that the segregation and desegregation question is going to cause trouble before it is settled yet. Our only hope and prayer is that people will exercise patience and be considerate of each other until we can have time to solve the problem which is such a problem.

We publish Mr. Burn's speech chiefly because it shows the activity of Communism in this matter. We believe that he is entirely correct on this point; we believe that the Communists are interested in this question only because they know it will cause trouble. Trouble is what Communists intend to cause in any part of the world. They are dedicated to the idea of stirring up strikes, strife, civil war, and anything else that they can stir up that would make the earth more like hell than it already is. We have no confidence in, no fear of the Communists. Anybody that exposes Communism will have the indorsement, support and backing of the VOICE OF FREEDOM.

* * *

In this issue, we are also carrying an article which was written by Mr. Oswald T. Allis which was published in *United Evangelistic Action*, February 15, 1956. This article is entitled "The Christian Church in the World Today." It is a very valuable article from the standpoint of news. All of you may not be informed of the efforts that are being made to unite the world in one church, or to make one world out of all the many nations of the world. This article tells about the effort that was made in connection with the tenth anniversary of the United Nations which was held in San Francisco some time ago. The United Nations has always been pronounced a Godless organization as there was never a prayer uttered in its deliberations, never an invocation for divine wisdom and divine guidance on the part of the delegates. This article by Mr. Allis tells of the effort that was made to cor-

rect this and of the effort to unite the world in worship. Perhaps the United Nations is not a complete failure but this effort to unite the nations in a common prayer meeting was a complete failure and a laughable situation. Be sure to read the article.

* * *

The other articles of this paper are properly credited and some of them have comments of the Editor of the paper attached to them.

* * *

The Editor of the VOICE OF FREEDOM wishes again to thank sincerely all of our readers for their help in bringing out the paper. Many clippings from newspapers and religious journals come to this office each month. Also, we appreciate our exchanges and we are glad indeed to have

prohibit idol worship. Certainly the commandment was not aimed against artists and sculptors. It surely had to do with the bowing down to and serving images (Ex. 20: 4-5), adoring them. Hence, it was unnecessary for our friend to cite a number of verses showing that images were made at a later date. He quotes Num. 21:8, 9 concerning the brazen serpent, but fails to cite II Kings 18:4 which tells us that Hezekiah destroyed it because this relic had become an object of adoration and worship.

Priest DeFalco leaves it implied in his answer that the Roman Catholic Church is not guilty of bowing down to or adoring images. But this is not true. It is a fact that the bronze statue of Peter in the Vatican has had one foot damaged and disfigured by the continual press of human lips of those who bow and kiss it. Some

harshly reprov'd him, and Gregory III, who condemned the enemies of the images. . . . The Council of Constantinople (754), which was intended to be ecumenical, denounced image-worship as heresy and idolatry. The monks still resisted, but had to feel the severity of the imperial wrath. . . . But the Lateran synod of 769 anathematized the synod of 754. . . . Thomas Aquinas has declared that an image of Christ claims the same veneration as Christ himself (*Summa III*, qu. 25, art. 3-4). The council of Trent in its twenty-fifth session expressed itself with caution and justified the worship of the image from its relation to the prototype."—*The New Schaff-Herzog Religious Encyclopedia*, Vol. V, pp. 453, 454. Thomas Aquinas said "an image of Christ claims the same veneration as Christ himself." Remember: Thomas Aquinas, 1227-1274, was "placed on a level with Paul and Augustine, receiving the title *doctor angelicus* . . . On July 18, 1323, he was pronounced a saint by John XXII."—*The New Schaff-Herzog Religious Encyclopedia*, Vol. XI, p. 422. The Council of Trent which "justified the worship of the image from its relation to the prototype" was held, with interruptions, from 1545 to 1563. Yes, the Roman Catholic Church cannot plead guiltless concerning the adoration and veneration of images and relics. The facts are against them. I say these things kindly, but the facts embarrass them. One of the most embarrassing facts relative to relics was the supposed brain of Peter, kept at St. Peter's altar, which was actually a pumice stone.

4. This brings us to the following: Some people given to image-making today try to justify it on the basis that they do not worship the image but the being it symbolizes. However, they are still guilty of idolatry, and I will prove it. The Israelites made a golden calf and said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt." (Ex. 32:8). They knew the golden calf did not bring them out of Egypt, for it says in the fifth verse that they made a "feast unto the Lord" (Ex. 32:5). It was only a symbol of deity, but Paul plainly calls the creation of this symbol to represent deity idolatry (I Cor. 10:7). So there is the condemnation of an image to symbolize deity. It is idolatry.

5. One of the basic reasons for image-making is to have a concrete manifestation of the prototype. Man thinks it difficult to remain close to a being he cannot see; therefore, he creates some symbol to represent the being. However, the Christian religion is not one of sight, but of faith. Paul said, "For we walk by faith, not by sight" (II Cor. 5:7). The spirit of Christianity is that of faith, not of sight, and image-making violated it.

6. If the clergy in the Roman Church does not feel that their practice relative to images violates the second commandment, "Thou shalt not make unto thee any graven image" (Ex. 20:4, 5), we wonder why they have maneuvered to leave it out of the

catechisms; for instance, "Twelfth Edition: Dublin: Printed by Richard Coyne, 4 Capel St., Bookseller and Printer to the R. C. College of St. Patrick and Maynooth, and publisher to the Catholic Bishops of Ireland, 1826." p. 36. This catechism is not referred to in the first set of questions, but is mentioned in the revised list the Blessed Sacrament Church, Dallas, Texas, attempted to answer. In referring to this matter, they said, "No, Mr. Brownlow, it is not true that our catechisms omit the second commandment. You cite the example of a catechism printed in Dublin one hundred and twenty-five years ago; you really had to dig to find an example for that one. Is it really quoted correctly? But if you want to find out what is contained in Catholic Catechisms, why don't you look in the Baltimore Catechism, or Deharbe's Catechism." Well, friend, I own two Baltimore Catechisms, No. 1 and No. 2, and both of them omit the second commandment of the ten, and to keep up the number ten make two out of the tenth one. I am happy for the statement to be investigated. The reader may look in the Baltimore Catechism and see for himself. Roman Catholics may compare the Baltimore Catechism with their own Roman Catholic Bible. I have observed it very shocking for the Roman Catholic members to read this command in their own Bible and then turn to the catechism and find it completely omitted. One even exclaimed, "And to think that they have left it out! We have been deceived." It is for the Roman Church to explain why she has done this. How could the officials in the Roman Church dare strike out one of the ten commandments God wrote and thus allow multitudes to be deceived into thinking that God did not give it? Friends, how can this superstitious practice of bowing down to images be dearer to you than God's commandment?

Masterpieces Of Romish Reasoning—No. 1

L. E. SANDERS
Cullendale, Arkansas

In an effort to demonstrate the supremacy of the popes, the following argument is made:

"Now, if we find the See of Rome from the foundation of Christianity entertaining and deciding cases of appeal from the Oriental churches; if we find that her decision was final and irrevocable we must conclude that the supremacy of Rome over all the churches is an undeniable fact.

"To begin with Pope St. Clement, who was the third successor to St. Peter, and who is laudably mentioned by St. Paul in one of his Epistles. Some dissension and scandal having occurred in the church of Corinth, the matter is brought to the notice of Pope Clement. He at once exercises his supreme authority by writing letters of remonstrance and admonition to the Corinthians. And so great was the reverence entertained for these Epistles by the faithful at Corinth that, for a century later, it

was customary to have them publicly read in their churches. Why did the Corinthians appeal to Rome, so far away in the West, and not to Ephesus, so near home in the East, where the Apostle St. John still lived? Evidently, because the jurisdiction of Ephesus was local, while that of Rome was universal."—James Cardinal Gibbons, *The Faith of Our Fathers*, Kenedy: New York; 110th edition, p. 90. (This little volume may be had free, with the *Question Box*, upon written request to: Catholic Religious Information Center, Box 769, Boise, Idaho. It is not necessary to misrepresent Catholicism, as many regrettably do, in order to make it appear ridiculous—all you need is this set of books.)

OUR COMMENTS

1. Who says Clement was the pope? Eusebius, *Ecclesiastical History*, Book 3, Chapter 4, says: "Clement also, who was a p p o i n t e d the third bishop of this church. . ." Bishops are appointed; popes are elected. Eusebius says, ". . . the third bishop of this church. . .", NOT "pope of all the churches." Gibbons says, ". . . the third successor to St. Peter. . ."; Eusebius says, ". . . the third bishop." From this comparison, it is clear that this man, Clement, was a bishop in the church at Rome. He was not a pope; he was not even the bishop, as we shall shortly show.

2. How did the matter come to the notice of the church at Rome? Was it indeed by *appeal*? No, it was by RUMOR. "And this report has not only reached us, but also those who dissent from us, so that you bring blasphemy on the name of the Lord through your folly, and are moreover creating danger for yourselves." 1st Clement 17: 7.

3. Why is it maintained that, "He at once exercises his supreme authority. . .," when 1st Clement begins with, "Owing to the sudden and repeated misfortunes and calamities which have befallen us, WE CONSIDER THAT OUR ATTENTION HAS BEEN SOMEWHAT DELAYED in turning to the questions disputed among you. . .?"

4. Why is it even said that Clement wrote this letter? The superscription reads: "The church of God which sojourns in Rome to the church of God which sojourns in Corinth. . ." TRADITION ASCRIBES THE LETTER TO CLEMENT BECAUSE TRADITION SAYS HE WAS POPE WHEN IT WAS WRITTEN. But, tradition also ascribes 2nd Clement to the same man, when the very best scholarship assures us that Clement did NOT write it, and that it was written from 30 to 70 years after 1st Clement. Eusebius, *Ecclesiastical History*, Book 3, Chapter 38, says, "It should also be observed, that there is a second epistle ascribed to Clement; but we know not that it is as highly approved as the former, and know not that it has been in use with the ancients."

5. Even if an *appeal* could be proven in this case, is it logical to conclude that the churches always appealed to the highest authority? If so, Paul, and not Peter,

was the 1st pope, because the Corinthians appealed to Paul late in 56 A.D. while Peter was still alive, 1st Corinthians 7: 1-3. Incidentally, Paul was in Ephesus at this time. Does this prove that the jurisdiction of Rome was local while that of Ephesus was universal?

It is obvious from the above questions, and their correct answers that this entire "proof" of the supremacy of the popes is a fabrication from beginning to end, including just enough truth to make it appear sound to the uninitiated.

What the actual circumstances DO prove is that such a thing as a "pope" had never been thought of at the time the letter was written. It is a letter written from the brethren in one city to the brethren in another city *pleading* with them to cease to besmirch the name of Christ by their conduct. It contains no threat of excommunication, or any other punishment other than that which is eternal. The voice of authority is entirely absent from the letter.

Moreover, the titles, "bishops" and "presbyters" (translated to "elders" in the Bible) are used interchangeably by the writer just as Paul used them in Titus 1. This indicates a plurality of such officials in the two churches concerned when the letter was written.

"Are Catholics Christians?"

LUTHER W. MARTIN
St. James, Mo.

One of the widest read of the Roman Catholic publications in the United States, *Our Sunday Visitor*, in its edition of April 15, 1956, carries an Editorial on page two, which asks the question and which is also entitled . . . "Are Catholics Christians?" Inasmuch as this is a question that has been asked, we assume that the Editor will be interested in reading this reply.

First, a definition is in order. By the term "Catholics" we assume that the Editor refers to the religious sect known as "Roman Catholicism" and that 'Catholics' as such are members or communicants of that sect.

Second, we may be in error, but we assume that the Editor means by the term 'Christian', one who 'professes' to believe generally in what the world calls 'Christianity'. . . which by the way, may be construed to mean any multitude of things or beliefs. If we have assumed correctly, we need to ACCURATELY define the meaning of the designation "Christian"; therefore, we go to the word of inspiration, the New Testament, for our information as to just what a person must be, in order to be a Christian.

Centuries before Christ, the Prophet Isaiah had stated that . . . "thou shalt be called by a NEW NAME, which the mouth of JEHOVAH shall name." (Isa. 62: 2). Thus, it was to be a God-given name. In the same prophecy, the term (Gentiles) or NATIONS was to be included among those to whom the NEW NAME would apply . . . not just the children of Israel, but also those concerning whom the Jews some-

times spoke of as 'heathen'.

The Prophet Amos mentions "all the NATIONS (Gentiles) that are called by my name." (Amos 9: 12). The Apostles relate that this was fulfilled at Antioch. (Acts 15: 14-17). Luke wrote, "And it was in Antioch that the disciples were first called 'Christians.'"

Paul the Apostle had urged King Agrippa to become such as was Paul, religiously, except for his imprisonment. (See Acts 26: 29). Agrippa said, "Almost thou persuadest me to be a CHRISTIAN."

The Apostle Peter wrote . . . "If any man suffer as a Christian, let him not be ashamed." (I Pet. 4: 16). These THREE instances of the use of the name "Christian" are the ONLY ones recorded in the entire Bible. The name "CATHOLIC" is not ONCE mentioned.

Obviously, there WERE Christians, in New Testament days, since they are mentioned. But IF such a sect as Catholicism existed, the Bible fails to mention it by NAME. Therefore, the NAME "Catholic" is NOT the God-given name promised by the Prophets!

Who Is A Christian?

Perhaps in answering our initial question for the Editor of *Our Sunday Visitor*, we should approach it with the idea of WHO . . . what type of a person . . . qualifies, to be called a "Christian"?

A Christian is an individual who has rendered faithful obedience to the WORD which CHRIST taught. (See John 15: 2-8). A Christian is one who manifests his love for God and Christ by KEEPING Christ's COMMANDMENTS. (See John 15: 10). A Christian is one who expects to be judged by the WORD which CHRIST TAUGHT, therefore, so lives as to meet that JUDGMENT. (See John 12: 48).

Saul of Tarsus was a devoutly religious man, but was not a Christian until he changed his manner of life. (Acts 22: 3-5).

Cornelius, was a very devout man, and a good man . . . yet he too, required a change in worship, before he became a Christian. (Acts 10: 1-6).

By the above examples, we have shown that a person may be extremely devout, religiously; one who gives much alms, etc., and yet . . . NOT a Christian!!

How Does One Become A Christian?

First, one must HEAR the facts of Christ's gospel set forth from God's word. (Romans 10: 17). How that . . . "Christ died for our sins according to the SCRIPTURES; and that He was buried, and that he rose again the third day according to the SCRIPTURES . . ." (See I Cor. 15: 1-4).

Second, in order to become a Christian, one must BELIEVE the facts of Christ's gospel, without reservation. (Acts 8: 12; Acts 8: 37; Acts 4: 4).

Third, in becoming a Christian, one must REPENT . . . make the mental decision to quit practicing sinful things, and determine to live in accord with Christ's commands. (See Acts 2: 38; Acts 3: 19; Acts 17: 30).

Fourth, the person who becomes a Christian must willingly CONFESS his faith or belief in Christ as God's Son. (See Acts 8: 37; Romans 10: 8-10; Acts 19: 18).

Fifth, the individual who becomes a Christian must be immersed into Christ, in order to the remission of his or her past sins. (See Acts 2: 38; Acts 10: 47-48; Romans 6: 3-6; Gal. 3: 26-27; Col. 2: 12).

When one has obeyed the foregoing commands of Christ, then he or she has been born into the Lord's family . . . and thus, has a right to wear His Name. (John 3: 5; Acts 2: 41 and 47; Acts 4: 10-12; I Cor. 12: 12-14; Eph. 3: 14-15).

The person who has become a Christian must CONTINUE in obedience throughout life to Christ's teachings. (See Heb. 10: 23-27; James 2: 22 and 24; II Pet. 1: 5-10).

Anyone who fails to embark upon this effort of faith in Christ and obedience to his commands, will receive the vengeance of God's wrath. (II Thess. 1: 7-8).

Does the Roman Catholic Church Practice This?

Although she 'professes' to be a Christian communion, the mere 'profession' does not make it so.

Catholicism does not wait for a person to reach the age where they have developed the ability to believe . . . but FORCES a rebelling infant to submit to what the Roman Church calls baptism. Thus, Mark 16: 16 is violated: "He that believeth AND is baptized shall be saved . . ." Catholicism would have it read . . . "He is baptized, AND MUST later believe."

Catholicism requires the confession of one's sins to a priest . . . which is NOT the confession set forth in rendering initial obedience to the gospel. However, the Bible teaches that Christians must confess their sins one to another . . . thus if Mr. A sins against Mr. B, Mr. A should then go to Mr. B and acknowledge his wrongs, and ask both God's and Mr. B's forgiveness.

Catholicism does not follow Christ's commands nor the Apostles' teachings in relation to the subject of baptism. In New Testament days, baptism was a BURIAL in water, a being PLANTED in the likeness of Christ's burial. (See Acts 8: 38; Romans 6: 3; Col. 2: 12).

Catholicism consists of VAIN worship. . . "In vain do they worship me, teaching for doctrines the precepts of men." (Matt. 15: 9). "Every plant that my heavenly Father has not planted will be rooted up." (Matt. 15: 14). "If anyone preach a gospel to you other than that which you have received, let him be anathema!" (Gal. 1: 9).

The teaching of Catholicism is basically foreign to the Scriptures. It is ANOTHER gospel . . . therefore, according to Paul's terminology, let it be anathema! It is a religious plant which God has not planted, therefore it shall be uprooted. The worship of Catholicism is based upon the precepts of men, therefore its worship is VAIN.

An active Roman Catholic cannot be a Christian . . . one is the antithesis of the other. A fallen Christian may become a

Roman Catholic, or a fallen Roman Catholic may become a Christian, but "no man can serve two masters!"

Preface to America or Rome, Christ or the Pope

JNO. L. BRANDT
Toledo, Ohio

The United States is Rome's favorite missionary field. The extent of our territory, the fertility of our soil, and the freedom of our institutions, offer such strong inducements that our country has been flooded with hordes of foreigners, many of whom are uneducated Roman Catholics, and who, from infancy, have yielded implicit obedience to the Pope. The Jesuits have been expelled from nearly every country in Europe, and they are now turning their eyes to the western hemisphere, and are exerting might and main to take possession of the United States, as the following bold declarations will testify.

At the Centenary Celebration of the Catholic Church in the United States, Archbishop Ireland declared: "The great work, which in God's providence the Catholics in the United States are called 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."

At the Baltimore Catholic Congress, Henry F. Brownson, LL.D., said: "The American system is also anti-Protestant, and must either reject Protestantism, or be overthrown by it."

At the dedication of the Roman Catholic University at Washington, Father Fidelis asserted: "Either the Catholic Church is God's agency set in operation and maintained by Him for the salvation of mankind, or else there is no hope from God. . . . Protestantism has had its day, and is passing, as all human systems of philosophy or religion must surely pass."

W. F. Markoe, Secretary of the Catholic Truth Society, said, at the World's Columbian Catholic Congress: "The American State recognizes only the Catholic religion. . . . A nation whose mottoes are 'In God we trust' and 'E pluribus unum,' must soon recognize the necessity of unity in religion, and when that day comes Catholicity will dawn like a new revelation on the American mind."

Says Pope Leo XIII, in his encyclical of January 29, 1895: "The church would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and patronage of public authority."

In these bold declarations and avowed intentions, Rome is either right or wrong. As Cardinal Manning has put it: "The Catholic Church is either the masterpiece of Satan, or the kingdom of the Son of God." Or to use the words of Cardinal Newman: "Either the Church of Rome is the house of God, or the house of Satan; there is no middle ground between them." If the Church of Rome is the Church of

God, we ought to know it. If the Pope is infallible, we ought to know it. If Rome's presence in our country and the objects she has determined to accomplish are for the highest good, the sooner we are convinced of this, the better. On the other hand, if the Church of Rome is the house of Satan, if the Pope is the Antichrist, if her doctrines are the commandments of men, if she is the enemy of our liberties, then our people ought to know it. It is the purpose of this book to assist in settling these questions, and to furnish knowledge that will awaken sympathy and prepare for wise action. I have quoted, at great length, from Rome's highest authorities on the various subjects discussed; for out of her own mouth she must stand condemned or acquitted, and from her own history she must stand approved or disapproved.

There are those who may not see the need of another book upon this subject; I would ask such to reserve their judgment until they have carefully studied the question; until they have read the encyclicals, decrees, catechisms, theologies, and authoritative utterances of this hierarchy; until they have read an account of some of Rome's dogmas, practices and intrigues as depicted by those who have made the subject a lifelong study. Our country is a paradise for Rome. She has, without being disputed, introduced into our beautiful and fair land, many dogmas, founded upon pretended visions and fabulous tales, more fit for pagan darkness than for evangelical light; she has burdened millions of our people with masses, auricular confessions, priestly celibacy, and fears of purgatory; she has attacked our public schools; she has denounced our Bible; she has favored the union of church and state; she has thrust her hand into our treasury; she has monopolized the funds donated to the religious bodies for Indian education; she controls our telegraphic system; she censors and subsidizes the public press; she manipulates many of our political conventions; she rules many of our large cities; she has put eighty men, out of every hundred, at work in the public department at Washington; she has put officers in charge of our army and navy; she has put judges upon the bench; she has muzzled the mouths of many of our ablest statesmen, editors and ministers; she has plotted to destroy our Government; she has made her subjects swear allegiance to a foreign power, and Archbishop Ireland says: "She has the power to speak; she has an organization by which her laws may be enforced. . . . She is the sole living and enduring Christian authority."

These things being true, is it not time to watch this cunning enemy? Is it not time to arouse sleepy Protestants? Is it not time to call a halt? Have we not had enough bloodshed, Tammany rings, anarchism and Jesuitism? The preservation of American liberties is no small consideration, for without these liberties, an American is without a home.

At the very outset I desire to state that there are many good Catholic men and women identified with the Roman Catholic Church, but there is a broad line of distinction between the unsuspecting confidence of the laity and the deliberate scheming of the Roman Catholic priesthood. There is, also, credit due to Rome for the preservation of some learning during the dark ages of world's history; but the claim that she has done some good, does not prevent us from seeing the evils that have followed in her footsteps.

In this discussion, we have no denunciation to hurl against any individual. We shall discuss Romanism as it is. We shall discuss it as a system. We shall discuss its doctrines, principles, spirit and practices.

I have written the truth, and shall abide the consequences. For speaking the truth about Rome in the pulpit, I have been threatened, slandered, cursed, persecuted, lied about, stoned, waylaid and thrice struck. Rome's subjects have made united efforts to close my mouth; by watching those who attended the meetings I conducted, ridiculing them and threatening to boycott them in business; by creating disturbances while I was speaking—openly calling me a liar; by circulating false reports about what I said; by breaking into my house, evidently after my books upon the subject of Romanism; by abusing and beating my children; by endeavoring to prejudice my own people and other Protestant citizens against me; by continually reviling me through the columns of the daily press, edited and controlled by papists.

Most of the matter in these pages was delivered in a series of lectures and precludes in the *National Union Auditorium*, Toledo, Ohio, at which time I was earnestly requested by many friends to have the lectures published, and I now present them, with other matter, in book form, for wider circulation. If this labor of love shall assist in drawing any Romanist out of the pit into which he has fallen, if it will aid in arousing indifferent Protestants to their duty, if it will encourage patriotic citizens in their work, if it will contribute one iota to the preservation of our liberties, if it will make our citizens more loyal to America and more devoted to Christ, the author will be amply repaid for his effort.

A Letter and an Answer

February 20, 1956

Mr. Howard A. Quirt
Editor and Publisher
Marshfield News-Herald
Marshfield, Wisconsin.

Dear Mr. Quirt:

I am in receipt of a letter from your Managing Editor, Mr. E. W. Heller, inviting me at this late date, (letter dated Feb. 11) to participate in the lenten editorials to be submitted by the pastors of Marshfield.

I must decline this invitation, as it is very incongruous that any Catholic clergyman in the Marshfield area would impress your reading public after having been fed

so recently by the shocking news story of the Mississippi incident.

Our Catholic people of Marshfield were much chagrined with the prominence your paper gave the story; but more so because it was placed before the children in the homes your paper serves.

There is nothing we as clergy can do through your paper for months to come that can undo the damage done to our youth whom you as well as we have a duty to protect from the evils of the world.

I feel that our guidance and teaching will be more effective from the pulpit in our Church this Season of Lent.

Sincerely,
(Rt. Rev.) A. N. Schuh

February 22, 1956

Rt. Rev. A. N. Schuh, Pastor
St. John's Rectory
201 W. Blodgett St.
Marshfield, Wis.

Dear Monsignor Schuh:

The Constitution guarantees religious freedom and freedom of the press to all citizens of the United States.

But nowhere therein does it grant immunity from the law to churchmen or editors. Along with all Americans, they are equal under law and must face punishment for violations of state statutes.

Recently, a priest of the Catholic faith violated the laws of a southern state by entering a motel with a woman, registering as man and wife and occupying the same room. During the night they died of asphyxiation.

The Associated Press distributed the story of their death and the coroner's verdict to newspapers of the middlewestern states as a routine procedure. The *News-Herald*, along with many papers in the country, published the story.

It was embarrassing to the Catholic Church and the Catholic clergy. But contrary to your letter to me of Feb. 20, it was the unfortunate priest who caused you and the Catholic Church the embarrassment; it wasn't the *News-Herald*. We had nothing to do with his transgression of the civil laws or the violation of his priestly vows. That was entirely his doing in obedience to his baser instincts and impulses.

In your letter to me, you say the story was prominently displayed in the *News-Herald*. I would call your attention to the fact that it was carried under an average

(Continued on page 72)

COMMENT

Here we have the picture of the Pope in triple crown and this picture was carried in the *Washington Post* and *Times Herald* of March 17, 1956. This shows the Pope as he appeared at the window on the celebration of his eightieth birthday. Thousands of people waited out in the Square in the storm and the snow and the sleet, for the Pope to appear at the window. The storm was so great the Pope delayed his appearance, but finally he did appear in the window for the space of two minutes

Pope Braves Snowstorm To Give World Blessing

VATICAN CITY, March 11 (AP) *

Pope Pius XII stood at an open window in the face of a bitter snowstorm today to impart a traditional blessing to the world on the occasion of his 80th birthday and the 17th year of his accession to the throne of Peter.

Some 50,000 persons ignored occasional claps of thunder and the cascading mixture of snow and rain that pelted the cobbled square of St. Peter's to be blessed and shout "Viva il Papa" (Long Live the Pope) and "Auguri" (Happy Birthday).

The Pontiff delayed his blessing "Urbi et Orbi" (To the City and to the World) for 14 minutes in the hopes the storm would let up. The Pope was bundled in a white ermine mantle during the two minutes he stood at the open window.

The blessing followed an ages-old ceremony in the great basilica of St. Peter's, attended by 35,000 persons including official representatives of 51 nations. Los Angeles businessman John A. McCone served as President Eisenhower's personal representative. The Ambassadors of Britain, Canada, France and other nations that maintain diplomatic relations with the Vatican were present.

The Pontiff was carried down the central nave of the church on the gestatorial chair born by 12 men while other officials waved ostrich-feather fans. Twenty-nine Cardinals followed in their scarlet robes trimmed with ermine. Papal guards with halberds lined the path.

The Pope prayed for a few minutes on the tomb of St. Peter. Then the triple-crowned tiara was placed on his head and he ascended the golden throne to hear the solemn mass.



International News

Pope Pius XII gives a blessing during ceremonies yesterday.

and threw his pontifical blessing out on the crowd which had waited for hours in the storm. And in this crowd were representatives of some thirty-two nations and numbered among them was President Eisenhower's personal representative. And, therefore, he is rated as representing the nation of which President Eisenhower is the head.

At another place in this paper, we show how the Roman Catholics have celebrated the appointment of a representative by our president. Just now we wish to point out the fact that although the Pope is, according to Catholic belief, claim and pronouncement, another God on earth, and despite the fact that according to this claim his dominion is the same as the Almighty God,

yet he could not control the elements and give comfort to the poor dupes that stood in the Square and waited to see his face and have him gesture toward them a blessing supernatural. Does it never appear to the mind of the Roman Catholic that if their Pope is God on earth, that he can use supernatural power to send blessings and benefits to man and subjects with which he has no contact whatever and that this Pope ought to be able to control the weather, to still the storm, at least to bring a gentle sun ray out for two minutes upon the people with his triple crown upon his head? There seems to be no limit to Catholic blasphemy and there seems to be no limit to the credulity of the members of the Roman church!

PRES. EISENHOWER SENDS ENVOY TO PAPAL JUBILEE

PONTIFF'S LONG CAREER SERVING GOD AND HUMANITY
PRAISED IN CHIEF EXECUTIVE'S MESSAGE

Washington. — President Eisenhower designated John A. McCone of Pasadena, Calif., as his personal representative at the ceremonies in the Vatican March 11 marking the 17th anniversary of the coronation of Pius XII.

The appointment was given in the message sent by the President to the Pope on the Supreme Pontiff's 80th birthday.

Mr. McCone, a member of St. Philip's Parish, Pasadena, was formerly deputy to the Secretary of Defense. In Los Angeles he is a regent of Loyola University and is on the board of the Archdiocesan Charity Fund. He was named a Knight Commander of St. Gregory in February, 1955.

In his message to the Pope, Mr. Eisenhower said: "Your long career of devoted service for God and humanity has earned you esteem and affection around the world. On your 80th birthday anniversary I join men and women of all faiths in best wishes to you for many more years of devotion to the cause of freedom and peace among men. I am asking my friend John McCone to be present at the ceremony on March 11 marking the event to convey my felicitations personally." [NCWC Wire]

Children Send Pope Greetings

Washington.—Some 4,000,000 children of U.S. Catholic schools sent spiritual bouquets to the Apostolic Delegate for transmittal to the Vatican. Messages from the National Councils of Catholic Men and Women highlighted those from scores of Catholic lay organizations.

In Rome, 224 children "stole the show" as they were the first to greet the Pope on his birthday. The Holy Father sat on his throne in Consistorial Hall as they presented their program and later gave him a cake decorated with flowers and 80 candles.

Some 24 youngsters representing various nations of the world presented individual greetings. On behalf of the U.S., Reynold Kimball, a son of Charles Kimball, Trans World Airlines representative in Israel, said to the Pope: "May you blow out many more candles in the future."

After the children's program, the Pontiff received 18 members of the Sacred College of Cardi-

nals. Cardinal Clemente Micara, Vicar General of Rome, presented a book containing selections by noted Catholic authors and a special medal commemorating the dual observances.

The *New York Times* joined with other secular newspapers in citing the Pope and his accomplishments. The *Times* declared he "has won a place in history that places him among the most important Pontiffs of modern centuries. One must add the homage and respect due to a man who has done nothing but good in a post of great power."

Throughout the world tributes arrived in the form of spiritual bouquets sent in a spirit of love and loyalty to the Holy Father. From Guam, from lepers in Molokai, and missions all over the globe messages poured in.

Archbishop Keough Pays Tribute

Archbishop Francis P. Keough of Baltimore, chairman of the NCWC Administrative Board, hailed the Pontificate of Pius XII. Under him, Archbishop Keough said, the Church has shown a singular vitality and a growth both externally and internally. Its prestige has increased enormously, and expansion in missionary lands has been immense.

At the North American College in Rome, Cardinal Giuseppe Pizzardo, who is Bishop of Albano, presided at the program honoring the Pontiff. Tributes were read by the student prefect of the college, Father Luke Miranda of the Dallas-Fort Worth Diocese, and Father William Keeler of Harrisburg, Pa.

Thousands of pilgrims and members of the Hierarchy came to Rome for the observances. The Holy Father gave his blessing several times to the throngs assembled in St. Peter's Square. [NCWC Wire]

VOCATION ISSUE

National
Edition

THE REGISTER

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Edition

(Name Registered in the U. S. Patent Office)

MEMBER OF AUDIT BUREAU OF CIRCULATIONS

This Paper is Connected with NCWC Washington News Headquarters by Its Own Leased Wire. Has Its Own Special Service, Religious News Service, Inter-Catholic Press Agency, Fides Service, Mission Services, Religious News Photos and NCWC Picture Service, International News Service Wires

VOL. XXXII. No. 11.

DENVER, COLORADO, SUNDAY, MARCH 11, 1956

See how loudly the Romanists shout over the Eisenhower appointment! It means nothing, the Protestants say! That is not the way Roman regards it! When will we return to Americanism?

A Letter and an Answer

(Continued from page 70)

headline on an inside page well toward the back of the day's edition. It was handled in an entirely routine manner by our news editor.

I might say that had it occurred in our circulation area, it would have been given much greater prominence; our editors probably would have used it on the first page under a rather more prominent headline. The fact that the story in question was published in the *News-Herald* should tend to discourage any clergyman, whether of the Catholic or any other faith, from transgressions of the laws of God and man. A free press makes possible the publication of information that deters man from being overwhelmed by a surge of human frailties of this character.

To overlook crime is like sweeping dirt under the rug. Under immunity, whether by law, dictatorial fiat or boycott, it is conceivable that so much dirt would be dragged into the house it would not be covered by the rug and the house would be befouled by it. The press does not prevent all crime or all such transgressions such as is the subject of our letters, but is admittedly a powerful force for prevention.

There is the further fact that once the press yields its rights voluntarily or involuntarily to publish the news, involving any group, democracy is on the way out and then all freedoms, including religious freedom, disappear. In our lifetime, you and I have been witnesses to this fact in Europe and Russia, to say nothing of the satellite countries.

Every editor will tell you he derives no pleasure or satisfaction in publishing news of tragedies such as we have under discussion. He would prevent them from happening if he knew how. And he regrets the impact of published stories upon those involved. But he knows he is working constructively when he publishes crime stories because it constitutes an even greater deterrent to crime than the law itself. He knows this because of the constant pressure upon him to "hold out" even such minor court cases as traffic violations, etc.

This letter is to answer yours and to explain our position; it is not to placate or apologize. We say again, the *News-Herald* has in no way offended you or your church or its members. The priest whose lust supplanted his Christian education is responsible for any offense. And publication of the affair will have a wholesome and deterring influence upon those clergymen of all faiths who may waver, just as it has upon all people.

And finally, Monsignor Schuh, may I suggest that you reconsider your decision with regard to our Lenten meditation series and furnish us one for use soon in the *News-Herald*! It is true you wield powerful influence for good in your pulpit but you reach only your own members; a vital lenten message from you would reach into 10,000 homes. We would be most happy and pleased and feel that we are serving

an important Christian purpose, if we could carry your message.

With every good wish and in all sincerity,
I am

Respectfully yours,
Howard A. Quirt
Editor and Publisher

The Christian Church In the World Today

OSWALD T. ALLIS

Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else.—Isa. 45:22.

I am the way, the truth, and the life; no man cometh unto the Father but by me.—John 14:6.

THESE two texts make it clear that the uniqueness and the all-embracing claims of the Christian Gospel are set forth both in the Old Testament and in the New. There is no subject which needs to be more clearly recognized or more carefully stressed today than this: the preeminent and exclusive claims of the Gospel of Christ.

We are living in a scientific age, a half century which makes its boast that it has penetrated more deeply into the secrets of the material universe than any or perhaps all the centuries of the past. Nuclear physics is now a word to conjure with; and we are tempted to say like Nebuchadnezzar, "Is not this the great and glorious atomic age which I have built." Yet our boasting is coupled with fear. For our robot has become a Frankenstein. We rejoice in and marvel at the wonderful achievements of modern medicine. Lung surgery, heart surgery, brain surgery, sulpha drugs and Salk serum. The modern surgeon treats the human body almost as a watchmaker treats a watch, taking it apart, cleaning, repairing, and putting it together again. But we are forcibly reminded that while the surgeon in the operating room, with all the resources of medical science at his disposal, is using them to save a life, a jet plane flying faster than the speed of sound and so high in the heavens as to be invisible to the naked eye can drop a bomb, which will destroy doctor and patient, operating room and hospital, and reduce to ashes the great city in which it is located.

We hear and read much today about social security and vast efforts are being made to provide our citizens with security from the cradle to the grave. Yet there never was a time when in civilized lands human life was as insecure as it is now. For we are living in the atomic age. And over all of us there hangs the threat of a third world war with the use of weapons which could, we are told, wipe mankind from off the face of the earth.

This is the death's head at the feast of our men of science today. How are they to save man from the misuse of his own inventions? Some of us can well remember being told that the First World War was a war to end wars and to make the world

safe for democracy. It failed to do this. And after World War Two the United Nations was organized; and its great aim is to prevent a Third World War which might end all wars by destroying both the victor and the vanquished.

Recently there was celebrated in San Francisco the Tenth Anniversary of the United Nations. Many have become increasingly skeptical of its effectiveness. But its advocates acclaim its achievements and ask its critics what substitute they have to offer. For us, as Christian people, the most significant thing about this Anniversary was the so-called "Festival of Faith" which was held in connection with it. The United Nations has been criticized as godless. It has been claimed that its sessions should be opened with prayer. So arrangements were made for "A service of prayer for peace and divine guidance to the United Nations." In the "Invitation to Worship" sentences were read from the Old Testament Psalms, from the Bhagavad Gita, one of the sacred books of the Hindus, and from St. Augustine; all three were recited by a Jewish Rabbi. There was a hymn, "God of Our Fathers." There was a "Responsive Reading" consisting of sentences from Confucian, Hindu, Buddhist, Christian, Moslem, and Jewish (i.e. Old Testament) sources. There was an anthem, "The Heavens Are Telling" with music by Haydn. There were "Calls to Prayer"; and prayers were printed on the program which were to be offered by the members of the different faiths: Bahai, Buddhist, Christian (Eastern Orthodox and Protestant), Hindu, Jewish, Moslem. After the prayers there was a "Choral Response," called *Ram Dhun*, written by Ghandi. Then an address was delivered by Secretary of State John Foster Dulles on the subject, "The Moral Foundations of the United Nations." We are told that 15,000 persons were present at this ceremony.

In the light of this remarkable event, remarkable from a political viewpoint, but even more remarkable from the religious and Christian, you will, I think, have no difficulty in appreciating the timeliness of this discussion. There are two teachings which are especially characteristic of the Bible, of both the Old Testament and the New. The one is its claim to be a supernatural revelation. From beginning to end the Bible tells us about God, His words and His works, creation, providence, and most of all, redemption. Christianity is pervasively a supernatural religion, and the supernaturalism of the New Testament is but the fulfilment and fruition of the promises and prophecies of the Old Testament. For centuries this pervasive supernaturalism of the Bible was accepted as the evidence and proof of its divine origin. When Elijah challenged the prophets of Baal to a trial of strength at Carmel and laid down the rule for the contest, saying, "The God that answereth by fire, let him be God," there was no objection to the test. Most of the peoples of the world have believed in some kind of a supernatural

being or beings, who could influence their earthly life and control their future destiny for weal or woe. It has only been within comparatively recent times that the supernaturalism of the Bible has given offense to intelligent men and women in what we have been wont to call Christendom. It has been the tragic and terrible result of the rationalistic trend which we know as Modernism, Liberalism, Higher Criticism, that many men have come to regard the supernatural as superstition and to hold that if Christianity is to retain its hold on the minds of thinking men, it must be desupernaturalized.

Recent events, we may be thankful to feel, have done much to discredit this self-sufficient and aggressive Humanism. Prominent scientists are realizing and confessing publicly that man needs a power other than himself working for righteousness, that a godless world is a hopeless world. And this "Festival of Faith" of the United Nations is a powerful witness to this act. "O God, thou hast made us for thyself," said Augustine, "and our hearts are restless, until they find their rest in thee." In this Festival we have an evidence of that restlessness.

But there is another teaching of the Bible which is quite as prominent and important. It is this, the uniqueness and the exclusiveness of its claims. It is this truth that is taught so definitely and emphatically in our texts and in very many others which might be cited. We turn to the first verse of the Bible and there we read that the God who is named so constantly in the Bible is He who "in the beginning created the heaven and earth." This is the God who promised Abraham that in his "seed all the nations of the earth" should be blessed. In Egypt the God of Abraham showed his sovereign power on what we may call an international scale. Egypt was one of the greatest nations of antiquity. We stand in awe today before the Pyramids of her Pharaohs, and the temples of her gods. Yet these gods were not able to save their people from the plagues which were visited upon them by the God of Israel and we read regarding the last of them: "For I will pass through the land of Egypt this night, and I will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord."

Centuries later, Sennacherib, king of Assyria, came up against Jerusalem and challenged Hezekiah with the words, "Who are they among all the gods of the countries that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of mine hand?" And what was the answer? "Because they rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." And Sennacherib's army was smitten by the angel of the Lord; and he departed, never to return.

It was by such acts as these that the God of Israel showed His sovereign and almighty power. And it was also through

them and through the promises and prophecies that He uttered by the mouths of His prophets that He prepared His people for the Coming of the Messiah. And it was in His coming that the universalism of the covenant promise to Abraham found its glorious fulfilment. It is stated most beautifully in those words which are so familiar and so precious to every Christian: "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." This is the testimony of the Son regarding Himself: "I am the way, the truth, and the life. No man cometh unto the Father but by me." And this was His commission to His disciples before He ascended up where He was before; "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, and lo, I am with you alway, even unto the end of the world." And *this* is the way in which His disciples interpreted their commission. When questioned with regard to the healing of the lame man, they said: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

These words were uttered probably soon after the Ascension, and nowhere do we have a clearer or stronger affirmation of that claim which is of the very essence of Christianity, that there is only *one* gospel, because there is only *one* Christ who is the *one* and *only* mediator between God and man, the *only* Saviour. And it is this claim to *uniqueness* which, in the measure that she has been faithful to it, has marked the history of the Church in two ways, from Pentecost unto this very day. *Persecution and victory!* It was because the Christians would not recognize the many religions of that old pagan Graeco-Roman world, with its gods many and lords many; it was because they refused to allow the Lord Jesus Christ to be treated as just another god, like Jupiter or Apollo or Horus or like the deified emperors, Augustus and Caligula, but demanded for Him a unique and preeminent place as the One who is over all, God blessed forever—it was because of this that the fires of persecution were kindled against them, and the Early Church became a martyr church. But it was also to this that the Christian Church owed its triumphal progress, a triumph so amazing that three centuries after the giving of the Great Commission, the great persecuting Roman Empire became at least nominally Christian, and the gods and goddesses were cast to the moles and bats. And so it has been since that time and so it is today. The times when the Church has recognized most clearly her unique commission and adhered most strictly to it have been times of trial and of triumph. For Christianity is by virtue of its character and commission a missionary religion. Half a century ago, the Student Volunteer Movement was active and

aggressive. Its slogan was "the evangelization of the world in this generation." And John R. Mott whose death was recently reported, wrote a little book to prove that the aim of the Volunteers was not chimerical and visionary, but both possible and practical, if only the Church of Christ would take the great commission seriously.

What is the situation today? According to the *World Almanac* the total population of the earth is now about 2,400 millions. Of the non-Christian religions which were represented at the Festival of Faith, the Mohammedans, Confucianists, and Hindus number about 300 million each, and the Buddhists about 150 millions, a total of more than 1,000 million. The Jews number only about 11½ millions, but half of them are in this country and half of that half live in Greater New York. So at the Festival, as in the affairs of the world in general, they exerted an influence out of all proportion to their numbers. According to the *Almanac* the total Christian population, including Protestant, Roman Catholic and Eastern Orthodox (Greek) which includes Russia, is about 800 million. More than half of this total, about 450 million, being Roman Catholic. The Roman Catholics refused to take part in this Festival, which was promoted by the World Council of Churches. The figure for the Eastern Orthodox Church, 130 million, apparently assumes that the Russian Church is nearly as strong now under Communist regime as it was under the Czars. This would seem to be a decidedly questionable assumption. But even if we allow them their 130 million, they and the Protestants who number only 200 million would be outnumbered more than three to one by the Mohammedans, Confucianists, Buddhists, Hindus and Jews who took a more or less active part in the Festival. And if we disregard the Eastern Orthodox Church, which is much closer to the Roman Catholic Church than it is to us, the Protestant Church was outnumbered more than five to one in the Festival. And when we observe that only about three-fifths of the population of the world were represented there, we are confronted with the tragic and humiliating fact that Evangelical Protestant Christians constitute less than ten per cent of the population of the world.

Think of it! It is nearly 2,000 years since the Great Commission was given to the early disciples by their risen and victorious Lord; and yet today evangelical Christians represent less than ten per cent of the population of the world.

In connection with this fact we must consider another and a very important one. Most of the great religions which I have mentioned are or have been *missionary* religions. Confucius and Buddha were born 500 or more years before our era; and the followers of each outnumber Protestant Christians some three to two today. Mohammed was born more than 500 years after the birth of Christ. But within a century of his death, Islam had swept eastward to the Indus, westward to Gibraltar, over into Spain, across the Pyrenees and was

finally halted by Charles Martel in the famous battle of Tours in 732, just a century after the death of Mohammed. The invasion of Europe from the East began in the 14th century. In 1453 Constantinople fell into the hands of the Ottoman Turks who had been converted to Islam. In 1529 Soliman the Magnificent besieged Vienna. And in the days of the Protestant Reformation, one of the prayers which were frequently offered by Luther and the Christians of Europe, was that they might be delivered from the terrible Turk. It was not until the Balkan Wars of 1912-13 that the Turks were all but driven out of Europe.

What is the creed of the Mohammedans? It is very brief and also very definite. It is this, "There is no God but Allah, and Mohammed is the Prophet of Allah." This is the basic doctrine to which all the faithful subscribe. So we observe that the first paragraph of one of the two Moslem prayers which were offered at the Festival reads as follows:

In the Name of Allah, the Gracious the Merciful.

O Allah! I believe in that which has been revealed to Mohammed and which was revealed to Thy Chosen Apostles whose names are inscribed in the records of many nations and many tongues. They all witness to the One Truth: of Thy Unity, might, grace, and love.

Note the words: "They all witness to the One Truth; of Thy Unity, might, grace, and love." What does that mean? It means the denial of the Christian doctrine of the Trinity. And why is it placed in this prayer? It is placed there to make it clear that Islam rejects today, as it has always rejected, the Deity of Christ and His Saviourhood. The Crescent has been for thirteen centuries one of the greatest enemies of the Cross; and that enmity is shown in this prayer that was offered at the Festival of Faith.

I might go on and speak of the other religions whose representatives had a part in this Festival. But this one example may suffice. For it brings home to us in very vivid fashion the situation with which the Christian Church is confronted in the world of today. To many Christians, even since the rise of the modern missionary movement a century and a half ago, the heathen nations have been rather remote; and it has been hard to interest them in Foreign Missions. But today when the United Nations has its headquarters in New York, the religious issue becomes a very urgent one.

There is yet another fact which tends to make the matter even more urgent. What was the great issue at the United Nations celebration? What is it that makes so many people feel that, however little this organization has accomplished, and however serious its defects, it must be supported at all costs? The reason is *Communism*, the Red Peril as represented by Red Russia and Red China. Communism which had been more or less an underground movement since Marx and Engels issued

their Manifesto in 1847, has in less than half a century become the master, the tyrant of Russia and China; and it is striving vigorously, ceaselessly, and by every means, for the mastery of the world. Its aim is world Communism. And its creed has been summed up in the words, "No master below and no master above." It is both godless and anti-God. And the advances which it has made serve to remind us of the amazing sweep of Mohammedanism, of which I have spoken. In fact we might call Communism the seventh of the great religions. For it is being propagated with a zeal, an enthusiasm, a spirit of self-sacrifice, which has its parallel only in the great religions of the past and of the present. It is the common fear of Communism which holds the United Nations together, despite the fact that Communist Russia has tried to block every real gain for the free nations by the exercise of her power of veto. The Communists of course took no part in the Festival of Faith.

How are we to meet this issue? What is our duty as Christians in this world crisis? There are, I believe, two things which we need to bear in mind and act upon. The first is the fact that we are *Americans*. Our republic was founded by men who had suffered persecution for their faith in lands across the sea; and they believed in liberty of conscience. And the First Amendment to the Constitution reads as follows:

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.

These words represent the considered judgment of the founding fathers and they are a precious heritage for us, which was won "by blood and sweat and tears." And we cannot study intelligently the course of events in our country today without feeling that this precious article in what we call the "Bill of Rights" is jeopardized in many ways. Even the anti-bias movement of which we hear so much today may easily lead to dangerous restriction of that freedom of speech and action which we regard as inherent to our freedom.

But the second and far more important question is this, How are we as *Christians* to meet these aggressive anti-Christian missionary movements in the world today? Several different answers are being given. Some people, who profess to be Christians, tell us that we should take a strictly "hands off" attitude, that we should take the position that all religions have good in them, that each religion is suited to the needs of the people who follow it. To use the figure of the mountain, the Hindu is climbing it from one side, the Mohammedan from another, the Buddhist from another, the Christian from still another. For some the climb may be more difficult than for others. But they will all reach the top at last. So why worry? Others are telling us that we should try to effect a *modus vivendi*, a policy of co-existence between all religions, that we should recognize the good points in

each and minimize or ignore the bad points, that we should attempt a synthesis of all religions, that we should be as ready to learn from them as we should like them to be ready to learn from us. There is more of that spirit abroad in Christendom today than many of us realize.

A notable event has just been celebrated in Paris, the Centennial of the Young Men's Christian Association. A special news report to the *New York Times*, a month ago, stated that this Centennial was being attended by nearly 10,000 delegates and visitors. According to Dr. Paul Limbert, the general secretary, the delegates included Moslems, Hindus, Buddhists, and Jews." He said, however, that "the essentially Christian basis of the YMCA would be preserved." He said that "the YMCA has remained primarily a *Protestant* Christian organization, but there are Roman Catholic members." The first sentence of this news item is significant. It reads as follows: "Not all of the *membership* of the Young Men's Christian Association is young, male, or Christian." News reporters like to make a "good story," to tell something strange and startling, and their statements must often be taken with a grain of salt. But there are unmistakable trends in many Christian enterprises which cannot but give us ground for anxious thought.

"Comparative religion" is a popular study in our colleges and seminaries today; and there are many who can be truly said to be students of all religions but disciples of none. Let us not forget, that it is this spirit which cuts the nerve of Christian Missions and undermines the very foundations of our Christian faith. Isaiah lived in one of the great crisis periods of Israel's history. He knew some of the religions of the past. He was an authority on comparative religion. And this is the word of the Lord to us from his lips: "I am the Lord. That is my name and my glory will I not give to another, neither my praise to graven images." He is, and He has ever been the incomparable God. Today as centuries ago there is only one answer to the question, "To whom will ye liken me, and make me equal, and compare me that we may be like." And if this was the unsolvable challenge of the God of Israel through His prophet 700 years before the Christian era, how much more impressive and imperative does it become when it receives its answer in these words of calm self-appraisal from our Saviour's lips when He says to us: "I am the way, the truth and the life, no man cometh unto the Father but by me." And when having triumphed over death, He gives to His disciples the Great Commission, "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations." Peter realized its meaning when he said to the leaders of the Jews, "Neither is there salvation in any other. For there is none other name under heaven given among men whereby we must be saved."

Men may call it prejudice, obscurantism. They may accuse us of bias and even of bigotry. But it was this unique, exclusive,

this "bigoted" Gospel, if you wish to call it that, with which the Early Church conquered the vast Roman Empire. The weapons of the Church are not carnal but spiritual; not the bloody scimitar of the prophet of Allah, but the sword of the Spirit which is the Word of God. We are to speak the truth in love. But it is the truth which we must speak, and boldly. We may be dismayed and discouraged as we think of the vastness of the task before us. But we have the assurance of victory if we will but be faithful. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." The peril which the Christian Church faces today is not so much from without as from within. Cooperation and compromise will inevitably lead to disaster and defeat. It is only those who hold high the banner of the Cross who can hope to taste the fruit of victory. "I, if I be lifted up from the earth, will draw all men unto me," is the promise of our Lord and Captain. Whether the Church of today is faithful to her trust or not, we have the sure promise that the day will come when "the kingdoms of this world shall have become the kingdom of our Lord and of his Christ" and He shall reign for ever and ever. Blessed are all they who have a part in bringing it about! The Son of God goes forth to war

A kingly crown to gain.

His blood-red banner streams afar.

Who follows in his train?

—From *United Evangelistic Action*
February 15, 1956

Desegregation Will Fail

(This speech was delivered by Leon C. Burns, minister, at the Sunday evening worship service of the West Seventh Street Church of Christ, Columbia, Tennessee, February 19, 1956.)

In discussing this subject tonight it is not our purpose to add to the already high state of unrest and fear existing here in the South over the segregation problem. We simply wish to study this problem in the light of all that has developed in the twenty-one months since the Supreme Court handed down its decision of desegregation in the schools of the South.

I have no desire to favor either the White or the Colored race in this discussion, but I do sincerely desire to look at this question with common sense and reason in the hope that I will be able to help both races to do all they can to preserve America. Few people seem to realize that the trouble caused over this question is undoubtedly the effort of alien powers to divide and destroy America.

Let it be understood that I am appealing to the honest, sincere, and patriotic American of both races, not to the radical fringe of either race. I am convinced that the majority of the colored people, especially in the South, want what is best for America. They know, as we all know, that if the American way of life is not preserved the last vestige of human freedom and liberty will perish from the earth.

Some seem to think this is a new question and will pass as so many others have done. The truth of the matter is that this segregation question is 336 years old. The first Negro slaves were brought to American shores in 1620. Slavery was a common thing in about every nation on earth at that time and early Americans are not to be judged too harshly for accepting this practice. It was soon discovered that, due to the harsh climate of the North, these slaves from Africa did not fare so well; they died by the hundreds every winter. Realizing that they had a bad bargain on their hands, these traders began to sell their slaves to plantation owners in the South. This was the beginning of the slavery in the South, but many slaves were still owned by people of the North. For many years prior to the Civil War slaves were being voluntarily freed both in the North and in the South. There is no doubt that in time, all slaves in America would have been freed by the natural growth of a new nation in its efforts to live by its own Constitution.

It is the general impression that the question of slavery brought on the Civil War. This is not true. Any close student of the political and social history of the United States will readily see that the question of "States Rights" and not slavery, precipitated the Civil War. The question of slavery was seized upon by Federalists of the North as a good source of propaganda in their efforts to whip the South into line as they sought to establish strong and far-reaching centralized control of government in Washington. Again, in 1954, the question before us was not a question of complete freedom of the Negro in the South by desegregating our schools, but the age old question of "States Rights." Again the unfortunate Negro is being used as propaganda material by politicians of the North in their efforts to whip the South into line. It was no accident that this question of desegregation came up when it did. Ever since the revolt of "States Righters" in the South a few years ago, political leaders of both parties have sought ways and means of embarrassing the South.

The Civil War did not free the Negro in the South or in the North. It may have taken the price tag from his head, but it made him the nation's number one economic, social, and political problem.

After the war between the States, Northern politicians set in motion what became known as the "Reconstruction Program," under which the population in many Southern States was put under the control of Negroes. This did not work. White women were raped, children were ravaged, homes were burned by a few freedom-crazed Negroes as they were spurred on in their dastardly deeds by Carpetbaggers of the North. We now know that those who committed these foul deeds did not represent the majority of the Negroes of the South. The majority of them, though no longer slaves, remained loyal to their former Masters, and even today their descendants are loyal to

the white families in which their grandparents grew up.

Why should it be thought strange that, under such conditions, the White people of the South organized themselves in an effort to protect their women and children. The Ku Klux Klan was formed in our neighboring town of Pulaski by a small group of honest and sincere men who had no desire to harm the Negro, or to violate Federal law, but to justly deal with all—Negroes or Whites—who went about violating every law of common decency. As might be expected, a few unscrupulous men dressed themselves as members of the KKK, and went about stealing and destroying. They did not represent the people of the South.

In 1877 this effort at "Reconstruction" on the part of the North was abandoned. From that time on the Whites and the Negroes in all sections of our country got along increasingly well.

Since, in 1933, Franklin Roosevelt forced us to recognize Soviet Russia, the Communist Party has tried with ever increasing zeal to create strife between the Negroes and Whites of the South; not because they cared about the freedoms of the Negro, but simply because they saw an opportunity to stir racial hatred in America. In 1935, the Communist Party published a pamphlet called "The Negroes in a Soviet America." This pamphlet was reviewed and exposed in a full-length article which appeared in the *Nashville Banner* on July 31, 1945. The Communist plan, as revealed by a carefully drawn map, was to take over the South and create what they called a "Black Belt" which swung across the South from Texas to Maryland and Virginia. The idea was to form in this "Black Belt" a "Soviet Negro Republic," which was to form a federation with the Soviet Union. This plan was accepted by the Southern Conference for Human Welfare, a Communist-front organization. The Negroes of the South were too intelligent and too patriotic to fall for such a scheme.

The Communist, however, have not ceased in their efforts to destroy America by creating race hatred in the South. They have done this by poisoning the minds of Northern Negroes and sending them into the South to stir hatred in the hearts of their own people. A few isolated events have been seized upon by Northern newspapers, played up and twisted out of all proportions, in an effort to make the rest of the country believe that the honest and sincere Negro of the South is in revolt, but those of us in the South know that this is not the case. It is my sincere prayer that the Southern Negro is still too intelligent and too patriotic to fall for this effort of a foreign power to destroy America.

It is now a matter of Record that the so-called race riot which occurred here in Columbia several years ago was seized upon by every Communist and Communist-front organization in the country in an effort to create trouble in the South.

The most successful effort of the Communist has been to encourage the creation

of the National Association for the Advancement of Colored People (NAACP). This organization denies that it is Communist, but it has followed the Communist Party Line in every detail. It is no accident that the *Daily Worker*, the official Communist paper in America, has often announced the plans of the NAACP before these plans were announced by the Association itself. Walter White, Executive Secretary of the NAACP, has repeatedly stated that it was his organization that finally forced the Supreme Court decision of May 17, 1954.

(In the first few copies of this address material was inadvertently inserted in the following paragraph which would have left an incorrect impression. In this and all other copies due corrections have been made.)

In 1896 the case of *Plessy vs Ferguson* was brought before the Supreme Court. This case dealt with segregation in passenger cars of Southern trains, but was also applied to segregation in schools. The Court ruled that as long as States and communities furnished facilities for Negroes which were equal to those furnished for Whites the provisions of the 14th Amendment were duly complied with. The NAACP, encouraged by the Communist Party, set about to reverse this ruling of 1896. This could not be done, however, until certain men were appointed to the Supreme Court who have proven themselves unworthy of the honorable robes of justice they wear. The Court proved itself unworthy of its high honor in allowing itself to be influenced in its segregation decision by groups as un-American as the Communist Party itself.

A close look at some of the men on that Supreme Court will help us to understand why the decision on segregation was handed down as it was.

FELIX FRANKFURTER—a Jew and an ardent defender of Sacco and Vanzetti, and a character witness for Alger Hiss in his trial under the charge of treason.

HUGO BLACK—twice accepted awards from the "Southern Conference for Human Welfare," one of the most notorious Communist-front organizations in this country.

STANLEY REED—also a character witness for Alger Hiss.

ROBERT JACKSON—who drew up the statutes by which German war criminals were tried in Nuremberg, and followed the Communist Party line in prosecuting these criminals.

WILLIAM DOUGLAS—a fanatic leftist who did everything in his power to save the atom spies, Julius and Ethel Rosenberg.

EARL WARREN—who was not even a member of the Court when segregation cases were being argued, but used his power as Chief Justice to bring about a unanimous decision against segregation—a thing which he obviously agreed to do before he was appointed to the Court.

In handing down its decision the Supreme Court claimed to base its reasoning

on recognized "Modern authority," and specifically stated that it had used in its deliberations a book called "An American Dilemma" by Dr. Gunnar Myrdal, a Swedish professor in the University of Stockholm, who was brought to this country by the Carnegie Foundation. Myrdal calls himself a social engineer, has always been a Socialist, and serves the Communist cause in about everything he writes. He freely admitted in his book that he knew nothing of the Negro and his problems in the South, yet the Supreme Court had the colossal gall to use his book as an authority in dealing with the segregation question. Myrdal also freely expressed his contempt for the Constitution of the United States.

The Supreme Court also stated that it had consulted modern authority on psychology in reaching its decision. Let us now look at some of this so-called modern authority.

First, they cited K. B. Clark, a Negro, and a so-called social-science expert. At the time the Court was considering Clark as a witness in the case, Clark was employed by the NAACP to argue the case before the Court. Who ever heard of a prosecuting attorney being allowed to take the witness stand as a character witness against the person he was sworn to prosecute. Such a thing is against every rule of justice known to the courts of our land, yet this is just what happened before the Supreme Court of the United States.

Other modern authorities consulted by the Court are as follows:

Theodore Brameld—cited by the Committee on Un-American Activities as belonging to 10 Communist-front organizations, and whose name frequently appears in the *Daily Worker*, the Communist paper in America.

E. Frank Frazier—cited by the Committee on Un-American Activities on 18 counts as being connected with Communist causes in America.

W. E. DuBois—member of 6 Communist-front organizations, and contributes to the *Daily Worker*.

Alain Locke—member of 8 Communist-front organizations.

Ira Dea Reid—member of 9 Communist-front organizations.

Doxey Wilkerson—member of 1 Communist-front organization.

Others consulted were: Ruth Benedict, Charles S. Johnson, Clark Foreman, Arthur Raper, Lewis Webster Jones, Rose Nelson, Sterling Brown, Eveline Burns, Thomas Jones, T. Arnold Hill. All of these have been cited as belonging to Communist-front organizations, and all have followed the Communist Party in America. These people constitute the authority upon which the Supreme Court based its decision. Does this leave any doubt in your mind that the segregation decision was not made by Americans—Negro or White—but by the Communists?

Does this leave any doubt in your mind as to what the Communist will do with the segregation decision now that they have secured it? They care nothing for the

Negro. They want one thing—the destruction of America. For this reason they will not let the desegregation plan work. They will seize every opportunity to see that this decision is violated in the South. It is now obvious that the recent incident at the University of Alabama was a test case. Miss Lucy was selected for this test, and when it appeared that she could enter the University without trouble, Communist influence, working through the NAACP, set about to create a riot, and they succeeded. You no doubt noticed in your newspaper a few days ago that officers in a Northern city had raided a drinking party at which a number of known Communists were taking up money to help fight Miss Lucy's case in Alabama. Miss Lucy cases will spring up all over the South, and the sooner somebody is killed the better it will serve the cause of the Communist and the NAACP.

The Negro in the South has made greater progress in the past 50 years than any race of people since the beginning of time. This desegregation decision will not just temporarily halt this progress, but will set it back 100 years. In my life time I have seen the Southern Negro grow in the respect and admiration of the White people. When I came to Columbia just fifteen years ago you would never see a Negro mentioned in the daily paper unless he happened to get caught stealing a chicken, but long before the Supreme Court decision, news reports of civic and social activities of Negroes of our community, along with their pictures, were appearing in the paper. Negroes were taking part in Red Cross drives and in other civic movements. This has been going on all over the South for many years. Every Negro that has shown talent and the desire to get ahead has been given every possible encouragement and opportunity; opportunities seldom granted even to White people. Negro musicians, writers, doctors, statesmen, and athletes or business men have never gone unpraised or unrespected; but now that we are forced by un-American influences to bow before a decision that we know was not made in the interest of the Negro, the progress made by the Negro of the South in the past 50 years will be lost.

Common sense and a little knowledge of human nature should teach us that forced desegregation is wrong, and is not in the interest of either the White or Colored race. We should remember that all racial problems are deep-seated. They are not born in a day, but are the result of customs, characteristics, and environments that have accumulated through hundreds of years. You do not change such customs by simply handing down a decree. You do not unite the hearts and minds of people by simply passing a law which says they shall be united. Neither can you make people equal by simply passing a law which says they shall be equal. Equality is a thing which must take place in the minds and souls of men, and can never be forced upon any man; it must be the growth of mutual understanding, respect and confidence. When this takes place among men no law

is needed to make them equal, and until this does take place there can be no equality.

It is human nature to seek the companionship of those of our own race and class. The Negro is happy among his own people, and to try to force him into a society that is not prepared to receive him is the most inhuman thing you could do. To force a Negro child to attend school where Whites greatly outnumber Negroes is the most unkind deed you could practice on the child. Can you realize what may happen to the mind and heart of a Negro child when he is forced into a group where he may not be wanted, and may constantly be reminded of this fact? It is grossly inhuman to make children the victim of such cruel circumstances. It will not be surprising if these children turn into criminals of the worst sort in their rebellion against a society that was not ready to accept them.

There is not the slightest doubt in my mind that the Negro would have gradually worked his way into the life and economy of the South, and hence would have brought a gradual end to segregation if he had been allowed to do so, but under forced desegregation it is extremely doubtful that he ever will. It is impossible to visualize the economic pressure, social injustices, suffering and misery that may be brought upon the Negro of the South, not by honest God-fearing people, but by those who care nothing for a human soul—White or Negro. It is sad indeed when the honest and sincere people of two races are made to suffer, and peace and harmony of America threatened, by a small group of Communistically influenced individuals. It is sadder still when this same group—bent upon the destruction of America, is allowed to interpret our Constitution and make our laws. The present members of the Supreme Court of the United States should dress themselves in sackcloth and ashes, and bow their heads in shame.

Religious leaders have claimed that segregation is un-Christian and should be abolished. Such leaders prove that they know nothing of the higher principles of Christianity, or of humanity. They prove themselves unfit to guide the religious thinking of the American people. In their lack of knowledge they are allowing themselves to become tools in the hands of Communism, which intends to eventually destroy Christianity itself. May God deliver us from the thoughtless blunderings of such religious leaders.

The Bible abundantly proves that God intended that there be many nations and races upon the earth. There are but three great divisions of the human family. All nations spring from three men—all sons of Noah. They were: Shem, Ham and Japheth. Shem became the father of the Jews, Ham became the father of the Negroes, and Japheth became the father of the Gentiles. At the building of the tower of Babel we see the first effort of man to make all nations one. This was the first effort toward creating a "United Nations." Man thought that in erecting this great tower

he would be able to walk directly into heaven, and would make a great name for himself. God brought this effort to nought by confusing the tongues of the people, and from that time forth there have been many tongues and races upon the earth. When Christ pictured the final day of judgment, he said that all nations would be gathered before his throne.

Many have thought that with the coming of Christianity, God had given to the world a great equalizer, and that henceforth all nations should be one. Christianity does provide that all nations shall be equal in the sight of God, but it makes no provision for all men to be equal while in this material life. Christianity clearly recognizes the fact that there will continue to be many nations and tongues, and therefore provides the only system of laws ever given to man whereby man may remain in his native land, maintain his national characteristics and live as a Christian. New Testament teaching clearly states that becoming a Christian does not change a man's nationality, nor does it change his status in the society of human beings. In the early days of the church many became Christians who were bond servants and others were merely hired servants. Such people were taught that becoming a Christian did not remove their obligation to those over them, but should simply make them better servants. The same admonition was given to those who were masters. They were not to look down upon those under them, but treat them with Christian love and respect. To try to make Christianity the great political and economic equalizer is to reduce it to the level of man's philosophies, and hence beneath the dignity of Christ himself. Even if Christianity did demand desegregation in our schools, those who believe such a thing have conveniently forgotten that Christianity is a law of teaching and not of force. The backers of desegregation have demanded that the Federal Government use the military might of the nation to force desegregation in the South.

Those who have tried to prove that Christianity demands desegregation have often quoted Galatians 3:28, which reads: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." If this verse proves the scripturalness of desegregation it also demands that there be no segregation between male and female. Hence the division between male and female in public restrooms would be unscriptural. The simple truth is that this verse is teaching that Christian principle transcends all racial, social, and economic barriers, while at the same time recognizing that these barriers do, and will continue to, exist.

There should remain no doubt in our minds that this desegregation battle will be fought along religious lines. For this reason let me sound a warning that the bloodiest wars of human history have been religious wars. All this week the newspapers have been full of impending mass

movements on the part of the Negroes in America. On a given day in March every Negro church in the nation is supposed to conduct a day of prayer. Boycotts, strikes, and walk-outs are being planned. These are supposed to be peaceful meetings and demonstrations, and no doubt the leaders of this movement intend for them to be, but are they strong enough to control such mass demonstrations—Can we not see the danger of such nation wide movements on the part of Negroes? Are these Negro leaders so foolish as to think this mass movement will not be counteracted by similar movements on the part of unthinking white people bent upon defeating desegregation? Can we not all see just how quickly this thing could be turned into bloody riots all over the nation?

Let us look at this matter realistically. Let us suppose the Federal Government does yield to pressure—a thing the Communists want very much—and try to force desegregation by military power. The first step will be to call out the National Guard in each State affected. The Governors of these States are the commanders of the National Guard in their respective States, and the Guard itself is made up of young men in these States—Negroes and Whites. Will it be easy to get these young men to go against their own people? The next step would be for the Government to send Federal troops into these States. Is anyone so foolish as to think the Southern people would not deeply resent this action to the point of open rebellion? Even though this might be done without open conflict it would cause division in America that could not be overcome in one hundred years. Why will Government officials in Washington run the risk of such a thing in America?

Let us also ask, who will suffer most if worst comes to worst? There are sixteen million Negroes in America; a number large enough to cause trouble in any nation. The leaders of these Negro movements seem to think that they would have the support of all Negroes, but this is not true. They also think that they will have the support of all the Whites in the North. We all know that this will not be the case. The simple truth is there is more, and deeper, hatred for the Negro in the North than in the South. If this thing should come to open conflict, the line will not be drawn at the Mason-Dixon Line.

If we are able to avoid conflict, you may rest assured that there will develop a sort of passive resistance to the Negro in the South, as there is already in the North. This sort of thing can become more permanently detrimental to the Negro than open war. However it turns out, the Negro will be the one to suffer most; there is no way he can escape it.

Before closing this talk, let me try to answer one question about the South. People of the North seem unable to understand the attitude of the Southerner toward the Negro. They are constantly asking, "Why do you Southerners feel as you do?" They fail to understand that

the feeling of the Southerner toward the Negro is not one of hate or of superiority. The Southerner's feeling is part of his heritage, born of many things, over many years. The worship of a cow by the people of India is to us a foolish thing, but to the people of India it is something very real, and very powerful. Who would think of trying to convert the people of India by suddenly killing all of their cows? The same is true with regard to the Southerner. His attitude toward the Negro may seem foolish to the rest of the world, but to him it is very real, and very important. Is anyone so foolish as to think the Federal Government can convert the Southerner from his way of thinking by simply handing down a decree which demands that he make this change within a few months? The Supreme Court seems to think this can be done. How could any sane person be so thoughtless?

Having been reared in the South, I have worked with Negroes all of my life. I know their problems and sincerely believe I am as well qualified to speak for them as any white man could be. The honest and sincere Negro of the South is a peace-loving soul. He wants no trouble with white people, nor does he wish to impose himself upon anybody. He simply wants the right to live and be happy, and to make a place for himself in the world; not as a white man, nor as a cross-breed, but as a Negro.

In closing, let me sound a solemn warning to those of you who are members of the Negro race. Those groups in America now claiming to fight your battle of freedom are Communistic. They care no more for you than they would for a dog trotting down the street. They see in you a chance to foster the godless doctrine of Communism and the destruction of America. I would appeal to you not to be carried away by these sowers of discord and strife, but to think soberly and prayerfully on any question that involves your relationship with other races.

To the White people of the South, may I urge that you not allow prejudice and hatred to rule your thinking, but remember that God will solve our every problem if we but give Him a chance.

I would be unworthy of the patience with which you have listened to me if I did not offer some solution to our racial problem. In this respect I have but four suggestions to make. They are:

1. Reverse by act of Congress the Supreme Court decision of May 17, 1954.

2. Allow the Southern States to work out their own racial problems to the best interest of both races, thus allowing each State to maintain the dignity of self-government, and each individual—black or white, to maintain the dignity of free men.

3. An intensified program of education among the Negroes of the South, supplying them with educational advantages second to none.

4. A thorough investigation of the

NAACP by the Federal Bureau of Investigation.

Additional copies of this speech may be secured by writing the West Seventh Street Church of Christ, 401 West Seventh Street, Columbia, Tennessee.

Roman Catholicism

W. S. BOYETT

I turned back and read from the same book, page 105, and here is what I read: "Peter, it is true, besides the prerogatives inherent in his office, possessed also the gift of inspiration and the power of working miracles. These two latter gifts are not claimed by the Pope, as they were personal to Peter and by no means essential to the government of the Church." Here the same power as possessed by the apostles is not claimed by the Pope. That is the two powers of inspiration and miracle working are not. In the New Testament it is true that all of the apostles had this power and not just Peter alone. We read: "And many wonders and signs were done by the apostles." (Acts 2: 43.) But says Gibbons, the Pope does not claim the power to work miracles nor does he claim the power of inspiration. But when Gibbons comes to discuss the Priest he says: "The Priest, as the successor of the Apostles, is clothed with THEIR POWER." If this does not mean that the Priest has the same power that the Apostles had, then what could it mean? Where is the Priest that has the power to shake a venomous snake off his hand without feeling any harm, as did Paul in Acts 28: 3-5? I am sure that most advocates of Roman Catholicism do not believe that which is affirmed by Cardinal Gibbons, namely, that the Pope does not have all the power of the Apostles, but that the Priest does. When all Catholic writers are striving to establish the claim that the Pope has primacy they will argue that he is the successor of the Apostles, but when they need to establish their claim that the Priest has power to forgive sins they have to use the same passages of scripture to try and prove that the Priests are the successors of the Apostles. We have shown previously in these studies that it is impossible for the apostles of Christ to have successors, as no man possesses the qualifications of an apostle as laid down in Acts 1. But the Priest's claim of power to forgive sins must rest upon the promise of our Lord to the Apostles when he said: "Whosoever sins you forgive, they are forgiven unto them; whosoever sins ye retain, they are re-

tained." (John 20: 23.) And Jesus made this promise to no one but the apostles and if they cannot establish—which they cannot—their right to be successors of Christ's apostles then they cannot claim the power promised to them in this passage. I have never seen a passage of scripture cited by a writer who favored the Romish theory of sacerdotalism that has any bearing at all upon the subject unless they first prove that the Priests are the successors of the Apostles and possess the power that the apostles possessed. We ask the history of the past: Where are the lepers the Priests have healed? and it answers, none. We ask, where are the dead the Priests have raised, and the answer is the same. But no one can read the New Testament without being impressed with the many such miracles that were performed by the apostles. No man can prove that any priest is a successor to the apostles, and therefore they have no power whatsoever to act in behalf of the apostles. They have no power to forgive sins.

It is also taught that the Priest has power to bind certain works or deeds of penance upon the confessor that comes to the confessional. This is taught plainly in the following passage from "Catholic Belief," page 91: "Satisfaction means doing the penance enjoined by the Priest in confession, repairing the scandal, if any has been given, and restoring his property and good name to our neighbor if he has been injured by us." When Simon sinned by trying to purchase the power of God with money, Peter told him to "repent and pray God if perhaps the thought and intent of his heart might be forgiven him." (Acts 8: 22.) This was then God's law of pardon to the erring child, why should it be changed? Where do we find in the sacred Scriptures that any man was given the right to bind reparations upon his fellow man? Repentance includes restoration as far as possible but when a man has genuinely repented he will not need a priest or anyone else to tell him what to restore.

Calling the Priest Father

The practice of calling the priest "Father" is too common to need any quotation from any source to confirm it. However, not to depart from our avowed purpose to not make one accusation in these studies that is not wholly supported by a authentic quotation from a recognized Catholic authority, we give the following from "Faith of Our Fathers," by James Cardinal Gibbons, page 379: Speaking of the Priest he says: "He is a FATHER, because he breaks the bread of life to his spiritual children, whom he has begotten in Christ Jesus through the Gospel." This practice is a direct contradiction of the positive statement of our Lord. He said: "And call no man your father on the earth; for one is your Father, even he who is in heaven." (Matt. 23: 9.) We cannot believe that anyone who properly respects the sacred writings of the New Testament could so flagrantly disrespect the plain teachings of our Lord just for the sake of a title.

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Original Sin

Here is the definition of Original Sin as given in "Catholic Belief," page 28: "Original sin is distinguished from actual, or personal sin in this—that actual or personal sin is the sin which we personally with our own will commit, whilst original sin is that which our human nature committed with the will of Adam." Still another quotation from the same book, page 30: "The Catholic Church teaches that Adam . . . has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul." There are two things that all should observe in the quotations. First, we are guilty of sin in which our will had not part. Second, this sin of which we are guilty, in which our wills had no part, is the death of the soul. Thus all men are born into the world hereditarily heirs of eternal damnation without any will in the matter at all. According to the Book "Catholic Belief," the only way anyone can be cleansed from "Original Sin" is by being baptized. We quote: "In Baptism all infants, without any disposition on their part being required, are cleansed from the stain of original sin. . . ." (Page 82.) Since all infants are born into this world with the guilt of original sin upon them, and since this sin is the death of the soul, and since only baptism can wash away the guilt of original sin, then all stillborn or unbaptized infants that die are in hell to remain forever. This doctrine of hereditary sin is one of the oldest false doctrines that is extant today. From it came the doctrine of infant baptism. Had there never been anyone to invent this diabolical teaching, then no one would have ever taught the doctrine of infant baptism. No one can read the two volume treatise by Wm. Wall on Infant Baptism without being impressed that all ancient writers understood that the practice of infant baptism grew out of the belief that they would be lost without being baptized. Mr. Wall cites a passage from Origen which reads: "Besides all this, let it be considered, what is the reason that whereas the baptism of the church is given for forgiveness of sins, infants also are by the usage of the church baptized: When if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." (Wall on Infant Baptism, Vol. 1, page 65.) Hence this false doctrine of original sin gave rise to still another false doctrine.

This doctrine of original sin is largely based upon the passage from Psalms 51: 5, where David says: "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." The expression: "In sin did my mother conceive me," shows that it was the mother, and not David, that was in sin. The one that did the conceiving is certainly the one that was in sin. Should the wife say: "In drunkenness did my husband beat me." No one would think that the wife was drunk. Or if the child were to say: "In anger did my father beat

me." None would think that it was the child that was in the anger.

In Romans 5: 12: Paul said: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for all sinned." This does not fit the theory for it does not say, as the theory would demand that Adam sinned for all, but that all sinned. The ones involved in the sinning which Paul speaks of in this passage are active. But if Adam had done the sinning for all they would have been inactive. In verse 18 of this same chapter Paul says: "So then as through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life." If this passage teaches, as the advocates teach it does, that in the one act of sin committed by Adam all mankind without their will became sinners; then the passage must also teach that in the one act of righteousness, performed by Jesus Christ, all became righteous unto life without any disposition on the part of any man. So then, if this passage teaches the doctrine that all men sinned in Adam it teaches that all were made righteous and heirs of life in Christ without anyone's will be involved. Thus those who use the passage to support the doctrine of original sin, make it also teach universal salvation.

Rather than teaching the condemnation of infants our Lord taught that they were fit subjects for the kingdom of God. He said: "Suffer the little children, and forbid them not, to come unto me; for so this belongeth the kingdom of God." (Matt. 19: 14.) Add to this our Lord's additional statement in Matt. 18: 3: "Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." To teach the doctrine of original sin as set forth in the passages from Roman Catholic authorities is to contradict these plain passages from our Lord's own mouth and to repudiate the teachings of the word of God.

Doctrine of Baptism

The Roman Catholic Religion has substituted pouring for the Bible manner of baptizing. The Catholic authorities themselves teach that the original "mode" of baptizing was that of a burial or immersion. From the "Catholic Dictionary," Article Baptism, page 60, we read: "The Scripture makes it clear enough that water is to be used, but it is not so plain at first sight that the sprinkling or pouring of water will suffice. In Apostolic times the body of the baptized person was immersed, for St. Paul looks on the immersion as typifying burial with Christ, and speaks of baptism as a bath." This authorized source of Catholic information makes it very plain that in the days of the apostles that the "mode" was immersion, yet we read from another Catholic authority that says: "The Priest will then administer to you Baptism under condition, by pouring a little water thrice on your head or forehead." ("Catholic Belief," page 243, 244.) Then here is

another Catholic authority in disagreement with the "Catholic Dictionary." This quotation is from "Faith of Our Fathers," by James Cardinal Gibbons, page, 266: "The Baptist err in asserting that Baptism by immersion is the only valid mode. Baptism may be validly administered three ways, viz.: by immersion, or by plunging the candidate into the water, and by aspersion or sprinkling. For several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion." Here the Cardinal admits what is also admitted by the Dictionary and what is known by all student of history, that the original mode of baptism was by immersion. There was no official recognition of baptism by any other manner than immersion until the Council of Ravenna in 1311 which authorized pouring as a mode of baptism. It seems needless to cite scripture to prove that the original mode was immersion when we have already cited passages from authorized Catholic sources that admit that it was so. Not that we, or other people of the world than Catholic, would accept this admission or any other doctrine on the mere fact that it was admitted or taught by the hierarchy of Rome, but since that is the system that we have under review, it is easily seen that their present day practice is admitted to be non-apostolic. But we will show from the sacred Scriptures that baptism is and always has been immersion, and that those who administer it in any other method are following the system of Roman Catholicism and not the Bible. John did his baptizing in the river Jordan (Matt. 3: 5, 6). He baptized at Aenon, near unto Salem, because there was much water there (John 3: 23). The baptism of Christ (Matt. 3: 13-16) shows that he was immersed. The case of Phillip and the Eunuch is conclusive proof of the fact that immersion was the manner employed by Phillip. We read: "And he commended the chariot to stand still: and they both went down into the water, both Phillip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Phillip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 38-39.) There certainly would have been no point in both Phillip and the eunuch going down into the river had Phillip sprinkled or poured the water on him. The reader will note that the word "both" is in this passage twice, as though the inspired writer would impress the fact that both administrator and the candidate went down in to the water. Then there is the fact that Paul twice calls baptism a burial (Rom. 6: 4; Col. 2: 12). No manner of baptizing other than immersion could fulfill the requirements of these passages. Thus again Roman Catholicism is found guilty of teaching a false doctrine.

The Doctrine of Extreme Unction

This dogma of Roman Catholicism is set forth in the following quotation from "Catholic Belief," pages 123, 124: "The Sacrament of Extreme Unction consist in the anointing, with holy oil, by the Priest, of those in danger of death by sickness, accompanied by a special prayer. It is called Extreme, because administered to sick persons when thought to be near the close of life." In this so-called Sacrament they have invented something else that the Lord's Word knows nothing about. They even associate miraculous power with the sacrament. In the publication called "Question Box," page 389, we quote: "God frequently works miracles through the ordinary administration of the Sacrament of Extreme Unction." I suppose this means that when a Priest administers the "sacrament of extreme unction" to one about to die, in the opinion of the doctor, and the person recovers then that is a miracle. We have already noticed in our studies that the Popes do not claim to have miraculous powers (Faith of Our Fathers, Gibbons, page 105), yet here it is claimed that the Priest through this sacrament does have such power. They claim infallibility for the Pope, but not for the Priest; yet they claim miraculous powers for the priest but not for the Pope. This is quite confusing. The only scripture that they appeal to in support of this doctrine is one from James 5: 14, where that writer was giving instructions to elders in the Apostolic era that had had the hands of the apostles laid on them and were endowed with miraculous powers. Now if Priests have miraculous powers, why cannot they raise the dead, heal all manner of sickness, etc.? Extreme Unction is just another figment of the imagination of unscrupulous men.

Roman Catholic Attitude Toward the Bible

There is an outstanding effort by advocates of Catholicism to impress the people of today with their reverence for the Bible as the Word of God. If you attend a meeting conducted by one of them or read some of the advertising of the Knights of Columbus you will get the idea that they have a very high regard for the Word of God as contained in the Holy Scriptures, but if you will read their publications that are put out under the imprimatur of their Bishops and other dignitaries, you will realize that they virtually reject the Bible as a source of revealed truth of inspiration. We have already noted in these studies the quotation from "Catholic Belief," page 45, where it is stated that "tradition" is more clear and safe. Their traditions are simply the teachings that they have invented themselves. Most of them are teaching of some of the Popes and others whom they regard as "fathers" or "saints." Many of these things that were for years revered as traditions are now rejected. They teach that the Pope is infallible, but there are notable incidents where a Pope taught something and was by a succeeding Pope declared to be a heretic. This is shown in the following quotation from Catholic Ency., Vol. VII, pages 452, 455, 456: "And

in addition to these we decide that Honorius also, who was the Pope of Elder Rome be with them cast out of the Holy Church of God, and be anathematized with them, because we have found by his letter to Sergius that he followed his opinions in all things and confirmed his wicked dogmas." This article is discussing the decree of Pope Agatho, who forty years after Honorius was dead cast him out of the Church for heresy. This it seems to me should be considered a little unusual. An infallible Pope anathematizing another infallible Pope and that forty years after the latter was dead. Here we have infallibility against infallibility. If Pope Honorius was infallible, and since they teach that all Popes are infallible, then he must have been; and surely Agatho was also infallible for he was Pope also, then when he pronounced the teachings of Honorius as heresy and anathematized him, he was making heresy out of infallibility, and pronouncing the anathemas of heaven against an infallible person.

We wish to call your attention to a number of quotations from Roman Catholic sources that plainly set forth their attitude toward the Bible as the word of God. They admit that the Scriptures only were used by the early church. From the Catholic Dictionary, page 509, we quote: "There was far more extensive and continuous use of the Scriptures in the public service of the early Church than there is among us." I wonder why the use of the Scriptures was lessened. If there is identity, as claimed, between the Roman Catholic religion and that of the early church, it seems that the same use of the Scriptures should be made by both. If the New Testament Church got along, and it surely did, with the Scriptures only, then why cannot they? But here another quotation from another very high source, this time the "Catholic Ency.," Vol. IX, page 296: "Our present convenient compendiums—the Missal Breviary, and so on were found only at the end of a long evolution. In the first period (lasting perhaps till about the fourth century) there were no books except the Bible, from which lessons were read and Psalms were sung. Nothing was written because nothing was fixed." This certainly sounds very different to what I have recently read and heard that there was no Bible until the Council of Hippo in 397 A.D. The difference shows that anyone who says that there was no Bible until 397 does not know what he is talking about or else the Catholic Encyclopedia, one of the most revered sets of books in Roman Catholicism, does not know what it is talking about. The encyclopedia was put out under the imprimatur of the very highest orders. The controversies in the fourth century all were determined by the Scriptures. This is attested by the following quotation from the Catholic Encyclopedia, Vol. VI, page 2: "The most of the fourth century, the controversy with the Arians had turned upon Scriptures, and appeals to past authority were few." Why does anyone need sources to which to appeal today any more than

they did in the fourth Century? The reason for this is given in the following quotation from the same page of the same volume of the same encyclopedia: "St. Jerome (340-420 A.D.) is perhaps the first writer to try to establish his interpretations by a string of exegetes." These exegetes of Jerome and other early writers are what is being bound upon Roman Catholicism today in the form of traditions. This Catholic Encyclopedia sets definitely the time of their beginning. But before we leave this sixth volume of the Catholic Encyclopedia and before we leave this same page, from whence the above quotations are taken, we wish to note another very pertinent fact here stated: "On the other hand up to the end of the fourth century, there were practically no infallible definitions available." The reason that there were no such "infallible" definitions until this time is, because they were not needed, for prior to this time men all were following the Bible just as it had been given by the Lord and they did not need anyone to define it. It was not until human teaching began to invade the realm of Divine religion that men had to issue "infallible definitions" to explain their teaching. The Lord gave us a Bible to guide, but he did not give any infallible Pope or prelate to define or interpret it to us. Just as the Catholic Encyclopedia admits that controversies prior to the fourth century were settled by the Scriptures, then we ought to settle all controversy today by the Scriptures. The Roman Catholic religion of today teaches that none possess this infallibility but the Pope (see, "Faith of Our Fathers," by Cardinal Gibbons, page 128), and thus the Pope would be the only one that could make "infallible definitions." This fact coupled with the aforementioned quotations prove that no one in the System of Catholicism was thought to be infallible for more than three hundred years after the establishment of the religion of Jesus Christ upon the earth. However, we do not have to depend upon this or to deduce from this conclusion for the following quotation admits it: "It would of course be a monstrous anachronism were we to attribute a belief in papal infallibility to Ante-Nicene Fathers." (Catholic Dict. page 674). The Ante-Nicene Fathers were those writers in the church before the Council of Nice, which was held in the year of 325 A.D. Thus according to this Catholic Authority, we have the admission that there was no infallibility in the church prior to this date. Of course they believe that the Apostles who were possessed of the miraculous power of the Holy Spirit were infallible in their teaching, but they do not admit such of the men who lived immediately following the apostles.

We have noted previously in these studies from quotations from Gibbons, Roman Catholicism recognizes the Pope as the supreme voice in the church and when his message comes in contrast with the Scriptures, the voice of the Pope always is accepted above that of the Bible.

(Continued next issue)

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
'19: 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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 6

NASHVILLE, TENNESSEE, June, 1956

\$2.00 A YEAR IN ADVANCE

Are We Christ's Physical Body?

How can the absurdity of the doctrine of transubstantiation be demonstrated?

By taking similar statements of scripture wherein they will not find it possible to believe that transubstantiation has taken place.

What are some examples? (a) Christians are one literal bread. Paul said that we "are one bread" and in the context he has spoken of the bread of the Lord's supper. So since it was literal bread which underwent transubstantiation, we must have undergone transubstantiation and become literal bread. (1 Cor. 11: 16-17.) (b) We are "one body." (1 Cor. 10: 17.) (c) In fact, we have been transubstantiated into the literal body of Christ, for the church "is his body." (Eph. 1: 22-23.)

Since the Catholics emphasize the *is* in Matt. 26: 28, etc., why is it not right to emphasize *is* in Eph. 1: 22-23? Why say one is figurative and the other is not? Is it because we all see that we are not literally and physically one body? that we are not physically Christ's body? If this is proof that these passages are figurative, why is not the same reasoning proof that the bread does not become literal flesh. It no more looks, smells or tastes like flesh, than we look or feel like the literal body of Christ.

(The following material has been recently compiled from authentic ROMAN CATHOLIC sources. It is being mailed to the various publications edited by members of the churches of Christ. If you wish me to continue to compile and supply your publication with these briefs on Catholicism, please advise. Luther W. Martin.)

1009 Morrell Ave.,
Rolla, Missouri

Current Catholic Clippings

"The tongue of St. Anthony of Padua, who died in 1231 A.D., is still preserved."

(The Tablet (Brooklyn), March 24, 1956.)

"The book, *The Search for Bridey Murphey*, comes under the general law of the Church that forbids Catholics to read books that are opposed to the doctrines of the Catholic faith." (St. Louis Register, April 20, 1956.)

"The U. S. Steel Foundation has announced that 57 Catholic institutions will have a share in its more than \$1,000,000 aid-to-education program for 1956 . . ."

(St. Louis Register, April 20, 1956.)

"The Ford Foundation has announced grants . . . of \$13,950 to Fordham University, and \$18,150 to Marquette University . . ." (St. Louis Register, April 20, 1956.)

The St. Louis Register for April 20, 1956, carries an 'ad' regarding prices of admission for anyone wishing to hear Bishop Fulton J. Sheen in person . . . seats range in price from one dollar each, up to \$4 each.

The Tablet, (Brooklyn), April 21, 1956, informs its readers that the VATICAN uses FIFTEEN TONS of candles each year . . . under 'normal use'. The VATICAN uses up to TWENTY TONS PER DAY for 'canonizations'.

"The Catholic population of the Dallas-Fort Worth diocese almost doubled in the last 12 years . . ." (The Tablet, April 21, 1956.)

"The Gaffin Survey indicates that in practice non-Catholics, Jews, and Protestants are much more careful about not marrying those outside their own faith than are Catholics. . ."

"More than one-third of all Catholics marry, validly or invalidly, non-Catholics. Six out of every 10 Catholics who are partners in mixed marriages become lost to the faith.

"Four out of the 10 have attempted marriage outside the Church, and so become lost immediately, although not necessarily irretrievably.

"Of the remaining six, validly married, two grow careless and ultimately are lost to the faith.

"Two-thirds of the children of mixed marriages are lost to the faith; they grow up without any religion.

"Only one out of 20 of the non-Catholic partners is converted to the Catholic faith during the course of the mixed marriage." (St. Louis Register, April 13, 1956, and in turn copied in that publication from the Denver Catholic Register.)

Recently in St. Louis, Missouri, two Roman Catholic men ran for election to the board of education of the public school system. Their own children attend a parochial school. The incumbent members (non-Catholics) whom they opposed, were safely re-elected. (See 1st page, St. Louis Register, April 13, 1956.)

" . . . If they (Catholic parents) send their child to a public school (without consulting their priest), they are guilty of a mortal sin." (The Liguorian, Sept. 1950.)

A Roman Catholic Superstition

"Caesarius of Heisterback, who protests in his book that he has written nothing which he did not see himself, or hear from such witnesses as would be willing to die rather than tell a lie, relates that in his convent there

(Continued on page 82)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
G. C. BREWER, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, P. O. Box 5153, Memphis 12, Tennessee.

Among Ourselves

I, G. C. Brewer, editor of the VOICE OF FREEDOM, beg permission of our readers to speak in the first person in these editorial notes. This issue is the June issue of 1956. It completes exactly three years and six months of editorship, but with this issue I am having to give up this post and leave my work to other hands. This is occasioned by a break in my health and I am now confined to the bed with what appears to be a fatal illness.

I wish to thank sincerely all of our readers for the help that they have given me in this work. Help has come from many sources and in different manners. Readers have sent in Catholic papers, pamphlets and tracts. They have also sent in clippings from newspapers and other helpful material. Without this help, we could not have carried on. Then, too, there have been the contributed articles which many writers have supplied to our paper.

Financial donations have come in from many sources, most of them small, but some few of them of much greater proportions. The VOICE OF FREEDOM is published by Freedom Press, Inc., which is a non-profit organization. All donations received are deductible. Not one member of the corporation receives one penny of remuneration for his work. The matter is wholly a labor of love. For the past year and a half, some friends have been contributing to my support, but these contributions were to me personally, and did not go to Freedom Press funds. As I have to lay down my pen and cease my labors of works, these friends have no further obligation to me for financial support. That old statement, "Man needs but little here below, nor needs that little long," is certainly true in my case, as according to the prognosis, I will soon be beyond the reach of material aid.

L. R. Wilson of Cleburne, Texas, will assume the work as editor of this paper beginning with the July issue. His name and address will at that time appear on the masthead of the paper, but our readers should not wait until then to contact Brother Wilson, and begin to help him in this task which he is undertaking. A thankless task, and one that he is taking upon himself because of his love for the work and not for any profit that will come to him. His address, as already given, is simply Cleburne, Texas, and I hereby urge our readers to get in communication with him, send him clippings, papers and contributing articles. I especially urge those who have already been writing for the paper to continue to support Brother Wilson as they have supported me. Such writers as Luther Martin, James D. Bales, O. C. Lambert, Ed Holt, Gaston Cogdell, John A. Pierce, Brother McKerlie, and the many others who have been such constant support of me are called upon now to rally to the support of this good man who takes over this work.

The work must be supported financially and the members of the corporation and the friends of the paper must not depend wholly upon Brother L. R. Wilson to raise this money. Editing the paper is a considerable task

within itself, and raising the money is even a harder problem. Don't be neglectful, dear brethren!

In closing my statement, I wish to express appreciation to every foe and every friend who has written to the paper, and I express a sincere prayer that God may take this work in hand, may rule in and overrule all those upon whom this responsibility rests; and I sincerely believe that he will do this and that the VOICE OF FREEDOM will be heard continually crying in the land for years to come.

A ROMAN CATHOLIC SUPERSTITION

(Continued from page 81)

lived a certain pious priest, named Godschalk, a native of Wolmenstein, who one day said Mass with an extraordinary devotion, and shed many tears at the same time. The cause of his tears and unusual devotion was because after consecration he beheld in his hands the Infant Jesus instead of the sacred Host; he took it and kissed it, and experienced an unspeakable joy. After a little while, our Lord again assumed the form of the Host, and the priest finished Mass with unusual devotion. Soon after he fell dangerously ill. Before he died he revealed the wonderful vision to the superior of the convent, who related it to a certain parish priest, named Adolph of Deiseren. On hearing it, this priest was struck with great amazement and exclaimed with a deep sigh, "Why is it that God shows these wonderful things to His saints, who, without them, are perfect in faith? Why does He not show these things to me and other poor sinners, who are so easily inclined to doubt the truth of this sacrament?" One day Father Adolph took the sacred Host at Mass to divide it in two, when he beheld the Infant Jesus looking at him with a most gracious smile; but soon after the Divine Infant appeared in the state in which He was when hanging on the Cross, inclining His head as if about to die. At this touching sight Father Adolph commenced to shed bitter tears; he could hardly breathe, and almost fainted away. He beheld our Lord in a dying condition for a considerable time, and felt extremely perplexed, not knowing what to do. The people, too, were at a loss what to think of the priest, being so long in saying Mass and shedding so many tears. At last our dear Saviour assumed again the form of the Host, to enable him to finish Mass. After Mass he ascended the pulpit and related to those who were in the church the wonderful things he had seen on the altar. Now, when he tried to explain to them the dying condition in which he had seen our Lord, he could not utter a word; he did nothing but sob and weep. He left the pulpit and spent several days in shedding tears of repentance and in meditating upon the Passion and Death of our Lord. From that time he commenced to lead a retired and truly penitential life."

Holy Sacrifice of the Mass

(Michael Miller, New York, Benziger Bros, 1883, pp. 229-230)

The above is taken from a book which has the Imprimatur of the then Archbishop of New York. It must have been, therefore, something which he thought that it would be good for the faithful to read and believe.

Does a Roman Catholic have to accept this story? No. He ought to be led to wonder why his church circulates such superstitions.

We know that the Lord did not appear to these two

men, for at least two reasons. *First*, Christ would not have appeared and have thus confirmed the anti-scriptural idea which the Catholics have concerning the Lord's supper being a sacrifice. Heb. 10: 1-20 shows that He was sacrificed *once for all*. *Second*, if this man had really seen the Lord he would not have gone into a life of isolation from the world. Saul saw the Lord. He became an apostle and went forth to the various parts of the world to preach the gospel.

Controversy Among the Catholics

Luther W. Martin
St. James, Mo.

In the Official publication of the Roman Catholic Archdiocese of St. Louis, a column is regularly conducted which features "Letters to the Editor." In the edition of April 20, 1956, a Catholic reader wrote to the *St. Louis Register*, complaining about the Latin dirges, etc., that constitute the musical worship of the 'Mass'. As a result of this published complaint, the May 4th issue of the paper was deluged with letters both in opposition and in approval of what had been expressed by the first writer, Mary McDermott.

We copy some excerpts below:

"I say 'Amen' to the views of Mary McDermott on hymns. The same thing occurs in our church with the congregation supposedly singing these unknown Latin 'songs'. No one understands the words or melody (if any).

"It seems to me this liturgical Latin singing, etc., is comparable to modern art. It's probably very inspiring to those who understand it, but what percentage of our people do, or ever will?

"Also, it is my opinion that it detracts from devotion. Since the ordinary citizen does not understand it, it is difficult to keep the mind from wandering. . ."

Signed . . . C. M. Lenehan

In the above letter, we have the attitude and viewpoint of a Roman Catholic Church member. (1) He refers to these "UNKNOWN LATIN SONGS." (2) He stated, "NO ONE UNDERSTANDS THE WORDS. . ." (3) He further complained . . . "BUT WHAT PERCENTAGE OF OUR PEOPLE DO, OR EVER WILL (understand)" the Latin songs? (4) Notice that he indicated that "IT DETRACTS FROM DEVOTION" . . . "SINCE THE 'ORDINARY' CITIZEN DOES NOT UNDERSTAND IT."

The Apostle Paul had somewhat to say along these lines also . . . and let's not forget that he was an INSPIRED writer of the new Testament: ". . . Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? . . ." (1 Cor. 14: 9.)

"I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with understanding also . . . Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14: 15-19.) Therefore, Roman Catholicism violates the teachings of the apostle Paul by resorting to the use of tongues or languages NOT understood by those in attendance.

Another Roman Catholic member wrote:

"More power to people like Mary McDermott in regard to the hymns we sang when children. I, too, attended the Mass where the bride cried. One elderly lady said to me, 'I might as well not go to Mass as to go here. I never know what I am doing.'"

The same writer stated in another paragraph: "Would

it not be better to have a regular Mass attended voluntarily with devotion than have to be driven . . .?"

Signed . . . Mildred M. Meyer.

Here again, we see the lack of UNITY . . . the lack of HARMONY which actually exists in the Roman Church. She would have us believe that within the fold of Catholicism, all is peace and tranquility, But these expressions from her members to the 'Official Publication' of the Archdiocese indicate otherwise.

Still another Catholic reader, wrote:

"Thanks to Mary McDermott for expressing our feelings about the hymns to Our Lady. We, too, love the hymns we've been singing all these years and feel these are much more impressive than trying to sing songs which we can hardly pronounce, much less understand."

Signed . . . Mr. & Mrs. Albert Meyer and Family.

Thus, we have evidence from three different Catholic families or individuals to the effect that they DO NOT UNDERSTAND the Catholic musical worship in Latin.

Paul wrote: "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33.) Therefore the Roman or Latin ritual does not come from God. It's only other source, then, is from mankind, and that makes it VAIN WORSHIP. (Read Matt. 15: 9.)

Are Roman Catholic Priests Afraid of Public Discussions?

LUTHER W. MARTIN
St. James, Mo.

Frankly, this writer is convinced that Roman Catholic 'clergymen' as they term themselves ARE AFRAID to engage in a public discussion . . . one in which the ISSUES are candidly considered, for the benefit of the honest hearer, the sincere seeker after God's TRUTH!

In Rolla, Mo., the Catholic priest is a "Monsignor" (meaning 'My Lord'), with whom this writer has talked personally regarding Catholic teachings . . . yet when given the opportunity to publicly study these matters before an audience, the Catholic gentleman refuses the opportunity. After rejecting the oral discussion suggestion, he was approached with a 'written discussion' proposal . . . but he even shied away from that.

In January, 1837, the Roman Catholic Bishop of Cincinnati, John B. Purcell, engaged in a public discussion with a man named Alexander Campbell. Much good was accomplished by this public study of what constitutes God's Will and Authority.

And, as late at May, 1952, a Roman Catholic Priest, formerly from England, engaged in a public discussion with brother Eldred Stevens at Stillwater, Oklahoma. Therefore, surely if it can be done once or even twice in a century and a quarter, surely it can be done very frequently, IF the individual Catholic priests had the courage.

Bishop Fulton J. Sheen of the Roman Catholic Church, wrote . . . "The Catholic Church perhaps more than any other form of Christianity notices the decline in the art of controversy." (Old Errors, New Labels.) In reply, if she NOTICES such a decline, why isn't the Catholic Church willing to have these religious differences publicly discussed?

More recently, the *St. Louis Register*, the 'Official' publication for the Archdiocese of St. Louis, stated: "For instance, there is the fanciful notion that religious discussions never really get anywhere. If that were true, the Apostles, St. Augustine, Cardinal Newman, and

millions of others would never have known the 'peace that surpasses all human understanding.' (Oct. 28, 1955, page 1.)

From the above quotation, the impression is left that the Catholic Church welcomes controversy . . . controversy designed to display the TRUTH OF GOD. Of course, just what constitutes the 'TRUTH OF GOD' in the mind of a Catholic priest, is vastly different from the TRUTH OF GOD as revealed in the context of either a Roman Catholic OR non-Catholic version of the New Testament.

We have no quarrel with the 'laity' (as the priests term them) of the Catholic Church. We believe them to be good Americans . . . but, we also think that they are not aware of the inner-workings and un-announced plans of the hierarchy.

Quoting from an article of several years ago, written by brother Ervin Driskill;

"Aside from the religious aspect (of which we stand ready to prove Catholicism wrong) we oppose it as a political state which is in the following features the same as Communism. (1) Both are undemocratic in structure. (2) Both oppose separation of church and state. (3) Both deify their leaders. (4) Both oppose free public schools. (5) Both suppress freedom of thought. (6) Both use violence for the achievement of their goals." (Gospel Guardian, Vol. 5, page 131.)

It was during the ancient centuries that the Greek, Diogenes, carried about a lantern at noon, in his search for an honest man. Perhaps we need a modern Diogenes to carry about a powerful searchlight, in an effort to locate a BRAVE Roman Priest, with the COURAGE of his CONVICTIONS to defend before an audience, the source and authority for his belief, teaching and practice.

Jude wrote . . . " . . . contend earnestly for the faith which was ONCE FOR ALL DELIVERED TO THE SAINTS . . ." (Jude 3, emphasis mine. L.W.M.)

Peter wrote . . . "be ready always to GIVE ANSWER TO EVERY MAN THAT ASKETH YOU A REASON CONCERNING THE HOPE THAT IS IN YOU, yet with meekness and fear . . ." (Peter, the First Epistle, 3: 15, emphasis mine. L.W.M.)

In April, 1956, a Catholic parishioner voiced his disappointment in the conduct of 'his pastor,' the priest, because he was not willing to publicly defend his faith. The Catholic member stated . . . "Jesus and his apostles even went into the Jewish synagogues and preached . . . they went wherever an audience could be found . . . I think we should do the same today." We sincerely agree with the Catholic church-member. Is there a priest that also agrees?

The Mock Trial of 'Pope' Formosus

Taken From An Approved Catholic History Book—*'Les premiers temps de l'Etat pontifical'*, By Duchesne.

LUTHER W. MARTIN
St. James, Mo.

From the years A.D. 891 to 896 a bishop of Rome, who called himself 'Pope Formosus' was in power. When things didn't go to please him, he died of a broken heart at the age of eighty-some years.

He was momentarily succeeded in the Papal office by a 'Boniface VI' . . . who was then followed by a 'Pope Stephen VI' who in turn was assassinated after being in office only thirteen months. During this reign of Stephen VI as 'Pope' he had the remains of 'Pope' Formosus dug up, after being buried for about nine months. The corpse

was clothed in its pontifical vestments and arraigned before a synodal assembly . . . was judged according to due legal procedure, and CONDEMNED. 'Pope Formosus' was DEPOSED; his former acts were declared null and void, and finally, his body handed to a mob . . . who in turn, threw it into the Tiber River. We now copy, word for word, from an accepted Roman Catholic History:

"The withered corpse of the aged Pontiff was dragged from its sarcophagus and exhibited before a synod presided over by the Pope. (Stephen VI. L.W.M.) Still dressed in pontifical garments, it was propped up on a throne, and by its side was installed a deacon, who, pale with terror, had to reply in the name of the deceased Formosus. The legal accounts of this abominable trial were burned the following year but we get some of the details from contemporary writers. The whole history of his past, his quarrels with John VIII (A Papal predecessor who reigned from A.D. 872 to 882 L.W.M.), his oaths, his ambitious conspiracies, the perjuries imputed to him, were all brought up to his disadvantage. They revived old ecclesiastical canons, long forgotten by every one, including the president of this gruesome council, and ended by proclaiming the unworthiness of the accused, the irregularity of his promotion, and the invalidity of his acts, especially his ordinations. On this point, however, they confined themselves to the annulment of the Roman ordinations, continuing to recognize those outside. Not one of the Roman clerks thus deposed was reordained. In accordance with the ancient ceremony, the papal mummy was stripped of its insignia, and of all its clothing, except the haircloth which still clung to the withered flesh. It was then thrown into an unconsecrated tomb, among the bodies of strangers. But the brutal populace, anxious to have a share in those outrages on the man before whom they had long grovelled, had the corpse cast into the Tiber." (Duchesne, *The Beginnings of the Temporal Sovereignty of the Popes*, page 199-200.)

The Pope Stephen VI, who presided over this trial and condemnation of his predecessor, was followed in office by a Romanus who reigned only ONE DAY. He in turn was followed in the Papal Chair by Theodore II.

Theodore II reigned only in the year A.D. 897, but he solemnly deposited the relics of Formosus in the Vatican Basilica and in turn, proclaimed the VALIDITY OF THE ORDINATIONS OF FORMOSUS . . . which of course, flatly contradicted the mock trial arranged by Pope Stephen.

The successor of Theodore . . . Pope John XI, who ruled from A.D. 898 to 900, also agreed with Pope Theodore . . . therefore, during his two years in office, John XI convoked a total of three different Church Councils who passed favorably upon the rehabilitation of Pope Formosus.

Now during the time that Theodore and John were Popes (A.D. 897-900), they were embarrassed and troubled by an ANTI-POPE by the name of Sergius III. An Anti-Pope, by the way, is one who claims to be Pope, in opposition to the one successfully in office. There have been a total of some twenty-five Anti-Popes in the History of the Roman Church.

Finally, in the year A.D. 904, Sergius III was 'legitimately' elected Pope. He, in turn, REOPENED THE TRIAL OF POPE FORMOSUS. As a result, those members of 'clergy' whom the former Pontiff had 'consecrated' had no other choice but to submit to re-ordination.

Conclusion

The above information was taken from approved publications of the Roman Catholic Church. Therefore, we believe that we are dealing justly with that false religion when we copy from her own works.

In the face of such acknowledged history, the Roman Church in 1870 . . . that is, her College of Cardinals, assembled with the Bishops of the Church in what was termed the Vatican Council, voted upon the issue of 'Papal Infallibility.' As a result of their balloting, the doctrine was formally decreed and defined, and the devout Catholic today is FORCED as a matter of FAITH to believe in its supposed TRUTH!

"Priests Needed"

LUTHER W. MARTIN
St. James, Mo.

Any number of times, we have been told by Roman Catholic friends, how their "Father" the priest of their particular 'parish,' devotes his time and his very existence, to the service of his calling . . . and that he receives practically nothing in monetary pay . . . at least a very small stipend, compared to the 'non-Catholic clergy.'

In the past, I have been prone to accept this explanation, and therefore have looked upon the Catholic priest as one who, though grossly in error, was at least one who had the courage of his convictions to actually 'sacrifice' his own material welfare in behalf of his flock. Now, however, an 'ad' that has recently appeared in two large Roman Catholic publications, has enlightened me as to the type of 'sacrifice' that appears to be common among the Catholic priesthood.

The following, was placed in the April 13, 1956, issue of the *St. Louis Register*, and also in the April 22, 1956, edition of *Our Sunday Visitor*. Both of these publications accurately reflect the Roman Catholic position on the issues they deal with. We copy the 'ad' in full, as follows:

"Priest Needed"

"Because of inability to find replacement here to give assistants a well deserved vacation, pastor in Southern part of Louisiana (not far from New Orleans) is looking for a priest in good standing who can say Mass daily, help hear Confessions and take care of two Masses on Sundays. Compensation will amount to travel expenses back and forth, plus room, board, laundry expenses and \$250.00 a month including Mass stipends. Duration at least two months—either May and June, or June and July, or a combination thereof. If applicant can stay 3 months or longer, so much the better. Write to Pastor of Sacred Heart Church, P. O. Box 632, Morgan City, Louisiana."

Really, fellows, this looks like a pretty good thing . . . room, board, laundry and travel PLUS two-hundred and fifty in cash per month. This scribe knows quite a number of Gospel preachers who receive LESS than the above . . . yet, they don't extol the virtues of their self-sacrifice . . . at least the ones I know about, do not.

Did you notice the reference to Mass stipends in the 'ad'? Well, here's what the "Mass stipend" really is. You'll find it listed under the heading "Sale of Masses" in the Catholic Dictionary, by Attwater, page 446:

"SALE OF MASSES. To buy or sell or otherwise traffic in the celebration of Mass is a sin of simony. Nevertheless, an offering of money or goods may be made to and accepted by a priest who undertakes to offer the Sacrifice for a specific intention. Such stipends take the place of the offerings of bread, wine, candles, etc.,

made in primitive times by the congregation at every Mass for use at the altar and what remained over for the priest. But it must be clearly understood that this is not meant to be, nor in fact is regarded as, the price of a Mass, but as a contribution for the priest's support or an alms."

Now, please notice the extremely fine line that has been drawn . . . the faithful Catholic cannot BUY a Mass from the priest, nor can the priest SELL a Mass, but it's just dandy if you want to 'contribute' something, so the priest can 'accept' it! Of course, we wouldn't have thought about charging or accusing the priests of engaging in the buying and selling of Masses. However, it is interesting that the 'Pastor' of the little Louisiana parish saw fit to INCLUDE the MASS STIPENDS in the \$250 per month. It must amount to considerable traffic, financial traffic, that is, for it to be made a specific item in the remuneration of a priest.

Conclusion

Actually, all this foolishness, would be avoided if the Roman Church would use the New Testament as a pattern to follow in taking the gospel of Christ to the world. You can't find the expression 'Mass' in the New Testament . . . anymore than the Catholic Church is mentioned therein.

The Apostle Peter wrote that the Lord's divine power "has given to us all things that pertain to life and godliness . . ." (II Pet. 1: 3.) Obviously since Christ had nothing to say or teach concerning anything that even faintly resembles the Roman Church, it cannot pertain to eternal life or godliness.

Roman Catholic Miracles?

Roman Catholics sometimes try to prove that their church is the right church by appealing to miracles and visions which some of its members today are supposed to experience. One hears of the appearance of Mary to three shepherd children in 1917, and so forth. What shall we say to these things? Several things may be said, and the first one is the most important one.

1. THE QUESTION OF RIGHT DOCTRINE AND OF AUTHORITY

In the Old Testament wonder workers were not to be heeded if they led the people off after teaching which God had not delivered. (Deut. 13.) In the New Testament we are told of some who will work wonders, or at least appear to do so, but who are to be rejected. (Matt. 7: 15-23; 24: 11, 24, 25; 2 Thess. 2: 9.) Thus it is not enough for them to claim to work miracles; we must also find out what they teach.

It is impossible for us to go to all the various places and persons who are supposed to have had these visions and worked these miracles. But it is possible for us to examine the teaching of the Roman Catholic Church. It is not only possible, but the above Scriptures show that it is necessary. And when it is found that she is a false church, when measured by the test of true doctrine, she is to be rejected, regardless of her claims about miracles and vision.

The fundamental thing concerning her teaching, which must be settled, is whether or not she has the infallible authority—centered in the papacy—which she claims to have. Once it is shown that she does not have such authority, she must be rejected; and she will grant that if she does not have that authority, her claims are false—that is, wherein they are peculiar to her and not found in God's word. The best book, known to the author, which

shows that Romanism does not have authority is George Salmon's "Infallibility of the Church."

2. NOTHING LIKE IT IN THE NEW TESTAMENT

There is nothing in the New Testament to show that Mary appears to anyone. Roman Catholicism casts her in an entirely different role from that in which she is placed in the New Testament.

3. SUPPORT FALSE CHURCH

These so-called wonders are used to support a false church; and so if there is anything to them at all, they are lying wonders. God would not give people the power to work miracles to support such false doctrines as are found in Catholicism.

4. OTHERS CAN MATCH THEM

Various cults, which oppose Roman Catholicism, match her stories of wonders. If God was enabling one of them to work miracles, it would be evident that he had given his power to one and not to the other. There would be one of them which would clearly outshine and outwork (with reference to wonders) the others. Such is not the case. They all do the same type of thing, although Romanism has more people to work with and on than do most of the others. Pagan religions have done some of the same type of things which they do, and none of them even begin to match up to the range and type of miracles in the Bible.

When God worked miracles through Moses, even Pharaoh knew that Moses, and not the magicians, was on God's side before the "contest" was over.

5. MIRACLES IN THE BIBLE CONNECTED WITH REVELATION

Theoretically, Romanism teaches that the days of revelation are over, in so far as having a new revelation of the faith is concerned. They distinguish between the pope and the apostles in that the popes are not inspired, but the apostles were. (James C. Gibbons, "The Faith of Our Fathers," one hundred tenth edition, page 121, beginning of chapter on "Infallibility of the Popes.") In the Bible we are shown that miracles were connected with the confirmation of revelations (Heb. 2: 2-4), and that these revelations were connected with the bringing, as a general rule, of a new revelation. So if they have all these miracles, what revelations, what messages do they confirm? Will their church accept these messages as on a par with the Bible? No, she will not, so far as the author's knowledge goes, place her stamp of *infallible* approval on these things. (See Salmon, Chapter XIII, on "Modern Revelations." She may use them; but if cornered, she can always say that she did not give an infallible decision on these matters; and thus when any of them turn out bad, she can escape any reflection on her authority. But in the meantime she will use them to her advantage! Why should we accept them if Rome will not place her stamp of infallible approval on these miracles.

These things can be pointed out, but the issue which must be dealt with is that of authority. When it is shown that the popes do not have the authority which they claim, the entire structure of Romanism collapses, regardless of the wonders she has claimed.

Attempted Roman Catholic Pressure Tactics

LUTHER W. MARTIN
St. James, Mo.

Radio Station KTTR, in Rolla, Missouri, donates radio time for a fifteen minute program which is aired daily, Monday through Friday of each week. This program is

called the "Morning Devotional," and the preachers for the various religious groups in the surrounding area are invited to each take their turn at conducting the program for a week. The Radio Station maintains a list of the preachers' names and addresses and schedules them for their series of programs, according to the alphabetical arrangement of the first letters of the preachers' last names. Included in this list are most of the sectarian groups including the Jehovah's Witnesses, Seventh-Day Adventists, and the Roman Catholics. Although the local Ministerial Alliance has evidenced a desire to 'control the personnel' of the programs, the Radio Station has retained that oversight . . . knowing that, if the Alliance gained control of the program, that certain groups would be excluded from their opportunity to appear on the broadcasts.

Whenever the time arrives for the Roman Catholic priest to take his turn on the air, a certain amount of 'heat' is engendered by his attempts (and his flock's) to FORCE the Radio Station Personnel to introduce him as "Father" or "Monsignor" over the air. In January of this year (1956), the Station Manager received four letters from parochial school students, who were complaining to the Station, and objecting to the fact that the Station Announcer merely referred to the Priest as "Mr." or simply introduced him by name, with no title of any kind attached. Of these four letters, three of them were signed with legitimate names and mailing addresses given, while the fourth letter was unsigned. To the three children who were honest and sincere enough to sign their names and give their addresses, the Station Manager replied to each with the following letter:

"Dear Miss . . . : This is to acknowledge your letter dated January 3, 1956, in which you ask that the KTTR announcer give the 'title' of your priest, Mr. Gerald Kaiser, as is accorded him by those of the Roman Catholic Faith.

"However, as manager of the station, we do not believe in FORCING any station employee to do ANYTHING that violates his or her conscience. Any more than you, as a Roman Catholic, would appreciate being employed by someone who would INSIST that you eat beef and pork on Fridays. Therefore, since it is against the religious convictions of the announcer on duty at nine A.M., to apply titles such as 'reverend, my Lord, etc.', to mortal man, we do not FORCE him to do so.

"As it happens, we have a Roman Catholic on the staff of KTTR who volunteered to make a tape-recorded introduction to use the latter part of the week.

"Your letter was of interest to us, and your interest in the station and its programming is appreciated by us."

"Very truly yours,"

Signed . . . Luther W. Martin, General Manager
cc: To Mr. Kaiser

The fourth letter which was received by KTTR, is copied below, with all the grammatical errors included:

"Dear Sirs: We listened to a certen program this morning at 9: a:m:. You know what one. I think you yes you sould change the begining and address the plain man who happens to be God as Msgr. Gerold Kaiser."

"Amen"

Inasmuch as the Radio Station had no way to reply to this particular writer, the Station Manager sent carbon copie of his replies to the other three letters, to the priest himself, with the following letter:

"Mr. Gerald Kaiser January 8, 1956

St. Patrick's Roman Catholic Church

Rolla, Missouri

"Dear Friend Kaiser:

"Enclosed, please find three carbon copies (identical) of my replies to three letters received the same day.

"Although a total of four letters were received, I was unable to reply to one of them, inasmuch as it was unsigned. A portion of it is copied below:

"We listened to a certain program this morning at 9: a.m.:. You know what one. I think you yes you could change the beginning and address the plain man who happens to be God as Msgr. Gerold Kaiser."

"The above was copied word for word, spelling included. Whether the writer wishes to 'fake' his or her illiteracy, or whether it is in fact, I realize that you personally are not responsible for such a viewpoint or an attitude as respects the 'clergy' and the 'laity.' However, in general, the Catholic propensity toward clerical titles contributes much toward the attitude on the part of the unknown writer, concerning the 'plain man who happens to be God...'

"If you don't mind, I would like to have a written statement from you that you do not endorse such an expression as above copied, whether in jest or in reality. Of course, we all have our human weaknesses, but surely even those who affect such titles as 'very reverend, most reverend, right reverend, etc.,' would not go so far as to embrace the above assumption.

"Thank you very much for your time in perusing this . . . and, if you will, I should very much appreciate a repudiation of the quotation."

"A servant of Christ,

Luther W. Martin

The date of this writing is April 21, 1956, I still haven't had a reply to my question to the priest. He has NOT repudiated the use of the expression . . . "THE PLAIN MAN WHO HAPPENS TO BE GOD."

Thus, I can only assume that he ENDORSES, such blasphemy!

Another Roman Catholic Superstition

"Among the miraculous Hosts preserved in different churches is that of St. Jean-en-Greve at Paris, the history of which is most authentic.

"A poor woman, who had need of money, borrowed a small sum from a Jewish usurer, giving him in pledge all she had best in clothes and linen. The feast of Easter approaching, she entreated him to lend her at least for that great day, what she had pawned him. 'I will willingly do so,' said he, 'and I will even release you from the whole sum I lent you, if you promise to bring me the Host you will receive in Communion.' The desire of having her clothes again, and not being obliged to repay the sum borrowed, proved a temptation which the unhappy woman could not resist. She promised to bring him the Host, and kept her promise. On the morrow she went to her parish church, and after receiving the sacred Host into her mouth, she hastened to take it out again, wrapped it in a handkerchief, and brought it to the wretched Jew to whom she had promised it. It was for the purpose of gratifying his hatred against our Lord that this man wanted to have a Host; he treated it with the greatest indignity, and Jesus Christ constantly showed him how sensible He was to the outrages offered Him. The Jew first put the Host upon the table, and struck it repeatedly with a penknife; blood immediately flowed

from it in abundance, which caused the man's wife and children to shudder with horror. He nailed it to a wall and brutally struck it; then he pierced it with a lance, to renew, if possible the frightful torments of our Lord's Passion. The Host shed blood anew, as though to prove to the execrable wretch that it was not merely material bread. He threw it into the fire, and it was seen flying here and there without receiving any injury. The infernal rage that animated the Jew led him to throw it into a pot of boiling water; the water took the color of blood, and the Host then appeared visibly under the form of Christ crucified. This sight so terrified the deicide that he went to hide himself in a dark corner of his house. But it was not long before his crime was discovered, and the discovery came about this wise:

"One of his children, seeing people going to church, cried out simply: 'Do not go to church any more to seek your God; don't you know my father killed him?' A woman hearing what the child said, entered the house under the pretext of asking for some fire, and she saw the Host, which was still under the form of Jesus on the Cross; but it soon resumed its former shape, and came to repose in the little vessel which the woman had in her hand. All amazed, she carried her treasure religiously to the church of St. Jean-en-Greve. Information was given to the magistrate. The Jew, nowise sorry for his fault, was condemned to be burned alive; but his wife, his children and many other Jews were converted.

"The house wherein our Lord showed that He is really in the Blessed Sacrament was changed into a church, and in course of time it was served by Carmelite monks. The religious who inhabited it were charged with repairing, by a perpetual adoration, the outrages offered to Jesus Christ in the sacrament of His love. This sad event took place in 1250."

Holy Sacrifice of the Mass

(Michael Muller. New York, Benziger Bros., 1883, pp. 232-233.)

Since this is "most authentic," and is in a book which has the Imprimatur of the then Archbishop of New York, it ought to be accepted by all Roman Catholics. And yet, we are confident that most Roman Catholics in this country no more believe this than we do.

Since the Roman Catholic believes that the bread becomes literally the Christ, they believe that one could physical assault Christ by cutting or beating the bread. The Bible teaches no such doctrine. After Jesus called the fruit of the vine, blood, it was still the fruit of the vine, for He afterwards so labeled it (Matt. 26: 28-29). Paul said that we eat *bread*, but the Roman Catholics think that we eat flesh (1 Cor. 10: 16-17; 11: 26-28).

The above story shows what further superstitions flow out of the superstition that the bread becomes literally the Christ.

Notice also that this was considered a crime—this attacking of the bread—and it was punished by death.

The Unreliable Papacy

Roman Catholicism thinks that the church of Christ must be in uncertainty regarding the Bible because the church does not claim that there is an infallible interpreter of the Bible whom God has authorized to give infallible pronouncements concerning faith and morals. They think that we, because of the absence of such an interpreter, must be constantly in doubt concerning what the Bible teaches. Imagine our surprise, however, when we find that Catholics cannot be certain as to when the

Pope is giving an infallible interpretation, and furthermore they are not certain as to just what is embraced in "faith and morals." We shall prove this from *The Catholic Encyclopedia* which is written, published, and endorsed by the Catholic Church.

In answering an objection that the Pope is not infallible for Popes have given false decisions, a writer says:

"Liberius, it is alleged, subscribed an Arian or Semi-Arian creed drawn up by the Council of Sirmium and anathematized St. Athanasius, the great champion of Nicaea, as a heretic. But even if this were an accurate statement of historical fact, it is a very inadequate statement. The all-important circumstance should be added that the pope so acted under pressure of a very cruel coercion, which at once deprives his action of any claim to be considered *ex cathedra*. and that he himself, as soon as he had recovered his liberty, made amends for the moral weakness he had been guilty of." (Vol. VII: 798, bottom of first column.)

He continues his defense and endeavors to prove that there "is no evidence whatever that Liberius ever anathematized St. Athanasius expressly as a heretic . . ." However, we are not interested in whether he did or not, in this present article. The point in which we are interested is that a pope may be under coercion and through moral weakness submit to a demand and make a pronouncement. When he does it does not have an infallibility attached to it. One could never know whether or not in any particular pronouncement of a Pope the pronouncement had been made under pressure. Furthermore, this pressure might continue throughout the lifetime of a Pope and he might never make amends. Thus one could not be certain that the interpretation was right unless he was in a position to know whether or not the pope spoke under cruel coercion. It is possible that he did, for they admitted that at least one did.

Again, a Roman Catholic cannot be sure that some point which he holds, on which the pope has made no decision, is scriptural or whether it is a heresy. Why? Because a pope may be so morally weak that he fails to make the decision concerning the matter. Pope Honorius was accused of teaching heresy. Catholics admit that he should be censured, but not for teaching heresy, for they say that he did not teach it.

"... in approving the condemnation of Honorius, his successor adds the very important qualification that he is condemned, not for the doctrinal reason that he taught heresy, but on the moral ground that he was wanting in the vigilance expected from him in his Apostolic office and thereby allowed a heresy to make headway which he should have crushed in its beginnings." (VII: 798, column 2, middle.)

Thus there may be heresies in their church which a pope may be too weak morally, or too lacking in vigilance, to denounce and label as heresies.

The Catholics have admitted that several of the Popes have not been very good moral men, at least in some periods of their rule. This being true, then how could men depend on this source of infallible direction when one might make a decision under pressure and another might let heresies rise and spread without labeling them as heresies. How, then, are the "faithful" to know when his decision is right, not being given under pressure, and how will they know whether or not they are holding heresies which the Pope should inform them of, but which he is too weak morally to do.

The only infallible conclusion we can draw is that they should draw is that they cannot be infallibly certain that their infallible guide has given them an infallible decision. And yet, they think we are in uncertainty!!

An Actual Example of Roman Catholic "Evidence"

LUTHER W. MARTIN
St. James, Mo.

Frequently, non-Catholics wonder as to just what kind of "evidence" does the Roman Church use in attempting to PROVE that the Apostle Peter was ever in Rome, let alone, any "evidence" as to his becoming the first Pope of Rome.

Obviously, they must assert that he WAS ONCE in Rome if they stand a chance of making the claim of his being a Pope. In the next few paragraphs, we copy from "A History of The Catholic Church, For the Use of Colleges, Seminaries, and Universities," written by Charles Poulet, a Benedictine Monk, and translated from the French by Sidney A. Raemers. It is published by B. Herder Book Co., St. Louis, Mo. It carries the required *Nihil Obstat* and *Imprimatur*, indicating that the required Church officials gave their approval for its publication. On page 31, we copy under the following title:

"The Christian Community at Rome"

"The origins of Christianity at Rome are VEILED IN OBSCURITY. (Emphasis mine. L.W.M.) No doubt it was introduced by Roman proselytes who had heard Peter's preaching in Jerusalem; then by soldiers of the *cohors italica civium romanorum voluntariorum*, a body of volunteers who resided at Caesarea within call of the governor of Palestine; and finally, PERHAPS, (My emphasis. L.W.M.) by Cornelius, the centurion, an officer of this legion, and a number of other converts among the military, who, upon returning to Rome, had hastened to spread the 'good news.' It MAY WELL BE, (My emphasis. L.W.M.) also, that Peter paid his first visit to Rome in the reign of Claudius, between 41 and 44, and remained there about six years, when an imperial edict banished all Jews. The community gradually made progress in growth and development. In 57, an illustrious recruit, Pomponia Graecina, joined its ranks. In the following year it had already attained sufficient proportions to warrant Paul writing his Epistle to the Romans. In the salutations with which the letter closes, we remark the predominance of Roman names, a positive proof that the community had spread beyond the restricted Jewish quarters. And yet, when St. Paul arrived there in chains, in the year 61, the "brethren" came to meet him in the Forum of Appius, a proof that their number was still rather small. As yet little prejudice existed against the Christians, who were frequently confused with the Jews. Paul was, no doubt, able to take advantage of the situation, because, although in the continual custody of a Roman soldier, he received many visitors and even preached the gospel abroad. Under his direction (UNDER PAUL'S DIRECTION. L.W.M.) the community must have made rapid progress, for Tacitus avers that in the year 64 the Christians already comprised an immense multitude (*'ingens multitudo'*). When these words were penned, Paul had been set free and had left Rome to undertake several journeys.

"No writer to-day raises any doubt concerning this departure of Paul from the Eternal City, and no one contests the fact that the Apostle was put to death after a

second arrest in the year 67. His captivity, as described by himself in his Epistle to the Philippians, is very different from that described in his Second Epistle to Timothy. When he wrote the former of these Epistles, his quarters were comfortable and he was allowed to receive visitors; when he wrote the latter, he was lying in chains and treated like a criminal. Moreover, the Acts of the Apostles end abruptly with the statement that Paul remained two years in Rome in the custody of a soldier; if he had been put to death soon after, St. Luke would surely have made mention of the fact.

“The Roman community was not without a shepherd during this time, for St. Peter had come to the city about A.D. 63 or 64. The earliest PROOF (Emphasis mine. L.W.M.) of this statement is the testimony of the Apostle himself, who dates his First Epistle from Babylon. Now, IT IS NOT AT ALL LIKELY (My emphasis. L.W.M.) that Peter made a trip to Mesopotamia. The city of Babylon was no longer in existence, hence the name here is used symbolically to designate Rome, which had often been called the Babylon of the West.” (Pages 31-32.)

An Analysis of This Pretended Proof!

(1) The origins of Christianity at Rome are VEILED IN OBSCURITY, is the first admission of weakness of their Peter-in-Rome tradition.

(2) Christianity was PERHAPS taken to Rome by Cornelius or other members of the military. The use of the word “perhaps” is in itself an admission of LACK OF FACT!

(3) That Peter made his FIRST visit to Rome . . . they say, IT MAY WELL BE. Again this is an admission of lack of actual evidence. “May-be-so” and mebbe’ not so!

(4) Please notice the INFERENCE made in the above assertion concerning Peter’s “FIRST” alleged journey to Rome, thus inferring that he made still another trip to Rome.

(5) Notice their inadvertant ADMISSION that the church in Rome grew “UNDER PAUL’S DIRECTION.”

(6) In the second paragraph copied, the historian says that IT IS NOT AT ALL LIKELY, that Peter made a trip to the literal city of Babylon.

The foregoing points display the weak structure upon which the Catholic historian rests his assertion that Peter went to Rome. However, we now submit some points in addition to those contained within the historian’s own context.

(1) The First Epistle of Peter was directed to Christians and was filled with literal and practical instruction for its readers . . . yet IF we are to accept the Catholic assertion that the term “Babylon” in 1 Pet. 5: 13, is not to be taken literally with all the rest of the books, but that the word “Babylon” herein used is symbolic or figurative, then we violate the basic rules of scripture study. Now, IF the book in question was similar to Revelation, wherein we are told that it is written in signs or symbols, then we might consider the Catholic assertion . . . but NOT with Peter’s epistle!

(2) The introduction to the Kleist-Lilly Translation (Catholic) of the New Testament’s 1st Epistle of Peter, states in part . . . “IT IS HISTORICALLY UNCERTAIN THAT ST. PETER ALSO WAS IN ROME WHERE HE ENDURED MARTYRDOM, either in A.D., 64 or 76, during the reign of Nero.” (Page 603.)

(3) However, if we concede to the Catholic Church

that the word “Babylon” in First Peter 5: 13, IS symbolic and does mean “Rome”, then the Roman Catholic Church MUST ALSO CONCEDE that in the Book of Revelation which IS a book of SYMBOLS, that when BABYLON is mentioned, that it actually means ROME!!

“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Rev. 14: 8.)

“And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” (Rev. 16: 19.)

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Rev. 17: 5.)

“Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Rev. 18: 21.) (See also verses 2 and 10 in the 18th chapter.)

This leaves the Catholic scholars impaled upon either or both of the horns of the dilemma. (1) If they insist upon a symbolic useage of the word “Babylon” in an otherwise totally literal epistle, then they CANNOT AVOID accepting the symbolic meaning of “Babylon” in the Book of Revelation, which IS a book of symbols. (2) Please note that NOT ONE SINGLE REFERENCE TO “BABYLON” in the Book of Revelation, is used in a complimentary sense. In EVERY CASE, CONDEMNATION WAS PRONOUNCED! (3) If the Catholic Church, however, denies the use of “Babylon” in Revelation as referring to ROME, then she throws away her only “proof” text, that Peter was EVER at Babylon (supposedly Rome.)

Conclusion

It is interesting to note that after the “historian” that we have quoted lays his “foundation” of assertions, maybes, and not-likelys . . . that he goes right ahead as if he had all the proof in the world for teaching that Peter was the first Pope of Rome. Such a procedure would not stand up in any civil court in the world.

A Masterpiece of Romish Reasoning

No one realizes better than Roman Catholics that Catholicism stands or falls as the papacy stands or falls. For this reason, many desperate efforts are made to establish the supremacy of the popes. The following is one such effort:

“Now, if we find the See of Rome from the foundation of Christianity entertaining and deciding cases of appeal from the Oriental churches; if we find that her decision was final and irrevocable we must conclude that the supremacy of Rome over all the churches is an undeniable fact.

“To begin with Pope St. Clement, who was the third successor to St. Peter, and who is laudably mentioned by St. Paul in one of his Epistles. Some dissensions and scandal having occurred in the church of Corinth, the matter is brought to the notice of Pope Clement. He at once exercises his supreme authority by writing letters of remonstrance and admonition to the Corinthians. And so great was the reverence entertained for these Epistles by the faithful at Corinth that, for a century later, it was customary to have them publicly read in their churches. Why did the Corinthians appeal to Rome, so far away in the West, and not to Ephesus, so near home in the East, where the Apostle St. John still lived? Evidently, because the jurisdiction, of Ephesus was local, while that of Rome was universal.”—James Cardinal

Gibbons, *The Faith of Our Fathers*, New York: Kennedy; 110th edition, p. 90.

Now, to examine the argument:

We notice that Cardinal Gibbons contends that Rome entertained and decided cases of appeal from the Oriental churches "from the foundation of Christianity." Immediately the question arises, "When was Christianity established?" We will let the Catholics answer. "The Ascension—Pentecost—organization of the Church, A.D. 33."—"A Summary of Early Christian History," pp. 24-25 in the booklet, *But Can It Be Found In The Bible?*, published by the Supreme Council of the Knights of Columbus, St. Louis, June 24, 1949, and bearing the *Imprimatur*: *Joseph E. Ritter, Archbishop of St. Louis.

If the church of Rome settled disputes in the Oriental churches "from the foundation of Christianity." Immediately very acute questions arise. Why do we have no record, or inference, of such in the New Testament, which began to be written shortly after this time? Why did the church at Rome not "entertain and decide" the (at least) ten problems of doctrine and conduct existing in the Corinthian church late in A.D. 56, when Paul wrote the first Corinthian letter? Why did Rome not excommunicate and anathematize the Judaizers who troubled the churches in Galatia to the extent that Paul found it necessary to write the Galatian letter and correct the matter? Why was the council regarding the binding on Gentiles of the Mosaic Law held in Jerusalem, between the apostles and the elders of the Jerusalem church (Acts 15: 1-3), rather than in Rome? The truth of the matter is that the case referred to occurred about A.D. 97—64 years to late to be "from the foundation of Christianity."

Cardinal Gibbons says that Clement was a pope. Eusebius, *Ecclesiastical History*, Book 3, Chapter 4, says, "Clement also, who was appointed the third bishop of this (the Roman) church . . ." Clement never heard the word "pope", except as applied to the physical father of an individual (the word means papa).

"After the middle of the fifth century the church had four patriarchs, located in Alexandria, Jerusalem, Ephesus, and Constantinople, and one *monarchical* bishop in Rome . . . The bishop of Rome and the patriarch of Constantinople became leading rivals for church supremacy . . . through the great and long conflict that followed, *the Roman bishop laid the basis* (these last italics mine, L.E.S.) for the world leadership of the Roman See."—Qualben, *A History of the Christian Church*, New York: Nelson; 1942, pp. 128-129. Certainly, the Roman bishop laid the basis for the supremacy of the Roman See in the fifth century—because none existed until then.

We notice that the Cardinal claims that this is a case of *appeal*. Was it indeed by *appeal* that the matter came to the notice of the church at Rome? No! It was by RUMOR. "And this report has not only reached us, but also those who dissent from us, so that you bring blasphemy on the name of the Lord through folly, and are moreover creating danger for yourselves." First Clement 17: 7.

Why is it maintained that, "He *at once* (italics mine, L.E.S.) exercises his supreme authority . . .", when First Clement begins with, "Owing to the sudden and repeated misfortunes and calamities which have befallen us, WE CONSIDER THAT OUR ATTENTION HAS BEEN SOMEWHAT DELAYED in turning to the questions disputed among you."? (Emphasis mine, L.E.S.)

Why is it even said that Clement wrote this letter? The superscription on the letter reads: "The church of

God which sojourns in Rome to the church of God which sojourns in Corinth . . ." TRADITION ASCRIBES THE LETTER TO CLEMENT BECAUSE TRADITION SAYS HE WAS POPE WHEN IT WAS WRITTEN. No man named Clement is mentioned in the letter. Neither is any office corresponding to that of the pope mentioned in the letter.

The letter (actually, a sermon) called second Clement has been ascribed by tradition to the same Clement as the first. However, the very best scholarship available assures us that Clement did NOT write it, and that it was written from 30 to 70 years after first Clement. "It should also be observed, that there is a second epistle ascribed to Clement; but we know not that it is as highly approved as the former, and know not that it has been in use with the ancients."—Eusebius, *Ecclesiastical History*, Book 3, Chapter 38.

Even if an *appeal* could be proven in this case, is it logical to conclude that the churches always appealed to the highest authority? If so, Paul, and NOT Peter, was the first pope, because the Corinthians appealed to Paul, in writing, late in A.D. 56 while Peter was still alive. (1 Cor. 7: 1-3.) Incidentally, Paul was in Ephesus at this time. (1 Cor. 16: 8.) Does this prove that the jurisdiction of Rome was local while that of Ephesus was universal? The Cardinal's slip is showing!!

It is obvious from the above questions, and their correct answers, that this entire "proof" of the supremacy of the popes is a fabrication from beginning to end, including just enough truth to make it appear sound to the uninitiated.

What the actual circumstances DO prove is that such a thing as a "pope" had never been thought of at the time the letter was written. It is a letter written from the brethren in one city to the brethren in another city *pleading* with them to cease to besmirch the name of Christ by their conduct. (They were attempting to overthrow the eldership.) It contains no threat of excommunication, or *any* punishment other than that which is eternal. The voice of authority is entirely absent from the letter.

Moreover, the titles, "bishops" and "presbyters" (translated "elders" in the Bible) are used interchangeably by the writer just as Paul used them in Titus 1. This indicates a plurality of such officials in the two churches concerned when the letter was written.

Claims of this kind, which are often made by the papists, will no more support Catholicism than the Bible will, if readers will simply investigate them.

Raywood Frazier Writes Interesting Letters

P.O. Box 75673, Sanford Station
Los Angeles 5, California
April 29, 1956

Senate Judiciary Committee
Senate Building
Washington, D.C.

Dear Sirs: *Re—U. S. Motto. "In God We Trust."*

If the bill to enact the above wording as the motto of the U.S. is not in your committee, kindly send it to the proper committee. Bill introduced by Rep. Charles E. Bennett, Florida.

America grew great upon the establishment and maintenance of the Four Freedoms, principally the Freedom of Religion. If the freedom of religion should disappear, all of the freedoms will go with it.

There has been a dangerous trend in Congress in recent years to enact bills of a religious nature. Those enacted might seem more or less harmless, but they are bills, nevertheless, of a religious nature and therefore in violation of the Constitution of the United States.

Spirituality cannot be forced upon man by law, and any law that even indirectly flavors of a religious nature is enforcement, in a way, of religion upon the citizens of this country.

We have many people here now who came to get away from religious tyranny of one kind or another, principally Vatican tyranny.

To enact such laws, as the above innocently appearing motto, is an infringement upon religious liberty and I hereby not only express my own stand but the stand of others who are watching the outcome of this legislation.

Leave religion to individual conscience, though the Catholic Church is doing everything to take away freedom of conscience. This can be definitely substantiated by their own statements.

Such a motto as the above is mockery. It is not mockery of God, for "God is not mocked," but it is mockery on the part of those who would force it upon Americans.

You no doubt are confronted by the statement that a vote against the bill is a vote against God. Let that not influence your votes, God is far beyond being affected by the votes of mere man. You could not vote against God no matter which way you voted.

Very truly yours,

cc-Senators Knowland & Kuchel

The President, P.O.A.U.,

The Voice of Freedom,

others

Raywood Frazier

P.O. Box 75673, Sanford Station

Los Angeles 5, California

April 29, 1956

The President of the United States

The White House

Washington, D.C.

Dear Mr. President:

Re—U. S. Motto. "In God We Trust"

The bill to make the above motto official, now referred by the House of Representatives to the Senate, will no doubt come before you for signature. It should not pass the Senate, of course, but if the pattern still exists it will no doubt pass.

Why cannot our government leave religion to the people to observe each in his own way? Why must our Congress and President continually support religious legislation which is strictly against the religious freedom clause of the Constitution?

Man cannot be made to trust in God by legislation, and man likes to feel free to be governed by his own conscience—and freedom of conscience is God-given yet our government would like to take it away and would take it away if the Vatican could enforce its views and which it is doing gradually but effectively.

This trend toward religious legislation is a very dangerous one, one that could very well send our country along the path of other countries which have succumbed to religious pressure.

I ask you to let your inner guidance govern your action if this bill comes to you.

Do not be misled by the barbs of bigots who tell you that to oppose religious legislation is a vote against God.

No man is big enough to vote against God, no matter which way he votes. Can the Omnipotent be affected by puny man?

Please, Mr. President, try to see the side of those who are trying to maintain religious freedom in this country.

In other words, please do not interfere with this freedom that is God-given.

Very truly yours,

cc-Senators Knowland & Kuchel

P.O.A.U.

The Voice of Freedom

Others

Raywood Frazier

P.O. Box 75673, Sanford Station

Los Angeles 5, California

April 29, 1956

Senator William F. Knowland

Senate Building

Washington, D.C.

Dear Senator Knowland:

Re—U. S. Motto. "In God We Trust"

With respect to the above House of Representatives bill, now referred to the Senate, I enclose the following—

1—Copy of letter to Senate Judiciary Committee

2—Copy of letter to the President

Our lawmakers, for the past few years, have been favoring legislation flavoring of religion. The above bill is one of them.

This trend is a very dangerous one, for it is definitely leading to full legislated religion. Violation of the Constitution in even an apparently innocent looking bill leads to greater violations until freedom is gone entirely.

Why cannot our legislators leave religion to the individual conscience which is a God-given privilege? Why do our legislators constantly cater to religious fanaticism and sell our freedoms down the river?

It is time for a turn about—time to let each man be governed by his own conscience instead of by law so far as religion is concerned.

This religious legislation trend can have no good end if it is continued, our country will go the way of other countries that submitted to religion by legislation.

As for the threat that you will be voting against God if you do not favor this bill, let yourself be at rest. No man, and no group of men, is big enough to vote against God, no matter which way he votes.

Leave God out of this and let your conscience be your guide.

Very truly yours,

cc-The Voice of Freedom

P.O.A.U.

The Army of One

Others

Raywood Frazier

P.O. Box 75673, Sanford Station

Los Angeles 5, California

April 29, 1956

Senator Thomas H. Kuchel

Senate Building

Washington, D.C.

Dear Senator Kuchel:

Re—U. S. Motto. "In God We Trust"

With respect to the above House of Representatives bill, now referred to the Senate, I enclose the following—

1—Copy of letter to Senate Judiciary Committee

2—Copy of letter to the President

Our lawmakers, for the past few years, have been favoring legislation favoring of religion. The above bill is one of them.

This trend is a very dangerous one, for it is definitely leading to full legislated religion. Violation of the Constitution in an even apparently innocent looking bill leads to greater violations until freedom is gone entirely.

Why cannot our legislators leave religion to the individual conscience which is a God-given privilege? Why do our legislators constantly cater to religious fanaticism and sell our freedom down the river?

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As for the threat that you will be voting against God if you do not favor this bill, let yourself be at rest. No man, and no group of men, is big enough to vote against God, no matter which way he votes.

Leave God out of this and let your conscience be your guide.

Very truly yours,

cc-The Army of One
The Voice of Freedom
P.O.A.U.
Others

Raywood Frazier

P.O. Box 75673, Sanford Station
Los Angeles 5, California
April 26, 1956

E. D. Harp, Jr.
Rear Admiral, CHC, USN
Chief of Chaplains
Bureau of Naval Personnel
Washington 25, D.C.

Dear Sir: *Re—Chaplain, South Pole Expedition*

My letter of March 31, regarding the apparent deception conveyed in your letter of November 17, or the error on the part of Life magazine (April 2, 1956) in stating that the Catholic chaplain would conduct Protestant services, definitely called for some kind of an answer.

To date I have received no reply from you, and no explanation from Life.

Is it because you do not have an answer? Is it because you set out to deliberately deceive in your above mentioned letter?

This is too serious a matter to pass off lightly, or to shelve. I do not intend that my questions shall be shelved.

And, while you are about it, I would be interested to know why you use the term, "Protestant persuasion." What is the difference between Catholic "faith" and Protestant "persuasion"?

And, while you are answering my letter, please answer this question. Is this condition, of the Catholic Chaplain conducting services for Protestants, going to be immediately rectified? Please note that I say "services for Protestants," not "Protestant services."

You know as well as I that no Catholic priest is going to conduct a *Protestant* service.

In order that there will no mistaking my meaning,

I repeat—an answer to this letter and my letter of March 31 is expected.

Very truly yours,

cc-The President,
Sec. of Defense
The Voice of Freedom,
P.O.A.U.
Others

Raywood Frazier

A Very Profitable Gospel Meeting . . . Without 'Visible Results'

LUTHER W. MARTIN
St. James, Mo.

From April 19-29, a gospel meeting was conducted by the Lord's church in St. James, Missouri. Johnny Ramsey of Gunnison, Colorado, was selected by the bishops of the St. James church to present the lessons.

A number of methods were used in urging and inviting the residents of the area to attend these meetings and study God's word with the St. James church. One way used in inviting others, was that of mailing out personally signed postal cards inviting the person to whom the card was sent, to attend the services.

In response to one of these mailed invitations, a Roman Catholic gentleman who lives a few miles from St. James, and with whom this writer had been corresponding for several months, replied by letter and informed us as follows:

On the Lord's day, April 22, the Catholic member had received permission from his priest, a "Father Rau" as he called him, to attend ONE of the services of the church of Christ in St. James. It was to be understood that he would NOT participate in our worship, but WOULD be willing to publicly discuss some point of Roman Catholic doctrine with either Brother Ramsey or myself. After securing the approval of the three bishops of the St. James church, who, by the way, were of the same mind in giving their endorsement of the proposal, brother Ramsey and myself met with the Catholic gentleman at his home, and the following proposition was agreed upon:

"Why I believe in the infallibility of the Pope of Rome."

Affirmative—(Signed) . . . Leo F. Roth

Negative—(Signed) . . . Johnny Ramsey

The arrangements were completed on Wednesday, April 25, and the discussion was scheduled for the Lord's Day afternoon, April 29. At the time of the signing of the proposition, permission was given us to publicize the forthcoming meeting. Therefore, it was announced over KTTR, Rolla, Mo., and also published in three different newspapers published in Phelps County, Mo. Mr. Roth was publicized as being "a member of the St. James Roman Catholic Church" who would defend his personal reasons for believing in the Pope's infallibility.

The evening before the day of the discussion, brother Ramsey made another trip to Mr. Roth's home with the idea in mind of urging the Roman Catholic gentleman to bring some of his Catholic friends to serve as time keeper and perhaps moderator for the debate. However, at that time, Mr. Roth with evident regret on his part, informed brother Ramsey that "his pastor, priest Rau" had now informed him of some "Church Law" of which Mr. Roth had been unfamiliar, that prevented his appearing publicly in defense of what he personally believed.

At the time appointed, although radio announcements had been made, explaining the action of the Catholic

priest, an excellent audience had assembled and brother Ramsey talked for some forty-five minutes on the subject of "Papal Infallibility," and "Why Peter Was Never The Pope of Rome." A rather complete condensation of his lesson had been prepared and copies were distributed to each family in attendance.

(If space in this publication permits, this outline is given below.)

A tape recording was made at the time of delivery, and is scheduled, the Lord willing, to be broadcast in its entirety over Station KTTR, Rolla, Mo., at 1:00 P.M., Monday, May 7.

The Roman Catholic gentlemen is still interested in talking with us privately concerning that which he firmly believes . . . however, he has indicated that he feels that "his pastor" is too timid . . . in not being willing for these issues to be publicly studied . . . because, said Mr. Roth . . . "In New Testament times, Jesus and his apostles went right into the Jewish synagogues . . . or wherever they could find an audience . . ."

To Mr. Roth's statement we whole-heartedly agree.

There were more strangers in attendance for that one service, than had been present for any of the other services of the meeting. Brother Ramsey did his part well . . . he presented an excellent lesson . . . in fact, all of his lessons were very well prepared and presented.

The church of the Lord in St. James was strengthened, and much good will yet come to pass . . . "God's word does not return unto Him, void . . ."

The "Infallibility" of the Pope

Definition of terms:

INFALLIBLE—Un-erring, beyond mistakes, not capable of error.

POPE —Father, papa.

(From A Catholic Dictionary, by Attwater: "Since the 11th century this has been the distinguishing title of the bishop of Rome as the supreme pontiff of the Catholic Church's and is used of no one else in the West; the first known example of this use is in the writings of St. Ennodius (died A.D. 521)."

"The pope, as bishop of Rome, is the successor of St. Peter, and therefore the visible head of the Church on earth, the vicegerent of Christ, and the supreme ruler of all Christians. . . ." (Page 388, Catholic Dictionary.)

CATHOLICS claim 'infallibility' for the pope, ONLY when he speaks (*ex cathedra*), meaning 'from the chair', on faith and morals, to the entire Catholic Church.

(From the Catholic Dictionary, page 181; "The pope is said to speak *ex cathedra* when exercising his office as the shepherd and teacher of all Christians, he, in virtue of his supreme apostolic authority, defines a doctrine concerning faith or morals to be held by the whole Church. The *cathedra* being the official episcopal throne. . . .")

The Vatican Council of A.D. 1870

A GROUP OF FALLIBLE MEN, DEFINED AND PROCLAIMED THE POPE AS "INFALLIBLE" . . . which is of itself, IMPOSSIBLE!!!

On July 13, 1870, the doctrine of Papal Infallibility was voted upon. Prior to this session of the Vatican Council there had been as many as 764 members in attendance, but only 601 were present when it was brought to a vote. 451 voted 'yes'; 38 voted 'no'; 62 voted 'yes with amendments'. On July 16, 1870, an amendment was added to state that the pope's infallibility did not rest upon nor issue from the consent of the Catholic

Church. The next day, July 17th, 1870, 56 bishops sent a written protest to the pope. The evening of that day, 116 bishops left Rome rather than vote upon the question. Then, on July 18, 1870, the final session of the Vatican Council met and voted upon the issue. Only 535 of the original 764 were present. 533 voted 'yes'; 2 voted 'no'.

"Father" Hyacinthe, a Roman Catholic "clergyman" from 1851 to 1869, and pastor of the Notre Dame cathedral, Paris, France, in the 1860's said: "I protest against the pretended dogma of the Pope's infallibility, as it is contained in the degree of the Council of Rome. It is because I am a Catholic, and wish to remain such, that I refuse to admit as binding upon the faith of the faithful a doctrine unknown to all ecclesiastical history, which is disputed even now by numerous and eminent theologians, and which implies not a regular development, but a gradual change in the constitution of the Church, and in the immutable rule of its faith. It is because I am a Christian and wish to remain such, that I protest with all my soul against these almost divine attributes to a man who is presented to our faith—I was about to say our worship—as uniting in his person both the domination which is opposed to the spirit of that Gospel of which he is a minister, and to the infallibility which is repugnant to the clay from which, like ourselves, he is formed. One of the most illustrious predecessors of Pius IX., St. Gregory the Great, rejected as a sign of Antichrist the title of Universal Bishop which was offered to him. What would he have said to the title of Infallible Pontiff?"

"Rev. Dr." John Joseph Ignatius Dollinger, professor in the University of Munich in Southern Germany, a Roman Catholic priest from 1822 until he was excommunicated in 1871, was a man of excellent character as well as of profound learning . . . was summoned by his bishop in the year 1871 to give in his adhesion to the dogma of papal infallibility within 10 days. He refused to accept the doctrine for the following reasons: (1) Papal infallibility was irreconcilable with the Scriptures as interpreted by the Fathers, and with the belief and tradition of churchmen in all ages. (2) It is supported principally by FORGED, ungentine documents. (3) It is contradicted by the doctrines published by 2 general councils of the Catholic Church, and several 15th century popes. (4) It was incompatible with the constitution of Bavaria (the Nation in which he lived) and several other European States. (5) Was enacted by a Council which was not free. (6) And, tends to the repression of man's intellectual activity and to a temporal and spiritual terrorism. Dr. Dollinger was, therefore, excommunicated. Neither he nor any one else, however learned or competent, is allowed to judge for himself in the Roman Catholic Church. All must submit to her authority, or cease to be Roman Catholics. The exercise of the right of private judgment is not tolerated within the pale of that church.

THE ROMAN CATHOLIC CHURCH AND THE PAPACY, EITHER STANDS OR FALLS ON THIS QUESTION: "WAS THE APOSTLE PETER, THE FIRST POPE OF ROME?"

(1) Question: If the pope IS infallible . . . or is an infallible interpreter of dogmas and doctrines . . . and IF Peter was the first pope . . . WHY DO WE NEED SOMEONE TO INTERPRET PETER'S WRITINGS? If as Catholicism claims, the SCRIPTURES require an Official Interpreter today, and since allegedly the 'First

Pope's' writings are contained in the BIBLE, then DO NOT THE UTTERANCES OF THE ROMAN POPE IN 1956, ALSO REQUIRE AN ADDITIONAL INTERPRETER???

(2) REASONS WHY THE APOSTLE PETER WAS NOT THE FIRST POPE OF ROME!

- (a) Matthew 16: 13-19. Peter—(Greek-petros, a pebble, a small stone.) While the ROCK (Greek-petra, a ledge or bed-rock) is the FACT of Christ's divinity, which Peter publicly confessed.
Read also . . . 1 Cor. 3: 11; 1 Pet. 2: 5-7; Acts 4: 11-12;
- (b) Whatever authority was given to Peter, was ALSO given to the OTHER apostles. See Matt. 18: 18; and John 20: 21-23.
- (c) Chief Shepherd Argument: John 21: 15-18. But Read Peter's OWN testimony: 1 Pet. 2: 25; 1 Pet. 5: 1-5. See also Hebrews 13: 20.

Reasons Why Peter Could Not Have Been the First Pope of Rome!

Roman Catholic CLAIM: "Peter occupied the Papal chair from 43 to 67 A.D." See A Catholic Dictionary, Edited by Attwater, page 548.

NOTE:—If this claim is true, then the church was without a VISIBLE HEAD for TEN YEARS!

- (1) Peter was a MARRIED MAN. Matt. 8: 14. 1 Cor. 9: 5.
- (2) Peter did not act like a Pope! Acts 10: 26.
- (3) As a Pope . . . Peter would have VIOLATED Christ's teachings: Matt. 23: 1-10; Matt. 20: 20-28 Luke 14: 11; Matt. 28: 18.
(In 588 A.D., the Emperor Phocas conveyed) (the TITLE of Universal Bishop upon John) (the Foster, who was the Patriarch of Constantinople. Gregory, who was then bishop) (of Rome, spoke out against such an assumption, as being in some manner, the) (fore-runner of the ANTI-CHRIST. He used) (Matt. 23rd Chapter as his proof text. After) (Gregory died, a successor, Boniface III, in) (606 A.D., wrested the title from Constantine) (noble, for himself.)
- (4) As a Pope, Peter would have FULFILLED statements concerning the MAN OF SIN. See 2 Thess. 2: 1-10.
- (5) Apostles SENT Peter to Samaria. John 13: 16; Acts 8: 14.
- (6) James (not Peter) presided at the "Jerusalem conference." Acts 15th Chapter.
- (7) Paul REBUKED Peter . . . for he was to be blamed . . . in matters of FAITH. Occurred at Antioch . . . recorded by Paul in Galatians 2nd Chapter.
- (8) Paul wrote the Roman Letter . . . and in it, sent greetings to 26 persons, calling them by name . . . yet PETER IS NOT ONCE MENTIONED! 16th Chapter. In Romans 1: 11, Paul wanted to visit Rome, in order that he might "IMPART UNTO THEM A SPIRITUAL GIFT." Had Peter been there, this would have been completely unnecessary!
- (9) Several books of the NEW TESTAMENT were written by Paul FROM Rome: among them are included, Philippians, Colossians, Philemon and 2 Timothy. Yet, NOT ONE OF THEM MEN-

TION PETER! ". . . only Luke is with me . . ." 2 Tim. 4: 11. WHERE WAS THE POPE?

- (10) Peter wrote two books of the NEW TESTAMENT; he preached several recorded sermons . . . with NEVER a hint of his being the POPE OF ROME!
- (11) There is NO REAL EVIDENCE that Peter was EVER in Rome—but, grant that he was—now, put him on the Papal Throne! Apart from prejudiced Catholic writers, few if any, scholarly historians have recorded a visit by Peter to Rome.

Conclusion: An Appeal for the Supremacy and Authority of Christ

1. Christ is the HEAD OF THE CHURCH. Colossians 1: 18 and 24. Ephesians 1: 20-23.
2. Christ has ALL AUTHORITY IN HEAVEN AND ON EARTH. Matthew 28: 18.
3. Christ (not the Roman Pontiff) is OUR HIGH PRIEST. Hebrews 4: 15; 7: 1-28; 10: 21.
4. The SON OF GOD is the ONLY mediator between the FATHER and MAN—thus eliminating MARY as a go-between. 1 Timothy 2: 5. 1 John 2: 1.
5. Peter made MANY MISTAKES. Matt. 14. Matt. 26. Galatians 2nd chapter. CHRIST WAS PERFECT. 1 Peter 2: 21-22. Let us adhere to the SON OF GOD and NOT to a supposed "vicar of Christ on earth." "Unto him (God) be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Ephesians 3: 21.

Operation Doorbell

REV. JOHN A. O'BRIEN

Catholic canvassers call at thousands of homes in the state of Indiana

During the past week the people of Indiana witnessed a unique and stirring spectacle never before seen. They saw 32,000 Catholic men and women, going in pairs, carrying a large kit of Catholic pamphlets and census cards, and ringing the doorbell at almost every home in the entire state—totalling more than 1,200,000. It was the greatest mobilization of the laity for the spread of our holy Christian faith among our churchless friends and neighbors ever undertaken by the Church in Indiana.

It was the first time in the history of the Church in America that the Bishops of an entire province launched a joint simultaneous crusade for souls, called the Catholic Census and Information Program. Its purpose was three-fold: secure an accurate census of all active Catholics, locate and reclaim our fallenaways, and invite churchless families to our services and particularly to Religious Information Forums which are being conducted twice a week in every parish in the state.

The eight days of door-to-door canvassing climaxed a month of prayer and spiritual preparation. After every Mass special prayers were recited for the success of the crusade. The sick in our hospitals offered their sufferings, the children in our schools said daily prayers, the religious in convents and monasteries conducted special devotions, and families recited the Rosary that the Holy Spirit might shower the grace of faith upon all churchless souls.

In hundreds of parishes a Novena for Conversions was conducted, and in virtually every parish a Holy Hour for Conversions was held on Sunday afternoon, February 26, when the canvassers started on their holy mission. A booklet, *Holy Hour for Conversions*, with novena prayers

for each day, was published by OUR SUNDAY VISITOR to help this crusade and the convert movement throughout the world. Its use will stimulate conversions in every parish.

Sermons on the crusade were preached at all the Masses on the four Sundays of February. They explained the duty that rests not merely upon priests and religious but also upon the laity to bring Christ and His saving truths to churchless souls. Outlines for such sermons were sent from a central office in the archdiocese to all the pastors in the state.

What were the considerations which moved the Bishops to launch their joint crusade? Among them were the findings of the Catholic Digest survey revealing that 59 per cent of the Protestants in the United States have sought to win adherents as contrasted with only 28 per cent of the Catholics; that 43 per cent of the former succeeded as compared with only 17 per cent of the Catholics.

"The appalling information revealed by this survey," say the Bishops in their beautiful and well-reasoned Pastoral, "is that 72 per cent of the Catholic lay men and women of the United States never once have invited a non-Catholic friend or neighbor to attend a Catholic Church, never once have shared with a non-Catholic friend or neighbor the spiritual treasures of the Catholic faith."

The Bishops point out that in our country there are more than 75 million people who are members of no church. Many of them want to find a church, but they do not know which one, and they are not quite sure how to find the one founded by Christ.

"These millions of good people," observe the Bishops, "are more than cold, impersonal statistics. They are living human beings, loved by God, redeemed at the great cost of the Blood of Jesus Christ. Many of them are right here in Indiana, our own friends and neighbors. They have a right to receive—and we have an obligation to provide—friendly, neighborly assistance."

In response to the appeal of the Bishops for lay men and women to canvass every home in the state some 32,000 volunteered their services. Each devoted a minimum of sixteen hours, making a total of 512,000 hours—representing more than a million dollars in working time.

To enable that investment to yield the maximum returns the Bishops equipped the canvassers with a generous supply of census cards and of pamphlets specially prepared for this work. Each canvasser was given a copy of the pamphlet *Apostolate to the Millions* (Radio Replies Press) or *The Crusade for Souls* (Our Sunday Visitor), explaining the project. In addition, many were furnished with the pamphlet, *Winning Your Friend for Christ* (Our Sunday Visitor).

They were supplied with 30,000 copies of *Come Back Home* (O.S.V. Press), a copy of which was left with every fallenaway, and with 300,000 copies of *Finding Christ's Church* (Ave Maria Press, Notre Dame), a copy of which was left with every churchless family which expressed an interest in learning about the Catholic religion.

Pastors were provided with two books which afford both priests and laity many helps in the convert apostolate: *Bringing Souls to Christ*, Hanover House, New York, and *You TOO Can Win Souls*, Macmillan Company, New York. After reading these books the priests shared them with their canvassers. To help pastors in the conducting of the Religious Information Forums they were supplied with 11,000 copies of *The Catholic Faith* (Ave

Maria Press). This is a revision and amplification of the magnificent Baltimore Catechism No. 3, commonly known as the Confraternity of Christian Doctrine catechism. It is especially adapted for the instruction of converts, and a copy is to be given to each non-Catholic attending the Forum. Thus amplified with charts and drawings, it is the most comprehensive catechism in English.

The thousands of canvassers were carefully trained in the technique of extending a kind and gracious invitation to unaffiliated families to attend the services at the nearest Catholic Church—holy Mass, Benediction, Forty Hours Devotion, Novena services, Holy Hour and other devotions—and the Religious Information Forum. It was a project of neighborly kindness and love, and not a single unfriendly or harsh word was spoken.

Callers Welcomed

The dominant reaction of the families called upon was one of gratitude and of pleasant surprise that Catholics were willing to share their precious spiritual treasures with them and to welcome them to all their services.

"I was a bit hesitant," said a canvasser, "when I started out. But I found people so friendly and appreciative that calling upon them became a real pleasure. It was an eye-opener to discover how many people are curious and eager to know more about the Catholic religion. It shows clearly that for years we've been asleep at the switch. This will do a world of good and should be repeated each year."

In the fall of 1951 Bishop Buddy of San Diego launched the first diocesan-wide crusade for souls in America. Last year Archbishop Rummel of New Orleans, Bishop Jeanmard of Lafayette, and Bishop Greco of Alexandria united to launch the first statewide crusade.

Now Archbishop Schulte of Indianapolis, Bishop Pursley, Apostolic Administrator of Fort Wayne, Bishop Grimmelsman of Evansville and Bishop Bennett of Lafayette-in-Indiana have united to launch the first province-wide crusade. Indiana comprises an entire ecclesiastical province, while Louisiana is but part of a province. The ideal unit is that of the state or the province, as each diocese thereby profits from the cumulative momentum and enthusiasm of all.

The writer was privileged to assist each of the Bishops in organizing and launching their respective crusades. Never has he witnessed greater enthusiasm and devotion on the part of priests and laity than in the crusade just launched in Indiana. The Catholics of America can help mightily in the success of this holy enterprise by joining their prayers with those of their brethren in Indiana. God grant that we may reclaim many fallen-aways and share our precious treasure with great numbers of our churchless friends and neighbors in the Hoosier State.

Roman Catholicism

W. S. BOYETT

(Continued from last issue)

This is confirmed by the statement from "Gibbons, 'Faith of Our Fathers.'" "All eyes are turned toward Rome to await his anathema, and his solemn judgment reverberates throughout the length and breadth of the Christian world." (Pages 113, 114.) These show that with all advocates of Roman Catholicism the letter or voice of the Pope is weightier than that of the voice of Jesus Christ himself as contained in the Holy Scriptures. Then one at-

titude of Roman Catholicism toward the Bible is that of placing it in an inferior position to that of the voice of the Pope.

This attitude of relegating the Bible to an inferior position is not the worst thing that the records show to be true of Roman Catholicism, but they have even with authority forbidden the reading of the Bible. The following is taken from (fourth rule concerning prohibited books, by Council of Trent, and approved by Pius IV, 1563 A.D., Translated by H. J. Schroeder, "Canons and Decrees of the Council of Trent," Page 274): "Since it is clear from experience that if the Sacred Books are permitted everywhere and without discrimination in the vernacular, there will by reason of the boldness of men arise therefrom more harm than good, the matter is in this respect left to the judgment of the bishop or inquisitor, who may with the advice of the pastor or confessor permit the reading of the Sacred Books translated into the vernacular by Catholic authors to those who they know will derive from such reading no harm but rather an increase of faith and piety, which permission they must have in writing. Those, however, who presume to read or to possess them without such permission may not receive absolution from their sins till they have handed them over to the ordinary." This forbidding of the reading of the Sacred Scriptures is further sustained by a more modern Pope. We quote from Leo XIII, in Great Encyclical Letters, Page 412, 413. This is a rather recent publication: "As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction, more harm than utility is thereby caused, owing to human temerity: all versions in the vernacular, even by Catholics, are altogether prohibited unless approved by the Holy See, or published, under the vigilant care of the bishops, with annotations taken from the Fathers of the Church and learned Catholic writers." There is a very good reason why the reading of the Bible is not only not encouraged, but is even forbidden except when approved by the "Holy See" and published with the vigilant care of the bishops and thence with certain annotations from the Fathers of the Church. The annotations are explanatory notes that tell the people what to believe of the Bible and what not to believe. The good reason is that no man could take a Bible and nothing more and operate the Roman Catholic Religion as it is operated today. Thus if people were to read the vernacular today they would soon see that the church that operated in the days of the apostles, and this is described in the Holy Scriptures, is nothing even akin to Roman Catholicism. They would soon learn that they would not be able to believe both the Bible and the teaching of Roman Catholicism. From the quotations already given from the Roman Catholic authorities, we may sum up the Catholic attitude toward the Bible as follows: They place it as an authority below the voice of the Pope. They forbid it being generally published and read by the "laity" and one who reads it must have permission in writing from the bishop or inquisitor. Those who read it without such permission will not receive absolution from their sins. Do not be deceived my friends by present day men who tell you that the Bible is revered and regarded as the supreme authority in Roman Catholicism.

Roman Catholic Claims of Unity

The advocates of Catholicism make many bold claims that they are and always have been united and that the only way to have unity is for all to submit to the "infallible" Pope. They make much of the division in

Protestantism and give as the cause of this division the fact that Protestantism does not submit to the Pope but claims to follow the Bible and the Bible alone. It is not at all uncommon to hear one of these advocates say: "If the Bible alone is a sufficient guide then why are they so hopelessly divided?" I have nothing whatsoever to say in support of division in the ranks of religion. I am sure that no advocate of Catholicism abhors the division any more than I do. I know that the trouble is not the failure to submit to the Pope, nor is it due to taking the Bible alone as a sole rule of faith and practice. The fact is that the divisions have not been caused by those that take the Bible and the Bible alone as their rule of faith and practice, but by the creeds and doctrines that have been written by men. However, the Roman Catholic claim to unity is false and ridiculous. In the 15th century there was the controversy between the Jesuits on one side and the Dominicans and Franciscans on the other. This controversy was over certain Chinese customs and how they were to be dealt with. The Dominicans and Franciscans sent Morales to Rome, who obtained a decision from Innocent X, and reigning Pope, which condemned the Jesuits. This was Sept. 12, 1643. But the Jesuits appealed to Innocent's successor, Alexander VII, and received a contradictory decree. Again in 1661 Morales called the attention of the "Holy See" to the matter, and in 1669, five years after the death of Morales, Clement XI issued a new decree deciding against the Jesuits. (Catholic Ency., X, 556-557.) Here we have not only division between the orders of Jesuits, Dominicans and Franciscans, but also between the "infallible" Popes. Anyone that reads Catholic history will be impressed with the fact that division rather than unity has been the order of the day. Note the following from Cath. Dict., Page 941: "An attempt was made to influence the controversy on the Immaculate Conception in this way (by private revelations). The Dominicans were great adversaries of the doctrine, the Franciscans its champions. St. Bridget (of Sweden), who was a Franciscan Tertiary, asserted in her revelations that she heard the Blessed Virgin say, in so many words, 'The truth is, that I was conceived without original sin.' To this the Dominican theologian St. Antonius of Florence replies that St. Catherine of Siena, who was a Dominican tertiary, and 'other female saints, illustrious for miracles, had a revelation to the contrary effect.' The contradiction between the revelations of these 'saints' is somewhat unusual. It seems that if God gave the 'revelations' and we never knew of any but God giving reliable revelations, that He ought to be able to agree with himself. This passage not only refutes the Catholic claim of unity, but also to 'revelations.' This contradiction between the 'revelations' of the different 'saints' is the rule and not the exception. (See: Cath. Ency., XII, 6; IV, 327, 328.) This dogma of the Immaculate Conception was not settled until 1858. Why wait so long when they had an infallible Pope all the time?

(Continued in next issue)

G. C. BREWER IS CALLED HOME

As we go to press, news of the death of G. C. Brewer, of Memphis, Tenn., in Searcy, Ark., on Saturday, June 9, at 1:10 P.M., comes to us. Brother Brewer was one of the founders and the first editor of the VOICE OF FREEDOM. Funeral services were conducted at Union Avenue in Memphis, Tenn., at 2:30 P.M., Monday, June 11. A more extended notice will appear later.

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.*

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 7

NASHVILLE, TENNESSEE, JULY, 1956

\$2.00 A YEAR IN ADVANCE



Voice of Freedom

Published by
FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Brother Brewer Lays Down His Arms

The following editorial was written by the present editor a few days after a visit with Brother Brewer in his home in Memphis on May 17, 1956. At that time he was in great pain but was in full possession of all of his intellectual powers. Little did the writer then suppose that Brother Brewer would be taken so soon. It was our thinking that he might be spared for some months, and that we might actually have the benefit of his counsel in some future issues of this magazine. Few men who have been taken by malignancy have worked so faithfully and perseveringly to the very end. His unswerving faith in God and in the Lord Jesus Christ, coupled with his determination to fight for the right to the very end, sustained him until the Lord laid his hand upon him and called him home. L. R. Wilson.

All of us deeply regret that our beloved brother G. C. Brewer must now lay down his sword. During the three and one-half years he has been editing the VOICE OF FREEDOM he has accomplished untold good. The foundation he has laid is solid. It will not soon be shaken.

All of us should recognize that our time is short at best. What we do must be done in the present. We have no assurance of any more time whatever. How or when we must leave this world is not within our choosing. We must all go when the summons comes.

Although Brother Brewer has passed the mark of three score and ten he was quite vigorous until a very short time ago. When his physical health started failing and he recognized that it was but a matter of months until he must lay down his arms, he accepted it with grace and fortitude. He has retained his mental acumen and keen insight even after his body has been wracked with pain and weakness. His unflinching faith in God and in his word has given him the strength and assurance that only the righteous can know. What a glorious privilege it is to be a Christian! With the apostle Paul every Christian can say, "Though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4: 16.) All the money in the world means nothing in contrast with the hope the Christian has when he faces the setting sun.

Few men have attained the stature of G. C. Brewer. He has been a tower of strength, both in the pulpit and in his writings. His wide range of knowledge and his keen analysis of the problems which we face, coupled with his loyalty and devotion to the cause of Christ, have made him an outstanding leader. No one can take his place. No one can walk in his shoes.

This is not to say that New Testament Christianity will perish from the earth now that Brother Brewer is called home. Indeed not! Instead, it will thrive more vigorously because of the work he has done. He has removed many obstacles and cleared away much rubbish for those who come after him. Still there is plenty of work for all of us to do. There can be no resting place for any of us here below. We must take up the sword and march on. It has been said that a dwarf can see further while standing on the shoulders of a giant than the giant can see. G. C. Brewer was a giant. We stand upon his shoulders and survey the land. May God help us to open wide our eyes to behold the fields that lie out before us, that we may go forth to conquer.

The same general policies which the VOICE OF FREEDOM has pursued will be continued. This publication has served a definite purpose; it meets a special need. There is no other publication like it. Its aim is to keep all of

our people aware of the efforts being made by the Roman hierarchy to impose a church-state upon us. Every conceivable effort is being put forth to bring us into bondage to a system wholly foreign to our American way of life. It is moving like a mighty avalanche across our beloved country. It will require the strongest efforts all of us can put forth to turn back this mighty force which is threatening the religious liberty and political freedom that we enjoy.

We could wish that Brother Brewer might have been spared many more years to lead the fight against this vicious system. But since he must now lay aside his armor, it is imperative that we take it up and move forward. In doing so we must call on our friends to join in the fight. We need the help of every individual who cherishes his right to worship God as his word directs. There are many ways in which you can help. Following we suggest some of the things you can do.

1. *You can furnish material for the VOICE OF FREEDOM.* The magazines and newspapers are carrying material furnished by the Knights of Columbus daily. Some of this material appears in paid advertisements. Most of it, however, is carried in the news columns. The Catholics have such tremendous hold upon our publications that they can get almost any kind of publicity they want without spending a dollar for it. Be on the alert for these published reports and send them to us.

2. *You can contribute articles to the VOICE OF FREEDOM.* We appreciate the good help the writers have given to this publication and sincerely hope they will continue their help. But we need more help. Feel free to write whatever seems apropos for this work. Your articles may be the very ones to be read first and appreciated most.

3. *Take the necessary time in the preparation of your articles to present what you have to say in the clearest and most convincing manner.* Articles should be brief, sentences short. Your statements should always be clear and concise. Make sure when you state anything as a fact that it is a fact. Document your articles. Propaganda is one thing; truth is another. You have nothing to fear from anybody as long as you know you are speaking the truth. Misrepresentations, or halftruths, often backfire. Such articles may be turned upon the writer. Facts, however, can not be successfully denied.

4. *You can help us to increase the circulation of the VOICE OF FREEDOM.* Every lawmaker in the land should be receiving the VOICE OF FREEDOM. Why not see that each one gets it? There are many influential people in various walks of life who ought to be receiving this publication. Why not send in a list of subscriptions for some of these people? It will be money well spent. The VOICE OF FREEDOM should have a circulation equal to the most popular magazines in all the land. You can help to see that this is done.

5. *You can make a liberal donation to the VOICE OF FREEDOM.* Freedom Press is a non-profit corporation. Any contribution you make to it is deductible from your income tax. No one receives a profit out of this work. Every dollar contributed is used in the preparation and publication of the paper and of tracts which are circulated wherever it is possible to send them. We ought to be publishing millions of such tracts every year. The Catholics are publishing many millions yearly. If we meet their threat, it will require the very best that we all have in time, effort and money.

For your own good, for the good of your children, and for the good of your neighbors and their children, we beg you to help us in this the greatest fight for liberty and freedom it has ever been ours to wage.

Send your subscriptions and contributions directly to Freedom Press, P. O. Box 128, Nashville, Tennessee. Send all material for use in the VOICE OF FREEDOM to P. O. Box 567, Cleburne, Texas.

As the End Came to G. C. Brewer

As Told by His Daughter

Dad planned to go to Searcy for the "long drawn-out suffering" that usually accompanies cancer. He felt it best for Mother. The small home-like hospital there would treat him like the man they all loved and respected. He wouldn't be so lost as in the big city machines. Also the room would be on the first floor so Mother wouldn't have steps to climb—as ordered by her doctor.

I came over on Saturday, May 19, right after your visit. He said to me the first thing, "I'm ready to go to Searcy. I will soon need hospital care." But he kept wondering if it was the right thing to do. (I never urged it at all. I simply followed his lead and wishes.) So he prayed for guidance and some way of knowing. Sunday the phone rang and a friend announced there was a new air-conditioned Cadillac ambulance ready to take him over for free. That, Dad said, was the answer to his prayers.

About a week or less the carcinoma went on a rampage, as the Dr. expressed it. At first as Dad lay—more or less suffering and waiting—he said, "People aren't praying the right way for me." He wanted a speedy death, and no request for a miracle or lingering. But when the tumors went wild it was but a very short time until he died. His mind was rational and clear as long as he wasn't under medication. He failed to respond to us for just about four days—and that was due to medicine. The Doctor (Dr. Rogers of Searcy) told me last Wednesday that he was going fast, that he couldn't last two weeks; he really thought it would be about 72 hours. That was correct. Dad left us at 1:10 Saturday, very peacefully.

The request to omit flowers was heeded by many, I am sure. Yet the church looked beautiful. Just right. Too many flowers overdo it. Many are giving to the Scholarship Fund, or Cancer Society, as we requested. The procession had over 200 cars. It covered more than two miles, the police reported.

Please understand the pressure and speed with which I have written this and forgive all errors.

/s/ Elizabeth Mason

Wednesday, June 13, 1956

The above personal letter will be appreciated by the readers of the VOICE OF FREEDOM. It reveals some intimate facts concerning the closing of a great career.

The Central Church in Cleburne, which Brother Brewer served some thirty-five years ago, has begun a contribution for the Scholarship Fund, as requested by Brother Brewer and his family. We hope many others will join in to swell this fund, that it may be a great help to many worthy young people in the years ahead.

L. R. W.

A Great Career Comes to an End

Grover Cleveland Brewer was born in Giles County, Tennessee, on December 25, 1884. He was baptized in August of 1900, by J. J. Castleberry. He began preaching three years later in Florence, Alabama. He attended the School of Evangelists, at Kimberlin Heights, Tennessee, and the Nashville Bible School where he received

the B.L. degree in 1910. Later he attended the University of the South and the University of Texas. About ten years ago Harding College conferred upon him the honorary degree of Doctor of Laws. On May 28, 1956, Abilene Christian College conferred another honorary degree upon him in absentia. His daughter, Mrs. Perry Mason, accepted it for her father.

In young manhood Brother Brewer was married to Miss Mary Hall. To this union one child was born, Mrs. Mason, who now lives in Searcy, Arkansas, where she and her husband are connected with Harding College.

Brother Brewer served as minister of a number of our larger churches in Alabama, Tennessee, and Texas. He conducted revival meetings throughout the United States during his entire preaching career of more than fifty years. Many thousands were baptized under his long and fruitful ministry. As a speaker he had but few equals. He was a brilliant Bible student and a vigorous thinker. His writings and speeches comprehend almost every field of thought. He conducted numerous debates on such subjects as companionate marriage, communism, atheism, and the many controverted religious doctrines.

Brother Brewer was one of the most prolific writers of his day. His first book, *The Model Church*, was written before he was 30 years of age. For years it has been one of the most universally accepted text books in its field. It is soon to be reprinted. Among the other books coming from his pen are *Brewer's Sermons, Contending for the Faith, As Touching Those Who Were Once Enlightened, Forty Years on the Firing Line*. (All of these may yet be purchased from the Gospel Advocate Company, Nashville, Tennessee.) Still another book from Brother Brewer's pen is yet to make its appearance. It was written after the author was told in February that his trouble was malignancy. Aside from the books he has authored Brother Brewer has written for nearly all of our Gospel papers, some of these for a half-century. If all the tracts he has written and all the articles he has contributed to the papers were compiled in one volume, it would be encyclopedic.

The VOICE OF FREEDOM was begun by Brother Brewer in 1953. The articles which he has written for this publication in the short period of its existence would make a large book.

Death came to Brother Brewer on June 9, 1956. Funeral services were conducted from the large auditorium of the Union Avenue Church of Christ (where he preached for a number of years) at 2:30 p.m., Monday, June 11.

Truly, a great career has ended, but its influence lives on. Well could Brother Brewer say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, shall give to me at that day."

The Future of the Voice of Freedom

We are not waging a warfare on Roman Catholicism for the sake of a fight. This we have never relished. But we do have our convictions. We believe the Roman hierarchy is determined to bring us into bondage at all costs. If it were wholly a matter of doctrine, we should not be alarmed. The denominational bodies in general hold to many false doctrines. While we reserve the right to expose these false doctrines, they have just as good right to teach them. We shall continue to oppose any and all false doctrines, no matter who teaches them. At the same time we shall fight for the right of any and every religious body to teach what it believes. Our fight against Catholicism is not essentially against the doctrines of the church. It is primarily a fight against the threat to our right to teach what we conscientiously believe to be the truth.

There are many good Catholics in the world. In fact

we believe the Catholic people in general are good people. Most of them are conscientious in their beliefs. They want to be pleasing to God. We have neighbors about us who are devout Catholics whom we love. Our warfare is not against the Catholic people as such. It is rather in their behalf. We are anxious to see them freed from the shackles that bind them.

Roman Catholics practice many good works. For all such we are indeed grateful. Any work that relieves the afflicted, helps the needy, honors God, or that enlightens the world we want to commend regardless of its source. Any good work the Communists may do we are happy about. We do not oppose either Communism or Catholicism for the sake of being against something. Indeed not. We would much rather commend that condemn.

It is our sincere belief, however, that many conscientious Catholics do not realize that they are being deprived of their liberties by the hierarchy. They have never seen, firsthand, what it has done to Spain and numerous other countries. They have some idea, to be sure, about the conditions which prevail in these priest-ridden countries. But it has never occurred to many that their backward conditions are the results of the hierarchy.

Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) The Roman hierarchy knows that the only way it can hold the masses in servitude to its will is to deprive them of the truth. Hence, it does everything in its power to keep the people in ignorance. Naturally those that exercise authority must make it appear that the Catholic Church is very humanitarian, and seeks to educate its people. Indeed, it must give the appearance of being very tolerant. In like manner it must create the idea that those of us who oppose are very intolerant, even arrogant.

Our warfare is against the Roman hierarchy. It is the governing organization of the church that we oppose. We believe this organization to be anti-American, because it stands squarely opposed to our free institutions. This organization has enslaved millions throughout the world for centuries. It looks upon the "dark ages" as the golden age. The reason is that during the "dark ages" the hierarchy exercised complete control over the minds and the lives of the masses. The aims of this politico-religious system never change. The hierarchy may change its tactics but not its aims. It aims to enslave all people and bring them into bondage to the governing powers of the Church.

The Roman hierarchy is so cunning in its efforts to enslave the minds and lives of people that it often has its tentacles firmly wrapped about them before they recognize their dangers. It is too late to cry, "Wolf! Wolf!" after the wolf has already sneaked in.

We are not minded to misrepresent any body or any system. We have no desire to malign or vilify the actions of anyone. Misrepresentations never serve any good cause. Only the truth can make men free. As long as we have the right to speak the truth we are not afraid. But once this right is taken from any people it is nearly impossible to regain it. While we have that right guaranteed by our Constitution we propose to preserve it, regardless of the powers that threaten. We know that the American people do not want to be enslaved by a system of this kind. But it is so easy to go to sleep on the job and not wake up until it is too late. The VOICE OF FREEDOM seeks to arouse our people before it is too late.

forced them to remove these gambling devices, after stubborn resistance. Where cities and countries have had elections in an effort to ban the sale of alcoholic drinks the Knights of Columbus have stood squarely opposed to such laws. It seems that the priests like their liquor. One case was reported in the papers recently of someone breaking into one of their parish houses and stealing thirty cases of beer. The priest explained that this had been bought for use at a picnic. It appears to us from the general practices of some of the members of the hierarchy that they have one continual picnic.

On April 20, 1956, the Fort Worth Star-Telegram carried the following article.

The Knights of Columbus councils of Fort Worth, Grand Prairie and Weatherford will sponsor their first annual spring semi-formal dance starting at 8:30 p.m. Saturday at Lake Worth Casino.

The affair, open to the public, is for the benefit of the Knights purse for the support of young men studying for the diocesan priesthood.

Dr. Joe Colvin, Rt. 8, is general chairman. Guy Thompson will be master of ceremonies. Music will be provided by Johnnie Geary's orchestra.

Grand knights of the participating councils are James Merrill of the Msgr. Robert M. Nolan Council, Dan Douglass of Davis Lambricht Council, Frank Collopy of Bishop Dunne Council, all of Fort Worth; Stanley Renner of Rev. P. J. Gussick Council at Weatherford and John Rindt of Bishop Lynch Council at Grand Prairie.

Dr. Colvin announced that in the brief program scheduled for 10 p.m. special prizes will be given to the oldest and youngest Knights present, to the Knight who is the most recent father and to the Knight who has the largest number of children.

Bishop Thomas K. Gorman is expected to be present to receive the offering to his seminary fund.

Tickets, at \$5 a couple, may be obtained at the door.

It has always seemed strange to us that the members of the hierarchy manifest such outward piety while practicing any and all forms of worldliness. Well did Jesus ask, "Why call ye me, Lord, Lord, and do not the things that I say?"

However, knowing the practices and aims of the Romanists we are not surprised at anything they do in the name of religion. But it is difficult to understand why Protestants will support Rome in her practices, knowing all the time that every dollar which goes into the till of the hierarchy is another dollar to be used to deprive us of our privileges of worshipping God according to His Word. In the first place, one who has Christianity at heart has no business attending a dance—regardless of where it is held or who sponsors it—but certainly Christians ought to refrain from making any contribution to assist those who seek to enslave the minds and bodies of all of us.

We can not keep from wondering how many Protestants gave the Knights of Columbus their \$5 on Saturday night and then stayed away from their own religious services the next day. We also wonder about how many gave the foreign-governed church \$5 on Saturday night and then contributed a \$1.00 bill to their own services the next day. The Catholics are aware of the statement made by P. T. Barnum some years ago: "There is a sucker born every minute." Hence, they are out to hook every one they can.

"Knights of Columbus to Have Spring Dance"

There is scarcely any practice in which Catholics will not engage to further their cause. One of their most common, and perhaps profitable practices is that of their gambling machines, operated in their church houses in the name of religion. In some instances the law has

Catholics Can Be Converted

By Frank J. Dunn

Many of our brethren seem still to be laboring under the persuasion that it is virtually impossible to teach the truth to Catholics. In our door-to-door canvassing, when one says to us, "We are Catholic," we are prone

to think that we can get nowhere with him. There may also be the language barrier, for most of the Latin-Americans who speak English prefer to worship in Spanish, their mother tongue.

The experience of gospel preachers during the past ten years in Mexico, in El Paso and other border towns, in San Antonio, and in other cities where there are large concentrations of Latin-American Catholics proves that many can be converted, especially by our bi-lingual evangelists.

There are now more than forty churches in Mexico, with at least forty full time evangelists. Catholicism is losing ground rapidly in Mexico for a number of reasons. The Catholic clergy there, as elsewhere, play politics, and they have been on the wrong side of the fence of every political issue in recent years. They have favored the rich against the poor. They have opposed every progressive change from the status quo. They are indifferent and complacent in their attitude toward the needs of the people and even toward the religious laxity and indifference of the Catholic population.

At least 250 Latin-Americans have been baptized in El Paso during the past thirteen years by Brother Mack Kercheville. In San Antonio last year, Brother James Vasquez baptized twenty-six Latin-Americans while supporting himself by secular work and in spite of illness caused by a stroke. Brother Kercheville has trained at least a dozen native preachers through individual tutoring. Pedro Rivas conducts an effective training school for young preachers at Torreon, and a similar school is conducted by Brother John Wolfe at Matamoros.

The Roman Catholic Church is strong in Texas and throughout the Southwest, but their estimates of Catholic population are always exaggerated. The Chancery's office in San Antonio claims that the Catholic population of the city is 184,476, about one-third of the total population. Of course this includes all babies born to Catholic parents, and I have been told it includes every person who has ever been a Catholic, even though he may have long ago quit the Catholic Church. There are only thirty-five Catholic Churches here, with a total seating capacity of perhaps less than 20,000. How can such limited facilities accommodate nearly 200,000 members? The answer is simple. Most of the members have no contact with the Catholic Church except during the season of Lent and Easter, and many of them are lost to the Roman Church completely.

In addition to our own efforts, many Protestant churches have been established among the Latin-Americans. There are twenty Baptist missions in San Antonio. The next most active groups among the Mexicans seem to be the Pentecostals and the Mormons.

Illiteracy has been almost eliminated among the Latin-Americans of the Southwest. As they become better educated they realize more and more the emptiness and corruption of Catholicism. They are seeking something different. Many are learning to study the Bible. Home study courses are eagerly received by them. Now is the most favorable time we have ever had to launch out with greatly increased numbers of workers, money, zeal, effort, and prayers in behalf of the Spanish speaking peoples of the United States and Mexico.

Catholicism and Communism Compared

Although Catholicism and Communism are deadly enemies, they are very much the same. In fact their close kinship is what makes them so bitter toward each other. It is very easy to transfer one's loyalty and affections from one of these masters to the other. Very little change is necessary in one's thinking, beyond a transfer of allegiance. Here we note some respects in which they are alike.

1. *Both are controlled by an absolute dictatorship.*

Neither will tolerate any subversion or disputings. There can be no arguments whatever with the top "boss" in either case. His word is final. He speaks for God.

2. *Both have their earthly headquarters.* One is in the Kremlin, while the other is in the Vatican. All orders must have the sanction of headquarters.

3. *Both are religio-political bodies.* Communism is both a religion and political philosophy. Communism will tolerate no other sort of religion or political thinking. The same is true with Catholicism. The only difference is the amount of stress each of these dictatorial powers places upon the two-headed system of their creation.

4. *Both are universal in their aims.* Each is determined to conquer the world at all cost. Anything less than world conquest will not satisfy. Let no one mistake the aims and ambitions of either of these great dragons.

5. *Both have their secret agents throughout the whole world.* All of us have been alerted to the dangers of the Communists. The Catholics are no less ambitious and dangerous to our freedom. Each body is probing every conceivable weak spot in our defenses in an effort to get a foot further into the door.

6. *Both are spending enormous sums for propaganda purposes.* Billions of dollars are being spent every year by these rival powers to further their aims. Both are very cunning and clever in doing so. Wherever they can get in and make innocent people foot the bill they always do it.

7. *Both are infiltrating themselves into the highest and most important places in our government.* They seek to control the thinking and the actions of all our public officials. They strive to influence our law makers under a disguise of piety and love for all mankind. If all of us knew the extent of their influence in government, we would be appalled and exasperated.

8. *Both are wolves in sheep's clothing.* They manifest meekness, love, piety and goodness. But beneath all their outward manifestations they are seeking to get complete control of our government, our schools, our religious organizations, our economic and social life.

9. *Both are deadly enemies of freedom.* Both seek to control our thinking, our right of free speech, our public education, and our right of worship. They would destroy our constitution which grants us freedom in all of these respects and make slaves of every one of us.

10. *Both are anti-American.* They demand that their subjects (especially those that make up the Communist party in the one and those that make up the hierarchy in the other) swear allegiance to a foreign power. This power is both a political and religious dictatorship. If either of these should take control of this country—which they are striving day and night to do—they would rob us all of our most cherished possessions and make us slaves of their tyranny. Franco in Spain is an example of a Catholic dictator.

Roman Catholicism Is a System of Compulsion

The Lord says, "Whosoever will, let him take the water of life freely." (Rev. 22: 17.) The system of Romanism says, "No, not as you will, but as we will."

1. *Infants are christened against their wills.* No matter how much a baby may fuss and cry, it has to submit to the will of the hierarchy. It can not resist. The Romanists simply must get their brand on every infant they can. It reminds us of branding calves against their will.

2. *Children must be brought up in the Catholic faith.* They are not permitted to attend the services of any other religious body, if attendance can be prevented—and Catholics usually succeed in doing so. This is true not only with the young but with those of all ages. When one invites a Catholic to attend religious services it is not unusual to get the answer, "Oh, but I'm a Catholic."

As if to say: "Being a Catholic, I simply can not go to the services conducted by any others."

3. *Children are "confirmed" in the Catholic faith before they scarcely have any knowledge of what goes on in the world.* They must study the catechism, and memorize all the answers demanded by the system of Romanism, but they may never so much as see a copy of the Bible. They have no will whatever in the matter. They simply do what they are told to do.

4. *Catholics are restrained from investigating the truth.* When the Knights of Columbus talk about studying and investigating, they are not talking about studying and investigating the Bible. They mean for non-Catholics to study and investigate Roman Catholicism—with a view, of course, of converting people to the Catholic Church. They discourage their people from reading the Bible. They do all they can to keep their people from hearing what others have to say about religion, the Bible, or what God requires.

5. *Catholics restrain their people from marrying non-Catholics wherever possible.* They look on a marriage to one who is not a Catholic as unlawful. If such marriages are not solemnized by a priest, they are adulterous. Actually, this means that every person who is married and not a Roman Catholic is living in adultery; it means that all of their children are illegitimate. Such a system is an insult to the decency and the intelligence of every man on earth who is not a Catholic.

6. *Where the Catholics give a special "dispensation of grace" for one of their members to marry outside the church they give a license to commit sin.* Even then they compel the non-Catholics to sign away the spiritual lives of their children who are not even conceived. Imagine a person who is not a Catholic and who does not believe in Catholicism signing an oath to allow his unbegotten children to be brought up in bondage to a system which he himself cannot tolerate. If I could not "gulp" down a thing, I certainly would not commit my unborn and unbegotten children to such a thing, then allow it to be forced upon them when they could not help themselves. In so doing one is committing their lives into the hands of those who would take them by force and foist a system upon them that few men have been able to break away from.

The only reason Catholics are willing to give a special "dispensation of grace" to one to marry outside the church—thus to commit sin and live in perpetual adultery—is that they hope to gain more in numbers (through their children) than they lose.

7. *The system of penance is a system of force.* When any member disobeys any decree of the church he must do "penance" until the powers that be are satisfied. And sometimes they are hard to satisfy. If they see fit to make a king stand in the snow barefooted for three days and nights, they hesitate not to do so. The whole system of secret confessions is for the purpose of giving the authorities complete control over the minds and lives of the people. When once a woman unbosoms all the secrets of her heart to a priest she becomes a puppet in his hands. She dare not disobey him henceforth.

8. *Newspapers, magazines, radio stations or any other news agency dare not carry any news or even paid advertisements which reflect upon a Catholic Church.* This fact has been demonstrated so many times in recent years that it is axiomatic. Go down and try to buy an ad in any large daily paper, stating that some speaker is going to expose the teachings and practices of Roman Catholicism. The ad will seldom be accepted. We talk about our freedom of religion, and boast of the free country in which we live, but already our freedom of religion has been considerably curtailed, and is being further curtailed every year.

9. *In countries where Catholicism has forced itself upon the state the minority religious groups find it nearly*

impossible to hold services of any kind. The Italians agreed in the peace treaty they made at the close of World War II to allow all religious groups to worship as they see fit, but they still refuse to let Brother Paden put a simple sign over the door of the church building, with nothing but the words "Church of Christ" thereon. In some countries other groups are restrained from erecting any kind of a building for worship, they can not establish their own schools, they cannot do any kind of missionary work among the Catholics. Catholics cry for freedom in this country—meaning freedom to do as they please—but where they have the power they deprive others of the freedom which they want for themselves in this country.

10. *In administering the "last rites" the priest forces a dying man to swallow a bit of bread, even if it should choke him.* Thus, from the time of one's entrance into the world until one's going out every means short of the sword is used to force the hierarchical system upon one. And wherever and whenever the Church has had the power she has not stopped short of the sword to accomplish her purposes. But the hierarchy is not content to begin with the birth of the infant and end with the death of the body. Indeed, not. The hierarchy starts before one is begotten and does not end until long after death.

11. *Catholics must be buried in Catholic cemeteries.* Read the article in this issue of THE VOICE OF FREEDOM entitled, "No Other Cemetery Can Make This Claim." "This Claim" is based upon a canon law of the Catholic Church. No, sir, Catholics will not stop with the death of the body. They must decide what to do with the body after the spirit has gone out of it. No Catholic can be buried outside of a Catholic cemetery, if the hierarchy can prevent it.

12. *Catholics assume power over the spirit after it leaves the body.* In the purgatorial world (which the Bible knows nothing about) the priest must intercede with some of the departed saints to implore Joseph to beg "the Virgin Mary" to command Jesus to order the Father to let an individual (whom the priest names) out of the purgatorial fires. When the priest finally decides that the party has suffered long enough, and that his intercessions have been effective, he may then tell the relatives of the departed that his loved one has now been liberated from the "refining" fires of purgatory. However if the priest does not see fit to intercede for certain ones, then they must remain in purgatory indefinitely. Thus, the whole system of Romanism is a system of compulsion, starting before conception and continuing on into all eternity.

This is why we stand unalterably opposed to Romanism. If the Romanists were content to teach a false doctrine, without trying to bind it hard-and-fast upon every one else, we would die for their right to so teach what they believe. But when any cult presumes to take complete control of our lives—body, soul and spirit—from before the beginning of time and hold them by sheer force until they are wafted in the eternal state, we must demur with all our being.

A Letter to the Editor of the St. Louis Register

May 25, 1956
Rolla, Mo.

The St. Louis Register
Attention: The Editor
4532 Lindell Blvd.,
St. Louis 8, Missouri
Gentlemen:

Reference is made to your editorial in the *St. Louis Register*, May 24, 1956, entitled: "A PROBLEM FOR STATION KXOK." We copy your Editorial in full.

(1) Station KXOK has carried during April a series

of broadcasts by one James D. Willeford, under the auspices of the Churches of Christ, on the subject of separation of Church and State.

- (2) The burden of these talks is that the wall of separation of Church and State is under assault, "the battering rams of pressure are being brought to bear upon it."
- (3) Paul Blanchard is quoted concerning the textbooks for higher schools in Ireland: "She (the Church) has expressly declared that the separation of Church from State is an evil, and that she admits it only with a view to avoiding greater evil."
- (4) The Syllabus of Errors is brought in: "Pius IX of Italy condemned such American ideals as the separation of Church and State, and religious liberty and public education."
- (5) Cardinal Spellman is criticized for his tour of U. S. Air Force bases at Clovis and Albuquerque because news items referred to him as the "military vicar of the United States."
- (6) This attack upon Catholic citizenship is loaded with prejudice and animosity. The ambiguity and cloudiness of the question of separation of Church and State is a fertile field for half-truths and misrepresentation.
- (7) A statement of the Catholic position taken out of context and without explanatory background of a complex question can be bandied about without regard for fairness or understanding. It is easy to slant this material in order to arouse religious prejudice. Does Station KXOK plan to continue to accept material of this kind? In all fairness there is need for supervision. Are Catholics obliged to be subjected to such vilification and defamation? They should express themselves in a dignified protest, to the station for carrying such attacks, even though it be on paid time, and also write to Mr. Willeford, suggesting contact with Catholic sources for information.

Please note that I have placed numbers opposite each Paragraph in the above editorial, for ease of reference.

No comment is needed concerning Paragraphs one and two. However, in Paragraph three, do you accuse Mr. Willeford of misquoting Blanchard? Or, is it that since Blanchard's views do NOT agree with yours, you would prefer that NO ONE ever quote Blanchard?

You mention in Paragraph four the Syllabus of Errors. Do you charge that Mr. Willeford misquoted the Syllabus? If so, please so state! This is a Roman Catholic document. He went to a Catholic source.

Concerning Cardinal Spellman, do you claim that he is above and beyond any criticism that other United States citizens may see fit to voice? Thus, has this nation come to the place where some "law" is broken, in disagreeing with other philosophies?

In Paragraph six, you claim that Mr. Willeford's addresses were "attacks upon Catholic citizenship." Although I'm sure that Mr. Willeford will be happy to speak for himself, I'd like to correct your misconception on this matter. Mr. Willeford's addresses were attacks upon "Catholic doctrine and practice" rather than upon the citizenship of her members.

You further state in Paragraph six that this attack "was loaded with prejudice and animosity," and that this subject is "a fertile field for half-truths and misrepresentation." Therefore, I request your reply to these questions:

- (1) In what respect did Mr. Willeford exercise (prejudice) prejudgment? Wherein did he speak without first investigating his subject?
- (2) In what way did Mr. Willeford manifest "animosity"? Was it merely in daring to disagree with the Catholic Church? Has the holding of DIFFERENT VIEWPOINTS become a crime in this Country?

(3) If we grant that this subject IS a fertile field for "half-truths," please specify as to what statement of Mr. Willeford's was a HALF-TRUTH?

(4) If we continue to grant that this is a fertile field for "misrepresentations," please present evidence wherein Mr. Willeford MISREPRESENTED anyone in his lectures?

In your last Paragraph, you state: "It is easy to slant this material in order to arouse religious prejudice." Again I ask for a direct answer! WHERE DID MR. WILLEFORD "SLANT" HIS MATERIAL? THE PREACHING OF CHRIST AND HIS APOSTLES aroused RELIGIOUS PREJUDICE IN THE A.D. 30's. Therefore, would you WRITE AN EDITORIAL ABOUT OUR SAVIOUR, simply because His preaching did not PLEASE the Jewish sects of New Testament days?

Next, you ask, "Does Station KXOK plan to continue to accept material of this kind? In all fairness there is need for supervision." Of course, I cannot answer for KXOK, but I'd like to point out that Mr. Willeford's addresses are carried over the Network facilities of the American Broadcasting Company. Does the Editor IMPLY that IF KXOK and the NETWORK "had any supervision," that they would censor and ban (as the Editor would like them to do) any broadcasts failing to AGREE WITH ROMAN CATHOLIC TEACHING?

Next you ask: "Are Catholics obliged to be subject to such vilification and defamation?" Mr. Editor: The word VILIFY (hence vilification, as you used it) means to "be guilty of slander." You have now inferred that Mr. Willeford SLANDERED Catholics in his remarks. Now let's have your proof? What statements were made that were slanderous? I deny that such is the case! The word DEFAMATION means: "The uttering of slanderous words or writings; the malicious uttering of falsehood respecting another. . . ." Now, you have made the accusation, GIVE US THE PROOF! Either put up, or stop attempting to INCITE your Register readers! Mr. Willeford uttered NO FALSEHOOD OR SLANDER, yet you, have the temerity to falsely accuse him.

As to writing to Mr. Willeford concerning his remarks, I'm sure that he will be pleased to receive decent and respectable correspondence from any person concerning his lessons. He may be addressed in care of the Herald of Truth, Abilene, Texas.

Copies of this letter are being sent to the Manager of KXOK, to Mr. Willeford, and to any others manifesting an interest in this subject.

A reply to the questions contained herein is requested.

Very truly yours,
Luther W. Martin
1009 Morrell Avenue
Rolla, Missouri

"No Other Cemetery Can Make Such a Statement"

Luther W. Martin
St. James, Missouri

The very peculiar and unusual expression which serves as the heading for this article, is taken from the June 8th, 1956, issue of the Official Catholic Newspaper of the Archdiocese of St. Louis. The subject under consideration is merely another of the Roman Church's numerous edicts which have no basis in any book of the Bible.

Canon 1205 of the Church's Code of Canon Law states that the remains of the faithful are to be buried in a cemetery blessed according to the rites prescribed in approved liturgical books. Paragraph 85 of Section II of the Diocesan Statutes relating to Ecclesiastical Burial states: "the faithful are to be buried only in Catholic cemeteries."

Another quotation states:

Hence, it is clearly the mind of the Church that Catholics be buried in her own cemeteries. . . . Moreover, the Roman Ritual directs that the priest accompany the body to the grave, and there

give the blessings and say the prescribed prayers. Catholics going to non-sectarian cemeteries deprive themselves of this blessing and these prayers.

... It is the wish of the Church that she be the custodian of the bodies of her dead, the priest said. And thus no Catholic should act contrary to this, the official teaching of the Church.

"In addition to the merit that comes from obedience to the Church, there are many other factors that favor Catholic cemeteries, the spokesman noted."

The Church and her cemeteries will be in existence long after others have ceased to exist. ... It is, moreover, a comforting thought to know that the Archbishop is in charge of the mortal remains of those dear to us.

Again, the holy sacrifice of the Mass is offered twice each month for those buried in Catholic cemeteries. If everyone else forgets about you, Holy Mother the Church will continue to pray for you. An indulgence of seven years can be gained every time one enters the Catholic cemetery and prays even mentally for the faithful departed. Of course, no other cemetery can make such a statement.

From the above given quotations it can be readily determined that the Catholic Church has legislated in fields that the Bible knows nothing about. The very idea of 'praying for the dead' is not based upon Scripture that was included in the Old Testament Canon in the time of Christ. In II Machabees 12th Chapter, which is one of the pseudo or apocryphal books that the Roman Church added to the Old Testament, it is stated: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (46th verse.)

Jerome, the translator of the Latin Vulgate, which later became the official Bible Version of the Roman Church, did not consider the apocryphal books as part of the Canon of the Old Testament. These extra books were added in later centuries. There are numerous references in the canonical books of the Bible, whose contents clearly oppose the idea of 'prayer for the dead'.

In these modern days, the Catholic Church tends to hang her head in shame over the tactics of Johann Tetzel who went about Germany selling indulgences, both for the living and the dead. She has admitted that he "laid down as the condition for gaining a plenary indulgence for the dead a mere gift of money without condition on the part of the giver, and taught that an indulgence infallibly aided the soul for whom it was destined." This, however, has been disclaimed as actual Catholic doctrine. But, in our modern day, the Catholic Church has other means of raising funds for her use ... among them being burial plots controlled by the Church in which devout Catholics MUST be buried.

Can a Roman Catholic Be Loyal To the Constitution of the United States?

Read What Roman Catholic Officialdom Has To Say On The Subject:

1. "If the Pope directed the Roman Catholics of this country (U. S. A.) to overthrow the Constitution ... they would be bound to obey." (*Brownson's Review*.)

2. "All legislation (in the United States) must be governed by the will of God, as unerringly indicated by the Pope." (Fr. Hecker, founder of the Paulist Order.)

3. "The Pope can absolve subjects from the oath of allegiance which they have taken to a bad prince." (From the 55th Letter of the 2nd Book of Gregory VII's Epistles.)

4. "The Pope has the right to pronounce sentence of deposition against any sovereign." (*Brownson's Review*.)

5. "The death sentence is a necessary and efficacious means for the (Catholic) Church to attain its ends." (From a book of Canon Law, approved by Pope Leo XIII.)

6. "Catholic Action itself is an army involved in a holy war for (Catholic) religion." (*Manual of Catholic Action*, Luiga Civardi, translated by C. C. Martindale, S. J., 1935.)

7. "Individual liberty in reality is only a deadly anarchy." (*Pope Pius XII*, April 6, 1951.)

8. "It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship." (Pope Leo XIII, Encyclical, "Human Liberty.")

9. "No man is free to embrace and profess that religion which he believes to be true ... the (Catholic) Church has the power of employing force and (of exercising) direct and indirect temporal powers ... the ecclesiastical power has a right to exercise its authority independent of the toleration or assent of the civil government." (*Syllabus of Errors* of Pope Pius IX.)

10. "All Catholics, therefore, are bound to accept the Syllabus (of Errors of Pius IX)." (*Catholic Encyclopedia*.)

11. "We care nothing for the opinions of Catholics ... when they are not in agreement with the views of the Vatican." (*Western Watchman*, Sept. 21, 1911.)

12. "No Catholic may positively and unconditionally approve of the policy of separation of Church and State." (*Msgr. O'Toole*, Catholic University of America, 1939.)

13. "The real glory attached to being a citizen of the U. S. A. is that it always comes second. Being a Catholic comes first." (*Commonweal*, December 2, 1949.)

14. "IT IS THE INTENTION OF THE POPE TO POSSESS THIS COUNTRY (U. S. A.)" (*Brownson's Review*.)

The official statements from authoritative Roman Catholic sources are quoted from the 70 pages and more than 500 items in CATHOLIC WORDS AND ACTIONS, compiled by Raywood Frazier, all fully documented.

What the Roman Catholic Church has done in other countries where it is in power confirms that it means what it says. Note what is happening in Spain, Portugal, Italy, Argentina, Colombia, Guatemala, and in our own State of New Mexico.

ROME NEVER CHANGES. The violence and subversions it has perpetrated elsewhere throughout the world through its Hierarchy and its mentally-conditioned followers, are already happening here through deliberate planning under the direction of the pope himself.

Unless and until every Roman Catholic repudiates all political allegiance to the Pope who, as is clearly proven above, is a self-declared enemy of our free institutions and our government, he is not qualified to hold public office in the United States by reason of a conflict of political loyalties. Moreover, under the McCarran Act, he is not qualified even to retain his citizenship in the United States.

Herbert C. Holdridge
(Brig. Gen. U. S. Army, Retired)
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The Disunity of Roman Catholicism

Luther W. Martin
St. James, Missouri

The Roman Catholic Church claims for herself, four marks or four claimed characteristics ... they are; (1) Unity (2) Catholicity (3) Holiness and (4) Apostolicity. Although she makes these claims or assertions, the mere making of them does not prove her contention. In fact, it is the purpose of this brief article, to display Rome's DISUNITY. It is an easy matter to demonstrate.

"HOSTILE CATHOLIC FACTIONS CLASH IN BUENOS AIRES"

Such is a headline published in the May 16, 1956, *St. Louis Post-Dispatch*, datelined from Buenos Aires. Suppose we copy the item in part:

"Argentine Catholics, divided into two hostile demonstrating groups, clashed last night in front of Government House over whether the Roman Catholic Church shall have more or less influence in Argentina.

"About 4,000 men, women, students and children carried banners and shouted rival slogans intended to impress Provisional President Maj. Gen. Pedro E. Aramburu and members of his government. They demonstrated and scuffled for two hours until dispersed by police using tear gas.

"University and high school students had demanded the resignation of Education Minister Atilio Dell'oro Maini, who is considered to be a Catholic partisan in the Aramburu cabinet.

"Dell'oro Maini tendered his resignation, but church forces insisted Aramburu reject it. Those opposing the Catholic influence, the overwhelming majority being Catholic themselves, demanded that Aramburu accept it. Preferring not to lose the support of either group, Aramburu delayed making a decision.

The two groups marched on Government House last night to force a decision."

From the foregoing news item, several facts become apparent: (1) This is another case of Roman Catholic DISUNITY. (2) This is still another instance of the Roman Church and her adherents, becoming involved in political intrigue. Obviously, if the Roman *religio-politico* Church were not so closely united with the Argentine Government, such "FORCING OF A DECISION" would not be possible.

CATHOLICS DIFFER OVER WHEN THE ROMAN CATHOLIC CHURCH BEGAN

Since the beginning of the Roman influence over 'Christianity' was a very gradual process, requiring centuries to bring into being, Rome sometimes brags . . . "You can't name the man who founded the Catholic Church . . . but we CAN name the man who started the Lutheran Church, the Baptist Church or the Methodist Church . . . therefore since you can't point out ONE man who started the Catholic Church . . . obviously, Christ must have started it."

So, for the sake of this study, we'll refrain from describing the evolutionary process that brought the Roman Religion into being. However, we will show the DISUNITY of the Roman Catholic Church on the subject as to WHEN she was allegedly begun by Christ.

A Catholic member with whom I have corresponded at length, attempted to set me straight upon the date of the establishment of Christ's church. This Catholic member insisted that Christ's church had its beginning at the institution of the Lord's Supper, at the Passover feast which occurred just before Christ's betrayal.

In the book, "This Is The Faith, Catholic Theology For Laymen," its author-priest, Francis J. Ripley, states on page 122:

"It (The Catholic Church, L.W.M.) teaches that Christ founded His Church immediately and directly. Before he ascended into heaven, He set up on earth a visible organization, with a central authority and properly constituted officials, each with definite functions to perform."

Now, if the above claims were correct, then the church was in existence BEFORE Christ shed His blood and purchased the church. If Catholicism is content to stay with this statement as to the beginning of the alleged Catholic Church, then certainly IT is NOT Christ's blood-bought institution.

The Catholic Dictionary, edited by Attwater, states: "PENTECOST. The feast on which is commemorated the visible coming-down of the Holy Ghost upon the Apostles and the establishment of the Church founded by our Lord on St. Peter. . . ." (Page 377.) Of course, we deny that the church was 'founded upon St. Peter', but we do find it interesting that the Catholic Dictionary DIS-AGREES with the previously quoted Catholic publication as to the TIME WHEN THE CHURCH WAS ESTABLISHED! Both books carry *nihil obstat* and *imprimatur*, of the Roman Catholic Hierarchy, yet they teach DIFFERENT DATES as to the establishment of the Church. Possibly they need to convene a Council in order to DEFINE the exact date of the Catholic Church's beginning!

CATHOLICS DIFFER AS TO DATE OF PETER'S ALLEGEDLY BECOMING POPE!

A Catholic publication entitled: "The Truth About Catholics," written by a priest by the name of Joseph B. Ward, claims that St. Peter became Supreme Pontiff of the Catholic Church in A.D. 33 (See page 28.)

The Catholic Dictionary, edited by Attwater, in listing the dates that various Popes served, states: "The bishops of Rome, Supreme Pontiffs of The Universal Church:

"There are some discrepancies in the lists of popes, owing to conflicting records and the uncertain status of certain pontiffs; the following is an attempt to record historical probabilities. Family names, when known, are given in brackets, and the date of accession follows. The dates up to the third century are extremely uncertain."

"St. Peter (Simon bar-Jona) . . . after A.D. 43."

We call the reader's attention to the following facts: (1) The first Catholic source quoted gives Peter as Pope beginning in A.D. 33, while the second publication copied gives it as "AFTER A.D. 43." QUESTION: Which are we to accept? Which, IF EITHER, is correct? (2) The Catholic Dictionary admits that there are DISCREPANCIES IN THE LISTS OF POPES. (3) That there are CONFLICTING RECORDS. (4) That the STATUS OF CERTAIN PONTIFFS IS UNCERTAIN. (5) That the list given is composed of "HISTORICAL PROBABILITIES." And, (6) Dates up to the third century are "EXTREMELY UNCERTAIN."

May we remind the reader, that the Bible contains nothing concerning Peter ever being in Rome, or being given a 'Papal Coronation'. However, this treatise is concerned only with the DISUNITY between Catholics themselves.

CONCLUSION.

Numerous other instances of CATHOLIC DISUNITY can be cited, but these should be sufficient to demonstrate the actual status of the Roman Church. She began as a schism from the Greek Catholic Church, which in turn, was a departure that gradually took place, from the original New Testament church,

established by Christ, on the day of Pentecost, A.D. 33. Roman Catholicism is in no position to complain concerning those who leave her communion, inasmuch as she is the result of a similar departure.

So They Say

FATAL MIXED MARRIAGES—Maumee, Ohio—Monsignor A. J. Gallagher said records, based on census, showed his parish, St. Joseph's, has lost 500 members as a result of mixed marriages. In 194 marriages the religious obligations have not been met. Of these, 161 are invalid marriages. In the 33 others, the Catholic person has lapsed. From these marriages there are 120 children of grade school ages who are not receiving a Catholic education, and most of them have not been baptized. (*St. Louis Register*, April 27, 1956.)

When the Catholic people once break the shackles that bind them it is extremely difficult for the hierarchy ever to fetter them again. Most Catholics would be supremely happy if they ever got a real taste of religious freedom. But when infants are born into the world completely enmeshed in the web of Catholicism it is very difficult to free themselves ever afterwards. The hierarchy continually seeks to tighten the web it has woven about all of its subjects. Our job is to help them to gain their freedom.

"CHOOSE THE MAN FOR HIS RECORD, NOT HIS RELIGION," so reads the title of an editorial of the *St. Louis Register* of June 1. The editorial commends the idea of voting for a man "on his record," rather than on his religion. It all sounds very sensible and good until the last sentence, which reads,

We will be most happy when the day will come when it will not be considered news that a Catholic might have a chance at becoming a chief executive in the democracy of the United States.

The Catholic hierarchy "will be most happy when the day will come" that they cannot only put a chief executive in the White House, but when they put the men in congress who make our laws. Truly, the Romanists are using every means available to capture the judicial, the legislative and the executive powers of the United States government—and all other governments. This is why THE VOICE OF FREEDOM stands squarely opposed to the hierarchy. We have no dislike for the Catholic people, but we do dislike any system that seeks to bind upon us such practices and restrictions as we find in Spain today.

"FOREIGNERS" DENIED VOTING RIGHTS.

Rotterdam, Holland—The Amsterdam independent labor daily, *Het Parool*, voicing Dutch indignation, called an attack by a local judge on the citizenship of the new Catholic Bishop "absurd."

Judge A. Dirkzwager demanded that the voting rights be denied Bishop Martinus A. Jansen because 'in entering into the service of a foreign nation without the permission of the Queen he has ceased to be a Netherlands citizen.' It meant his Episcopacy from the Pope." *St. Louis Register*, May 11, 1956.)

Any orders that require one to swear allegiance to the Pope, who is the ruler of an independent state, should deprive one of his citizenship in any other country. One cannot be loyal to the Vatican and to another country at the same time. We commend Judge Dirkzwager on his action. We wish we had some judges like him in this country.

Must We Have a Catholic Vice-President?

For some time we have known that the hierarchy has been trying to capture both major political parties in this country. A copyrighted article in LOOK magazine of June 15 adroitly admits the National Democratic party has been manipulated by the Catholics. The article carries a picture of Robert F. Wagoner, mayor of New York, grasping the hand of Cardinal Spellman while bowing low as if about to kiss his hand.

The chairmanship of the Democratic party has been continuously held by a Catholic since the appointment of James A. Farley in 1932 until the present time. During this twenty-four year period all nine party chairmen have been Catholics. Could this have been accidental? Is it accidental that the campaign manager for both Adlai Stevenson and Estes Kefauver are Catholics? Why should Catholics bother about the man who occupies the White House as long as they give the orders?

While Catholics claim about 30 percent of the population in the United States their voting strength is only about 20 percent. Many of our politicians, however, feel that they must cater to the 20 percent while ignoring the 80 percent. Apparently they figure that Protestants are not concerned about a man's religion. Not so with the Catholics. They stick together and turn out en masse to support whatever candidate the hierarchy designates.

Apparently the Democrats think they can ignore the South and still win the National election if they can get the Catholics to back them. This they think they can do if they can get a Catholic nominated for vice-president. We are not concerned about party politics, but we are concerned about any party that feels it must dance to the tune of the Vatican while ignoring the rights and good sense of the vast majority of our people.

If the Democratic party feels that it must nominate Governor Lauche, Senator Kennedy or Mayor Wagoner in order to obtain the blessings of the Pope, then a lot more Democrats are going to bolt the party. There are still a lot of good United States citizens who are not so wedded to any political party as to sell out to a foreign dictator.

Can't Roman Catholic Priests Publicly Defend Their Faith?

Luther W. Martin
St. James, Missouri

In May, 1956, quite a number of copies of an article entitled, "Are Roman Catholic Priests Afraid of Public Discussions?" were circulated among members of the Roman Church in the Midwestern United States. Several honest and sincere members of the R. C. Church responded, and correspondence is being conducted with them. But to date, not a single priest or member of the Roman Catholic hierarchy has replied. WHY?

The St. Louis Register, in a FRONT PAGE ARTICLE, May 18, 1956, URGES, "DON'T SHUN CONTROVERSY." Of course, this article was dealing in suggestions to Catholic Editors. But whatever is good for Editors should be good for Priests.

The same publication, on page 1, October 28, 1955 stated: "For instance, there is the fanciful notion that religious discussions never really get anywhere. If that were true, the Apostles, St. Augustine, Cardinal Newman, and millions of others would never have known the peace that surpasses all human understanding."

Even better, the Register, April 27, 1956, published the following item at the top of the page: "CONVERTED BY DEBATES—Thynroit, N. India—Following a two-day religious debate arranged for by nine leaders of the Seventh Day Adventists here, two of them asked Father E. Usai, Salesian Missioner, to receive them into the Church."

QUESTION: If Priests in India are willing to engage in public religious debates, WHY ARE THEY SO TIMID IN THE UNITED STATES?

The "Monsignor" in Rolla, Missouri, refuses to engage in either a written or public discussion of his "Faith."

The Priest at Rosati, Missouri, has likewise declined such an opportunity. So much so, that one of his parishioners considers him "too timid."

The Catholic Author and Publisher, Mr. Frank J. Sheed, does not have the time nor disposition to engage in a written dis-

cussion . . . and he wonders what would be accomplished by an oral discussion.

Thus, it appears that the Catholic Priests and writers are "blowing both hot and cold," all in the same breath.

Now, either CATHOLICISM CAN or CANNOT AFFORD a public discussion of her doctrines, practices, and future plans in this Nation. Which will it be?

BISHOP SHEEN WROTE: "The Catholic Church perhaps more than the other forms of Christianity notices the decline in the art of controversy. Never before, perhaps, in the whole history of Christianity has she been so intellectually impoverished for want of good sound intellectual opposition as she is at the present time. Today there are no foemen worthy of her steel. . . ."

"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." (Page 7, *Old Errors, New Labels*, Sermon, "Decline of Controversy.")

Again, we repeat, we have no quarrel with the "laity" (as the priests term them) of the Roman Church. We believe them to be good Americans, but we also think that they are not aware of the inner workings and unannounced plans of the hierarchy.

Jude the apostle wrote: "... CONTENTD EARNESTLY FOR THE FAITH WHICH WAS ONCE FOR ALL delivered to the saints. . . ." (Jude 3.)

Peter the apostle wrote: "... be ready always to GIVE ANSWER TO EVERY MAN THAT ASKETH YOU A REASON CONCERNING THE HOPE THAT IS IN YOU, yet with meekness and fear. . . ." (1 Pet. 3: 15.)

Paul the apostle wrote: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1: 16.)

Luke wrote: "Now while Paul was waiting for them at Athens, he was exasperated to see how the city was wholly given to idolatry." He had DISCUSSIONS therefore in the synagogue with the Jews and those who worshipped God, and in the market place every day with those who were there. And some of the Epicurean and Stoic philosophers DEBATED WITH HIM: . . ." (Acts 17: 16-18.)

Surely if PAUL, PETER, JOHN, JAMES, JUDE AND OTHER NEW TESTAMENT TEACHERS were willing to DEFEND WHAT THEY BELIEVED AND TAUGHT . . . this attitude should also be adopted by Roman Catholic Priests . . . IF (as they assert) they represent a Church that is actually "APOSTOLIC."

Your soul, whether you are a Catholic, Jew, Protestant or CHRISTIAN, is your most precious possession. Therefore, this writer urges ALL who may see a copy of this treatise, to study it in the light of God's revealed word.

We are not interested in challenging the Roman Catholic "clergy" merely for the sake of a debate, but we are interested in presenting the TRUTH OF GOD'S WORD to as many persons in our lifetime as is humanly possible. We sincerely believe Roman Catholicism to be in opposition to the doctrine of Christ and His apostles. It is for this reason that this article is written.

CAN YOU LOCATE A ROMAN CATHOLIC PRIEST WHO WILL SIGN EITHER ONE OF THE FOLLOWING PROPOSITIONS FOR PUBLIC DISCUSSION???

Resolved: "The Roman Catholic Church, of which I am a member, is scriptural in NAME, ORIGIN, TEACHING, and PRACTICE."

Affirm
(Where is the Priest?)

Deny (signed)
(Luther Martin, or any of a number of other gospel preachers.)

Resolved: "The Pope of Rome is INFALLIBLE (i.e., does not commit error) when defining matters of faith and morals for the whole Catholic Church."

Affirm
(Will some priest sign this?)

Deny (signed)
(Luther Martin, or any of a number of other gospel preachers.)

Mailing Address: Luther W. Martin, St. James church of Christ,
P. O. Box 67,
St. James, Mo.

Latin American News Letter

Published by the

COMMITTEE ON COOPERATION IN LATIN AMERICA

Number 51

May 1956

INTENSIFIED ANTI-PROTESTANT CAMPAIGN
COLOMBIAN GOVERNMENT CLOSES THIRTY
PROTESTANT CHURCHES IN APRIL 1956

Alarming Increase in the Religious Persecution
Seven Protestant Pastors Jailed

In an intensified campaign against the Protestant minority the Colombian government closed thirty churches and jailed

seven Protestant pastors last month. The Rev. John Dyck, Mennonite Brethren missionary from Vancouver, Canada, was fined \$1,000 which he will have to pay upon returning to his residence in Istmina, Department of Chocó, where the government has just closed five Mennonite churches.

The civil authorities in the Department of Santander closed four churches of the Four-Square Gospel (Pentecostal). Ten churches of the Evangelical Alliance were closed in the Department of Norte de Santander, seven of the Interamerican Church in the Department of Bolívar, two churches of the Baptists in the Amazonas Department and two of the Lutherans in the Department of Boyacá. Of these thirty churches only two were outside the "Mission Territories." It must be noted that the boundaries of these territories were recently changed so that seventeen of the above mentioned churches were included, as well as the others which were already within the boundaries.

The Minister of Government, Dr. Lucio Pabon Nunez, for a long time has limited seriously the rights of Colombian Protestants in the Mission Territories, but always permitted them the right to hold religious services in their churches. But with Government Order No. 4004, of November 25, 1955, the Minister ordered the definite prohibition of Protestant services, both private and public, inside or outside of the church buildings within the Mission Territories. The only form of religious service permitted the Protestants in those places is prayer in the home of a foreign Protestant. To Colombian Protestants not even that minimum concession is granted. The application of Government Order No. 4004 will affect many other churches including the largest Protestant church in Colombia, the church in Barrancabermeja which has an attendance of 1,700 people.

Protestant medical work has also been prohibited, especially in Chocó where the mayor of Istmina closed a Mennonite dispensary. Last month in Noanamá, in the same department, a Colombian child of Protestant parents was dying in the presence of two Protestant nurses who had medicine on hand but the civil authorities would not permit the nurses to intervene in the case.

In the village of Palomino, Department of Bolívar, two Protestant pastors were jailed and put in stocks. In Socotá, in the same department, three Lutheran pastors were jailed. When they were visited by another pastor he also was taken prisoner. In Achi, Bolívar, also in April, another Protestant pastor was jailed.

The parish priest of Socotá on two occasions led processions to the jail where four Protestant pastors were confined and shouted: "Long live the Catholic Church, down with the Protestants!"

When a mob of twenty fanatical Catholics tried to kill the members of the Christian and Missionary Alliance congregation in La Plata, Huila Department, the mayor and the governor of the department refused to provide protection for the Protestants. The governor of the department told the pastor: "The police have the right to fire at meetings where communism is suspected." This accusation that Protestant Christianity in Colombia is related to international communism has been reiterated recently by the highest governmental and ecclesiastical authorities. The President of Colombia, General Gustavo Rojas Pinilla, in his New Year's address, in January 1956, said that the communists are using the Protestants in their effort to conquer the country; and the Catholic bishop of Cali, Dr. Julio Caicedo said in a pastoral letter this year that the majority of the Protestants, Colombians as well as foreigners, are related to communism. This accusation has been repeated by the Catholic clergy from their pulpits, by radio and in their publications. Immediately after the sermon delivered by Bishop Francisco Gallego Perez at his outdoor mass in the Central Square in Barranquilla on May 1st, there were shouts of "We don't want the Protestants." "We don't want the communists!"

A Call to Prayer

The Evangelical Confederation of Colombia, in view of the cruel suppression of Protestant Christian work in this country, invited all believers in Colombia and around the world to a Day of Prayer and Fasting, May 13, 1956. Special prayer was asked for the many Evangelical churches closed in Colombia, for the pastors and members who suffer in the prisons for the Cause of Christ, and for freedom to hold services throughout the country.

Prohibition of Protestant Worship Services and the Closing of a Chapel

In April 1956, the government official of Palomino, Bolívar Department, ordered the closing of the Protestant chapel in the village of Colorado, which is in his jurisdiction, prohibiting as well all services in that village. Some church members were going out into the street after having attending a service when they were detained by the local priest who told them that services were prohibited by the mayor. The next day they were visited by the police who arrested two of them, beating and mistreating them.

Interruption and Prohibition of Protestant Instruction Class

On April 11, 1956 an Evangelical meeting was being held with some children in the village of El Palmar de Varela, Atlántico

Department, when two policemen arrived using extremely coarse language. They took away the papers which the children had in their hands saying that that religion was prohibited. The leaders of the meeting, Sr. Luis Barros and Sra. Hilda de Camargo, were taken to the police station. In the public school, the same children were punished by having to stand in the sun with their hands raised.

Prohibition of Protestant Services

In March 1956 the government official in Guajira denied Rev. Roy E. True permission to hold Evangelical services in a place close to Puerto Lopez, stating that it was prohibited.

Obligatory Catholic Teaching in Protestant School

In Sogamoso, in Boyacá Department, the mayor ordered Miss Trella Hall, principal of the American School in that village, to employ a Catholic teacher in her school. To that end he brought pressure to bear on some of the parents to say that their children were Catholic and therefore the school would be obliged to employ a Catholic teacher. She was threatened with a fine of \$200 if she did not hire the Catholic teacher. The fine was later increased to \$400 and she had to pay it in spite of a communication favorable to her from the National Ministry of Education which ruled that the father's declaration of a child's religion at the time of enrollment determined the religion of the pupil, and that the enrollment book of the school was to be the authority on the issue as to whether the student was Catholic or not.

Proselytism by Threat in a Commercial School

On February 22nd, 1956, in the city of Barranquilla, Department of Atlántico, Catholic priest Ciro Avila threatened Srta. Amelia Dagand with losing her year of studies if she would not be converted to the Catholic religion. Srta. Dagand is in the last year of the Commercial Course in the Centro Tecnológico de Barranquilla. She was also ordered to tell the priest, who is teacher of religion in that school, what was said and done in the Presbyterian Church.

Arrest of Protestants for Holding Services

April 11, 1956, in the village of Tamalamaque, Department of Magdalena, twelve Evangelical believers were taken before the local mayor for holding services and each one was fined 20 pesos or ten days in jail. As they chose the latter the four men were put into jail for two days and the eight women were detained in another place. The mayor declared that Protestant meetings were prohibited.

Protestant Service Interrupted with Threats

March 11, 1956, near the village of La Plata, Huila Department, as mentioned above, a group of Protestant members were holding a service when they interrupted by a mob of twenty men armed with knives and stones. Using coarse language they threatened to kill all of them, saying that very soon all the Protestants in that region would be exterminated. The Mayor of La Plata was advised of the attack but said that he could not do anything until he received an order from the Governor of the Department. The pastor and one member took a letter from the mayor to the governor advising him of the incident but the governor refused to help them. The Secretary of the Ministry of Government, Dr. Gerardo Pastrana, said that the twenty armed men suspected that the service was a communist meeting, inasmuch as the communist meetings were being held under the name of the Protestants, in which case the attack was justified.

Anti-Protestant Campaign

March 4, 1956, in the village of Gigante, Huila Department, the parish priest began a six months' campaign against the Protestants of that community, saying that they are a danger and a threat to the Catholics of the village and that that region must be cleansed of that evil plague.

Evangelical Member Insulted by a Priest

February 12, 1956, in the village of Montanita, Province of Caquetá, an Italian priest insulted a Protestant believer with unjust words and abridged him to take his children to the Roman Catholic church to be baptized. The same day the mayor of that place sent a note to the Protestant preacher prohibiting his holding religious services in that region.

Prohibition of Protestant Services

April 3, 1956, in the village of Istmina, Chocó Department, the military official, Lieutenant Marceliano Silva sent Rev. John Dyck a note prohibiting his holding Protestant services for the people of that region, since the religion of the country is the Roman Catholic, and threatening to treat the violation of the note as a police offence.

Suspension of Services in Amazonas

During the first days of April of 1956, in the village of Leticia, capital of the province of Amazonas, Coronel Oscar Arce Herrera, Civil and Military Head of the Province, received a note from the national government ordering him to put into effect the Government Order No. 4004, which stated the absolute prohibition of Protestant services in that region. Rev. Blakely

Rogers, resident pastor, asked for an explanation and the General Secretary of the Ministry, Dr. Carlos Valderrama Ordonez answered that in Mission Territories, which include the Amazonas Province, only Catholic missions can function. For this reason evangelical work is today paralyzed in all the Province of Amazonas.

Protestant Evangelist Expelled

On May 11, 1956, in the village of Peque, Antioquia Department, Protestant evangelist, Sr. Juan de Jesus Varela was taken by some soldiers before the military mayor at the close of an evangelical service. After abusing and insulting him, he was given twenty-four hours to leave the village under threat of a fine of 500 pesos, it being said that his services were a mockery to the Catholic religion and were prohibited. Sr. Varela had to leave all his things and leave immediately for Medellin. He asked for a written copy of the order to leave but the mayor refused to give it to him.

Since 1948, that is during the last eight years, the Colombian Protestants have suffered the following:

- 46 church buildings destroyed by fire or dynamite
- 75 believers killed because of their religious faith
- More than 200 schools closed by the government.

The above report has been received by the Committee on Cooperation in Latin America from reliable sources in Colombia. It represents a critical situation faced by fellow-Protestants in a nearby Latin American Republic whose Constitution provides:

"Chapter IV, Article 53. *Religion and the Relation between Church and State.* The State guarantees the liberty of conscience . . . No one will be disturbed because of his religious opinions, nor compelled to profess beliefs nor observe practices contrary to his conscience.

"Liberty is guaranteed to all cults that are not contrary to the Christian moral order or the laws of the country. Acts contrary to the Christian moral order or subversive to the public order that are carried out with occasion or pretext of exercise of worship or cult, will be submitted to the public right."

(A paper by Prof. Harwood L. Childs, of Princeton University, Consultation on Religious Liberty in Latin America, Buck Hill Falls, Pa. Nove. 10-12, 1955.)

"Father Smith Instructs Jackson"

"THE BIBLE ONLY THEORY HAS PROVED A FAILURE"

By the courtesy of the "Supreme Council, Knights of Columbus Religious Information Bureau," we are allowed to "sit in" with Mr. Jackson, and so learn how, and in what, *Father Smith* is instructing him. In this way, we can learn much about the Official Teachings of the Roman Catholic Church.

In this lesson—"Instruction X"—the priest is teaching on "Church Authority;" and to discourage his pupil from thinking too highly of the authority of the Scriptures, he labours to convince Mr. Jackson that the Lutherans' theory, believing the Bible only, has failed. And his arguments "proving" this important point are seemingly so conclusive that they warrant the bold title over what is presented, on Page 51, as "Instruction X."

It may well be that this short section of *Father Smith's Instruction* is the most fundamental and important in this Roman Catholic publication. The question of Authority in Religion lies at the source of most all serious differences in Faith and Practice. Until there is agreement on the Supreme Authority in Christianity, there can be no intelligent expectancy of the unity for which Christ prayed and which is demanded by the teaching of His apostles.

Father Smith claims the supreme, deciding authority is the "Church": "We have seen, Mr. Jackson that the Church's last word, when determining a matter pertaining to faith or morals, must be infallible, otherwise the millions who would follow Christ's command to hear the Church might be led into error. The need of this seemed very plain to you, did it not?"

Mr. Jackson: "Yes Father; if the Church's word were not final and infallible, it would surely be impossible to keep all the nations united in the identical belief. . . ."

Of course, history shows that even with this so-called infallible authority, the "Church" failed to keep "all the nations united in the identical belief." In Roman Catholic canon law there is a distinction between "schism" and "heresy," the former having regard to differences of opinion on organization, authority and discipline; the latter referring to departure from the accepted doctrines of the church. The separation of the Greek and Roman churches is known as the "Great Schism," and reached its final settled state in 1054 A.D. Among other schisms that divided the Roman Catholic Church, the most notable is probably the "Great Schism of the West," 1378-1329, when Pope Urban VI and his successors resided at Rome, and his rival, Pope Clement VII, and his successors resided at Avignon in S. E. France. No doubt *Father Smith* could have told Mr. Jackson of these and other failures of the "Church's" last word to prevent division; but he preferred to let his pupil remain ignorant of such truths, his object being to discredit the Supreme Authority vested in the Scriptures.

Most of her members may not be aware of it, but every educated priest in the Roman Catholic Church knows that it is impossible to believe those doctrines and dogmas which make their church peculiarly "Roman Catholic" and at the same time believe the teaching presented in the New Testament. Recently, in English-speaking countries especially, there is some encouragement given the laity to possess, read, and meditate upon the Scriptures.

We have read every word in the scholarly translation by Mgr. Knox, published in 1945, "Authorized by the Archbishops and Bishops of England and Wales," and commended by Pope Pius XII. And our reading was with pleasure and sincere admiration for the author. Moreover, careful perusal of the work removed the very last lingering shred of thought that there might be something in the Romanist's New Testament that justified those beliefs and practices for which no authority exists in the common version of the English New Testament. Above the signature of "Bernard, Archbishop of Westminster," appears this noble plea:

"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, *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.'"

But Mr. Jackson, and all prospective students of *Father Smith's* classes, should be informed that while reading them is recommended, there is not supposed to be any real understanding of the Scriptures except as explained by the priest. This concession to read and study the Bible seems to be forced by changing conditions, more than by the wish to educate the laity in its teaching. Rome has always been opposed to private study of the sacred writings. For the honest investigator, one of the most confusing problems lies in trying to reconcile the Roman Catholic claim to have given the Bible to the world, and the Roman Hierarchy's prescription of possessing and using it, as decreed by the Council of Trent, 1542-1563:

"Inasmuch as it is manifested 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 bishops or inquisitors, who may by the advice of the priest or 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 such Bible to the ordinary."

In the *VOICE OF FREEDOM*, January 1955, appears a quotation from an ancient document in the British Museum. It records the advice given to Pope Julius III, who reopened the Council of Trent after it had been adjourned for more than two years. It reads thus:

"Lastly, of all the 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 anyone examine it diligently and then confront 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."

It is little short of four hundred years since those three Roman Catholic Bishops submitted the above statement to Pope Julius, who asked for suggestions and advice as to how to strengthen his Church. The truth then told is the same to-day. Giving free access to the New Testament Scriptures to sincere investigators of religious teaching is like handing a kit of files, hacksaw, and keys, to the inmates of a prison: inevitably leads to the fulfilment of Christ's promise:

" . . . So you will come to know the truth, and the truth will set you free." (John 8: 32.)

The Roman hierarchy of this generation know just as well as did the bishops in the Council of Trent, centuries ago, that no one can believe the Scriptures as true and divinely inspired and, at the same time, believe all the teachings of the "Catholic Church." In his "New Testament in English," Mgr. Knox, with the apparent approval of the bishops of England and Wales, candidly admits this. His footnote on Matthew 12: 46-50 covers also Mark 3: 31 and Luke 8: 19, three passages in which reference is made to Christ's mother and brethren. Here is his note:

" . . . Since it is impossible for anyone who holds the Catholic tradition to suppose that our Lord had brothers by blood, the most common opinion is that these 'breth-

ren' were his cousins; a relation for which the Jews had no separate name. . . ."

This admitted discrepancy between the plain teaching of Scripture and the "Catholic tradition" puts the sincere inquirer "on the spot;" it presents two claims for authority, the divinely inspired written Word and the traditions of the Roman Catholic Church; and where these differ, he has to make his private decision as to which he will accept, believe and obey.

TRADITION

The generally accepted meaning of "tradition" is the verbal delivery of unwritten stories passing from one generation to another. They may be quite true, they may be more or less garbled accounts of historical incidents, or they may be mere fiction. The New Testament makes references to traditions that are injurious and condemned. It also presents traditions which are to be received and obeyed without question or reserve. Some clever Roman Catholics embarrass their opponents by pointing to the fact that the whole body of New Testament teaching is referred to in the Scriptures as traditions. One such passage is 2 Thessalonians 2: 14. We are glad to quote it here, as it very definitely gives the source from which the church received the commanded tradition:

"Stand firm, then, brethren, and hold by the traditions

you have learned, in word or in writing, from us."

That "from us" declares the apostolic source and authority behind the exhortation. So also in 3: 6, the source of traditions to be received is the apostles. Their teaching, and only their teaching, is the Inspired Authority, and to be called the true Christian Tradition.

Certain traditions were condemned by Christ Himself; certain others by His apostles. They all are condemned because their acceptance means rejection of God's will and word. And it should be remembered that these were religious leaders holding and teaching the traditions of their predecessors, to whom our Lord so plainly spoke:

"You leave God's commandment on one side, and hold to the tradition of man. . . . And he told them, You have quite defeated God's commandment, to establish your own tradition instead. . . . You are making God's law ineffectual through the tradition you have handed down." (Mark 7: 8-13.)

The source of those destructive traditions is named; they are "of man." The Christian is warned against the danger of all such traditions:

"Take care not to let anyone cheat you with his philosophizings, with empty phantasies drawn from human tradition, from worldly principles; they were never Christ's teaching."

And continuing, the Apostle shows there is neither need, nor room, for man's traditions in the Church of Christ:

"In Christ the whole plenitude of Deity is embodied, and dwells in him and it is in him you find your completion: he is the fountain head from which all dominion and power proceed." (Colossians 2: 8.)

Since the apostles were, to all appearances, ordinary human beings, and since their tradition was spoken like that of other men, the question arises, HOW IS THE NEW TESTAMENT TRADITION TO BE DISTINGUISHED FROM THOSE OF THE ROMAN CATHOLIC CHURCH when they are discordant to that church's claims and teaching?

Happily, God made provision for settling this problem. He certified all the traditions He has authorized. As Messiah sent to Israel, Jesus delivered the traditions received from His Father. When His message was doubted or rejected, He referred to that which certified it as from God:

"... The actions which my Father has enabled me to achieve, those very actions which I perform, bear me witness that it is the Father who has sent me." (John 5: 36.)

This certification of Christ's teaching or tradition was widely recognized. Even the Jewish rabbi, Nicodemus, frankly acknowledged the divine endorsement of Jesus and His teaching saying:

"Master, we know that thou hast come from God to teach us; no one, unless God were with him, could do the miracles which thou doest." (John 3: 2.)

When Christ had risen from the dead and received "all authority in heaven and on earth," He commanded His apostles to:

"... make disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you." (Matthew 28: 18-19.)

And, according to Luke 24: 46-48, He told them to begin at Jerusalem, adding:

"And behold, I am sending down upon you the gift which was promised by my Father; you must wait in the city, until you are clothed with power from on high."

Mark contributes more valuable information concerning the charge given the apostles at this time. He tells of the manner in which the teaching—now their tradition—was to be divinely certified before the witnessing public:

"Where believers go, these signs shall go with them; they will cast out devils in my name, they will speak in

tongues that are strange to them; they will take up serpents in their hands, and drink poisonous draughts without harm; they will lay hands upon the sick and make them recover."

This was no ambiguous promise, nor metaphorical language to be spiritually interpreted. It was a plain statement, and was literally fulfilled:

"... And they went out and preached everywhere, the Lord aiding them, and attesting his word by the miracles that went with them." (Mark 16: 17-20.)

Thus, the traditions spoken by the apostles of Christ were divinely certified as true, according to the will of God, expressions of the "mind of Christ," the Head of the Church; and, therefore, to be believed, and obeyed.

Confusion has always arisen when members of the church appropriate for the church commands and promises given only to its founders. To His personally chosen disciples, only, did Christ say:

"He who listens to you, listens to me; he who despises you, despises me; and he who despises me, despises him that sent me." (Luke 10: 16.)

"I promise you, all that you bind on earth shall be bound in heaven, and all that you loose on earth, shall be loosed in heaven." (Matthew 18: 18.)

In Acts 1, Luke tells us that the resurrected Jesus:

"... Laid a charge, by the power of the Holy Spirit, on the apostles whom he had chosen;" and that:

"He gave them orders . . . not to leave Jerusalem, but to wait there for the fulfillment of the Father's promise. You have heard it from my own lips; John's baptism, I told you, was with water, but there is a baptism with the Holy Spirit which you are to receive, not many days from this."

Avoiding their question about restoring the kingdom to Israel, the Master said to His apostles:

"Enough for you, that the Holy Spirit will come upon you, and you will receive strength from him; you are to be my witnesses in Jerusalem and throughout Judaea, in Samaria, yes, and to the ends of the earth."

"My witnesses" gives those to whom Jesus then spoke a definite function, which precludes the very idea of "Apostolic Succession." Witnesses, as such, cannot have successors. Millions of Christians preach and teach what the Lord has commanded; but none can say as the apostles said:

"Our message concerns that Word, who is life; what he was from the first, what we have heard about him, what our own eyes have seen of him; what it was that met our gaze, and the touch of our hands. Yes, life dawned; and it is as eyewitnesses that we give you news of that life, that eternal life, which ever abode with the Father and has dawned, now, on us. This message about what we have seen and heard we pass on to you, so that you too may share in our fellowship." (1 John 1: 1-3.)

"Eyewitnesses"—if there be "infallibility" anywhere—surely bear "infallible" testimony. And if there is any function that cannot be performed by inheriting an office, it is certainly that of eyewitnessing.

It is this first-hand testimony of the apostles that God has certified by the accompanying miracles. This seems to be the Creator's settled method of procedure—to create, and establish institutions, by miracles; then maintain what He created, by natural law, and what He has instituted, by oral and written law. Hence the age-old practice of religious impostors, presenting their "vain vision" and proclaiming their "lying divination" (Ezekiel 13: 3-9); or, like that "rebel" who, Paul said, would come:

"... With all Satan's influence to aid him; there will be no lack of power, of counterfeit signs and wonders." (2 Thessalonians 2: 9-10.)

Miracles were the Credentials of the "ambassadors of Christ" and were presented as such. At Iconium, Paul and Barnabas:

"For a long time . . . remained there, speaking boldly in the Lord's name, while he attested the preaching of his grace by allowing signs and wonders to be performed by their means." (Acts 14: 1-3.)

Such "signs and wonders" were the badge of apostleship. Paul referred to them as proving his apostolic authority:

"I have earned the character of apostleship among you, by all the trials I have undergone, by signs and wonders and deeds of miracles." (2 Corinthians 12: 12.)

Yes, we agree that the content of the New Testament is tradition, but it is divinely certified tradition. The traditions peculiar to the Roman Catholic Church are not so attested. Nor could they be; for the supernatural gifts by which "signs and wonders" were performed were withdrawn long before that Church assumed the position it now claims. Those special gifts of the Spirit were given only for a time and the accomplishment of a purpose, as stated in Ephesians 4: 11-14:

"Some he has appointed to be apostles, others to be prophets, others to be evangelists, or pastors, or teachers. They are to order the lives of the faithful, minister to their needs, build up the frame of Christ's

body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ; we are no longer to be children, no longer to be like storm-tossed sailors, driven before the wind of each new doctrine that human subtlety, human skill in fabricating lies, may propound."

A literal translation of the Greek makes the teaching of this passage much plainer:

"... And he gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, with a view to the perfecting of the saints; for the work of service, for the building up of the body of the Christ; until we all arrive at the unity of the faith and of the knowledge of the Son of the God, at (a) man full grown, at (the) measure of (the) stature of the fullness of the Christ; that no longer we may be infants, being tossed and carried about by every wind of the teaching in the slight of (the) men, in craftiness with (a) view to the systematizing of error."

There purpose accomplished, the miracles ceased. But, if it be contended that miracles still happen, they are no longer the "signs" of apostolic days. They are no longer required as such. They were given, said Paul, "until we all arrive at the unity of the faith," which was accomplished in the apostle's own life-time. Jude wrote of

"... the faith that was handed down, once for all, to the saints." And in his Ephesian letter, Paul urges the church to preserve that unity of the Spirit which demonstrates the unity of the faith. (Ephesians 4: 1-6.)

It may be taken as substantiating the teaching of these Scriptures, the fact that the most important official addition to the "faith" of the Roman Catholic Church for three quarters of a century was proclaimed without any miraculous sign to certify it. "The Assumption of Mary" was declared a revealed dogma; but no confirming miracle and sign was seen, to prove that God revealed it. As for the boasted infallibility behind the declaration of this new "article of faith," where did that come from? No Pope ever received Christ's promise that he would be guided into all truth. That so-called infallibility came from man. It is a gift of the Pope's brethren, bestowed on the Roman Pontiff by a majority vote of very fallible men, the Vatican Council of 1870. It has not yet been explained how the vote of some fallibles, against the opposing vote of other fallibles, can render one of themselves infallible. But, there, it rather looks like a pious fallacy, from which we turn to consider *Father Smith's* claim to "Hear the Church."

This injunction of Christ's is treated as if it conferred unlimited authority on the church of Christ; whereas, it was enjoined under the law of Moses, and before Christ's Church came into being. The "church" referred to at that time must have been some Jewish assembly having authority to deal with such misdemeanors as rendered the offering of a person's sacrifice at the altar offensive to God. But the principle involved is practiced by some churches of today. However, when *Father Smith* says, "Hear the Church," he means not the millions that constitute the church, but the Roman Catholic Hierarchy who make the decisions for that Church.

No church ever received authority from Christ to legislate for Him. His personally appointed apostles were not permitted to preach and teach until they were "clothed with power from on high," which investiture was performed publicly, in Jerusalem, as recorded in Acts 2. And, as for the other words of our Lord used to support this claim for authority, they too are misapplied:

"He who listens to you, listens to me; who despises you, despises me; and he who despises me, despises him that sent me." (Luke 10: 16.)

These words were not addressed to any but the apostles of Christ. Later, in extending that authority to Paul, Christ appeared and spoke to him, in person; and gave him the same power to work miracles in attestation of the fact that he had received such authority. No modern church nor church dignitary possesses that power, or it would be used to convince the gainsayers. And if any further need exists for proof that the enthroned Christ has never relinquished a shred of His divine prerogatives, it is met in what is considered by some scholars as a permissible translation of the Greek verbs in Matthew 16: 19 and 18: 18, so that these read:

"Whatsoever ye shall bind on earth shall have been bound in heaven, and whatsoever ye shall loose on earth shall have been loosed in heaven."

But if this rendering be rejected, the principle inherent in it remains and is embodied in another utterance of our Lord to His apostles:

"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." (John 16: 13.)

So, even the Holy Spirit was not allowed to "speak from himself," and the message he declared was first decided in heaven and then delivered to him. With such plain statements

of Scripture before him, the reader of the New Testament can hardly be expected to accept the man-made traditions of the Roman Catholic Church.

In his criticism of the denominational ministers, *Father Smith* asked:

"... How could they hold that the Church fell into error, against the plain promises of Christ to protect it from error (Matt. XVIII: 20; Matt. XVI: 18; John XIV: 16; XVI: 13; 1 Tim. III: 15)."

These texts are quoted for examination:

Matt. 18: 20: "Where two or three are gathered together in my name, I am there in the midst of them."

Matt. 16: 18: "And I tell thee this in my turn, that thou art Peter, and it is upon this rock that I will build my church; and the gates of hell shall not prevail against it."

John 14: 16: "... I will ask the Father, and he will give you another to befriend you, one who is to dwell continually with you forever."

John 16: 13: "... 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."

1 Tim. 3: 4-5: "So much I tell thee by letter ... so that, if I am slow in coming, thou mayest be in no doubt over the conduct that is expected of thee in God's household. By that I mean the Church of the living God, the pillar and foundation upon which the truth rests."

We are sorry to have to point out that there is no "plain promise to protect" the Church from falling into error, in those Scriptures; although there is great encouragement and grave responsibility to be derived from them.

The fact that "the gates of hell shall not prevail against" Christ's church is not always correctly understood. "The gates of hell" does not stand for error. "Hell" is a translation of "hadou," which means Hades, the realm of departed spirits, the place or state into which Lazarus and the rich man went at their death (Luke 16: 19-31). Death is the entrance, the gateway to Hades. And the Lord said the gates of death should not prevail against His church. Later, in the Apocalypse, 1: 18, He explains:

"... I, who underwent death, am alive, as thou seest, to endless ages, and I hold the keys of death and hell (Hades)."

This also explains and emphasizes His promise in John 14: 19:

"... Because I live on, you too will have life."

Being "the pillar and foundation on which the truth rests" does not in anywise confer upon the Church infallible supreme authority that is claimed for it by *Father Smith*. The text makes it perfectly clear that the "truth" does not grow out of the "pillar," nor does it spring from the "foundation;" it "rests" upon them. And so the church becomes responsible for supporting and preserving the "truth" into which the Spirit lead the apostles, and which they delivered to the congregations of Christ by word and letter.

Mr. Jackson's teacher is again in error in implying that Christ promised immunity from falling into that evil. The Lord promised His disciples the truth by which they could keep free from error, and at the same time indicated the possibility of their going astray. Several times this is seen in His teaching in John 15: 1-7, the gist of which is sufficient to show what is meant:

"If a man does not live on in me, he can only be like the branch that is cast off and withers away; such a branch is picked up and thrown into the fire and burned there. As long as you live on in me, and my words live on in you, you will be able to make what request you will, and have it granted."

Under the guidance of the Spirit of truth, Paul prophesied that the church would fall into error, and told the source from which it would be seduced by false doctrine. To the elders of the church of Ephesus, he said:

"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."

Then he pointed to the one infallible defence:

"I commend you to God, and to his gracious word, that can build you up and give you your allotted place among the saints everywhere." (Acts 20: 27-32.)

Returning to the Saviour's teaching, we quote:

"Many will come making use of my name; they will say, I am Christ, and many will be deceived by it ... Many false prophets will come, and many will be deceived by them." (Matthew 24: 4-12; Mark 13: 5-6; Luke 21: 8.)

The extent of deception and disgression is indicated in 2 Thessalonians 2: 3-4 and 9:

"Do not let anyone find means of leading you astray. The apostasy must come first; the champion of wickedness must appear first, destined to inherit perdition."

This is the rebel who is to lift up his head above every divine name, above all that men hold in reverence, till at last he enthrones himself in God's temple and proclaims himself as God." "He will come, when he comes, with all Satan's influence to aid him; there will be no lack of power, of counterfeit signs and wonders."

Enthroned in God's temple, proclaiming himself as God; there, is the extent and degree to which Christ's church was to fall into error. Can it be argued that Paul's prophecy is not fulfilled? And, even if persisting to the end, the ultimate elimination of this usurping power is assured:

"... The Lord Jesus will destroy him with the breath of his mouth, overwhelming him with the brightness of his presence" (verse 8).

Christ's promise to the Apostles is sometimes used as argument for successors to their office in the Church. About to leave them, Jesus said:

"Behold I am with you all through the days that are coming, until the consummation of the world." (Matthew 28: 20.)

In view of their death, as their authoritative ministry is to continue to the end of the world, it is argued that that could only be done through a series of successors appointed to take their place. "Dead men do not preach," some say. But that is not always true, and most certainly not so in the case of the apostles. The New Testament tells how a dead man preaches and carries on his God-given work centuries after his death. Moses never had a successor, yet he retained his authority and was still teaching in the days of Christ and the apostles: In Acts 15: 21, we are told how:

"As for Moses, ever since the earliest times he has been read, sabbath after sabbath, in the synagogue, and has preachers in every city to expound him."

In a court of law, a witness presents his testimony; it is written down and he is allowed to go. The case may last for many days; that witness may die before it is ended. No successor can take his place; nor is there need for any. The written evidence is legal testimony and has its place in deciding the issue at trial. So with the apostles as Christ's witnesses. Their divinely attested testimony was recorded, and the Bible is the only authentic repository in which it appears. It cannot be gainsaid that the apostle Paul spoke the truth when he told the Ephesian elders he had revealed "the whole of God's plan." That being so, there remained nothing more to be revealed; the Bible is complete and final, as it claims to be. In conclusion, consideration is given to *Father Smith's* bold declaration:

"The 'Bible Only' Theory Has Proved A Failure."

"This 'Theory' is as old as the Bible itself. God Himself enjoined it upon His covenant people:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it . . . Deuteronomy 4: 2; also What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. 12: 32.

This restriction also governs the church of the 'New Covenant' and is well presented in illustration in Galatians 3: 15:

"Brethren, let me take an argument from common life.

A valid legal disposition made by an ordinary human being cannot afterwards be set aside; no one can make fresh provisions in it."

Respecting the revelation given by Christ to His apostle John, the limitation is commanded, with warning of grave consequences for disregarding it:

"To all who hear the words of the prophecy this book contains, I give this warning, If anyone adds to them, God will add to his punishments the plagues which this book threatens; and if anyone cancels 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.

Adherence to the 'Bible Only' is made manifestly necessary in 2 John 9:

The man who goes back, who is not true to Christ's teaching, loses hold of God; the man who is true to that teaching, keeps hold both of the Father and of the Son."

The "Bible Only" Theory is sound and sensible: for only the Bible has permanent stability and will retain its place in divine religion:

"He (Jesus) answered, There is no plant which my heavenly Father has not planted but will be rooted up." (Matthew 15: 13.)

And in 24: 35, the Lord says:

"Though heaven and earth should pass away, my words will stand."

The "Bible Only" Theory is difficult to realize.

It has been constantly opposed by Roman Catholics, and at times by Protestants. During the reign of Henry IV, 1399-1413,

"... The clergy of England first began the practice of burning heretics, under the act *de haeretico comburendo*, passed in the second year of his reign. The act was chiefly directed against the Lollards, as the followers of Wickliffe now came to be called." (Winston's Encyclopedia, article "England.")

Wickliffe had given the English people a translation of the Scriptures in their mother tongue, and many began to study them on what may well be called the "Bible Only" Theory. This aroused an active opposition from the Roman Catholic Hierarchy. In 1382, a provincial council, called by Archbishop Courtenay, proclaimed Wickliffe a heretic and condemned him to be burned. Some of his followers were imprisoned, but he was allowed to go free. He returned to the rectory in Lutterworth, where he died on the last day of December 1384. However, the Church of Rome was not yet done with the dead translator. About thirty-eight years after his death, his doctrines were condemned by the Council of Constance; and in 1428, his remains were dug up, burned, and the ashes scattered on the river Swift. *Father Smith's* church has certainly tried to make it hard to realize the "Bible Only" Theory.

Tindall's English translation was made and printed while he was a fugitive under persecution. The prelates of Warham and Tunstall collected all the copies they could buy or seize, and committed them to the flames. So thoroughly was this work of destruction carried out that only two copies of the first octavo edition remain—one in the Baptist Museum at Bristol, the other in the library of the Chapter of St. Paul's. In 1536, Tindall was imprisoned at Vilvorde near Brussels; found guilty of heresy, he was strangled, and his body burned at the stake.

In 1553, Mary, Queen of England, began her reign. She was a zealous Roman Catholic, and devoted her energies and royal power to the restoration of the Roman Catholic religion and the elimination of Protestant teaching. Her success in that direction is beyond doubt. The Scripture "black-out" prescribed by Rome was accomplished to a degree that is impressively indicated in an incident recorded by Lord Bacon, which took place in 1558, at the succession of the Protestantly inclined Elizabeth to the throne:

"Queen Elizabeth on the morrow of her coronation (it being the custom to release prisoners at the inauguration of a prince) went to the chapel; and in the great chamber, one of her courtiers who was well known to her, either out of his own motion, or by the instigation of a wiser man, presented her with a petition, and before a great number of courtiers besought her with a loud voice that now this good time there might be four or five more principal prisoners released; these were the four evangelists, and the apostle St. Paul; who had been shut up in an unknown tongue, as it were in prison; so as they could not converse with the common people." (Aikin's *Memoirs of the Court of Queen Elizabeth*, p. 140.)

The petition seems to have been granted, and, on page 264 of the *Memoirs*, we are told of the anniversary of Elizabeth's accession being celebrated:

"... Not only to the end of her reign, but for many years afterwards; during which Nov. 17 continued to be solemnly observed under the designation of the 'Birthday of the Gospel.'

Desire for personal and clerical pre-eminence and power is not peculiar to Roman Catholicism. As "Head of the Church in England," Elizabeth showed a jealous zeal that made the "Bible Only" Theory not only difficult, but dangerous. Again, we quote from the *Memoirs*:

"It was in the year 1580 that Robert Brown, having completed his studies in divinity at Cambridge, began to preach at Norwich . . . and to promulgate a scheme which he affirmed to be more conformable to the apostolical model. According to his system, each congregation of believers was to be regarded as a separate church, possessing in itself full jurisdiction over its own concerns; the liberty of prophesying was to be indulged to all the brethren equally, and pastors were to be elected and dismissed at the pleasure of the majority, in whom he held that all power ought to reside."

The Bible student will notice that Brown's position was a close approach to the "Bible Only" Theory. And how did he fare under the power of the national church, even with a Protestant head?

"On account of these opinions, Brown was called before certain ecclesiastical commissioners, who imprisoned him for contumacy; but the interference of his relation, Lord Burleigh, procured his release, after which he repaired to Holland, where he founded several churches and published a book in defence of his system. . . . For the sole offence of distributing this work, two men were hanged at Suffolk (England) in 1583."

To bring the clergy into line with her opinions as head of the church, the Queen appointed Whitgift, Bishop of Worcester, to the dignity of Archbishop. This prelate's hostility to all non-conformists was intense:

"To enter into controversy was now no plan of Whitgift; he held it as a maxim, that it was safer and better for an established church to silence than to confute . . . he procured a Star-chamber decree for lessening and limiting the number of printing presses; for restraining any man from exercising the trade of a printer without a special license; and for subjecting all works

to the censorship of the archbishop or the bishop of London." (Aikin's *Memoirs*, p. 321.)

In Russia, the Holy Synod of the high church did its utmost to stamp out the "Bible Only" movement that had arisen during the reign of Alexander III. Many of the leaders escaped from the country. Those who could not either recanted or were sent to the mines in Siberia. As in France, so in Russia, a corrupt church and oppressing clergy did much to foment revolution.

Besides such open hostility, progress of the "Bible Only" Theory is hindered by many organized bodies professing it without any serious practical effort to pursue it. *Father Smith* berates a group of denominational ministers for their claiming to believe the Bible while practising some things which it does not teach. But a Roman Catholic priest should not be too hard in condemning such inconsistencies; he should remember that these clerics belong to churches that have retained some of the teachings and principles of interpretation from the Roman Catholic Church. He points to their disunity and rightly condemns it, but attributes it to the wrong source—the "Bible Only" Theory. Division persists, to the extent that that "Theory" has not yet been followed to its logical end. There is nothing in the Scriptures to separate believers in Christ. And to regard these divisions as evidence of the failure of the "Bible Only" Theory is equivalent to saying that Mathematics has proved a failure, as is shown by the varied errors in the examination papers of students of that science.

The "Bible Only" Theory succeeds. It is the only religious theory on which the voluntary unity of Christians for which the Lord prayed can be realized. If faithfully followed, whether sought or not, unity becomes an accomplished fact. This is historical fact and present-day experience. Though widely separated in time, location, religious training and environment, men of different nationalities have been led to the same beliefs and practices by following the Bible only.

1799. About that time, the Haldane brothers in Scotland resolved to be guided by the Bible only. On that principle, they taught many students, whose work resulted in the organizing of churches observing the New Testament order, though not always calling themselves by the same name.

1809. In England, the first congregation taking its stand on the "Bible Only" Theory was organized at Chester, under the name "church of Christ."

In America, about the same time, the studies and teachings of James O'Kelly, of Hartford, Connecticut; Barton Stone of Kentucky, Walter Scott, Thomas Campbell and his son, Alexander, gradually resolved into a united movement for the Restoration of the Faith and Practice of the Church of Christ.

1881. In Russia, General Pashkoff had a wagon load of Bibles sent into almost every market-place and distributed, free of charge, to every peasant who promised to read and study them. In order to do so, many had first to learn to read. But they did that, and it was not long until all over that vast land, independent churches appeared. And, though suppressed by order of the Holy Synod of the state church, amazing numbers of believers still worship behind the "Iron Curtain," after their conception of the "Bible Only" Theory. Not so very long ago, at a Montreal "Business Men's Luncheon," a guest speaker told of visiting Siberia and addressing thousands of those Christians. In effect, he said, "You would call them Baptists. But they say, No, just Christians like you read of in the New Testament." The gentleman estimated that there are not less than six million of adherents to that primitive position in Russia today.

1913. Mr. Sweeny, of New York, in Warsaw, Poland, held a conference with Wacklaw Zebrowski and some of the thirty-three other priests who had left the Roman Catholic Church. After his clear exposition of New Covenant truths, Zebrowski said to Sweeny, "These are the very beliefs we have come to by studying the Scriptures." On learning that many hundreds of churches of like order existed in the United States, those ex-priests "were moved to tears," so great was their joy.

1914. At the outbreak of the "world war" in that year, there were "Bible Only" churches laboring under heavy opposition, in the south of Germany.

1919. British "Bible Only" advocates contacted a Mr. Stumfil, in Austria-Hungary, where there had been a big exodus from the Roman Catholic Church. They found that Mr. Stumfil was following the "Bible Only" Theory, and organizing churches after the New Testament pattern. It is always the same, following the one "Way," every traveller arrives at the same gate to the City of God. An interpreter can be helpful; but is seldom necessary where intelligent desire devotes itself to study of the Word of God. A foreign book is rescued from the waters of the Bay of Giddo, in Japan. The native nobleman has it translated into his own language. He finds it to be a Bible, studies it; and teaching what he finds in it, organizes a congregation and names it a "church of Christ."

Many scholars of the present day, as all down the ages, agree with the Carthage bishop, Tertullian, "The Father of Latin Christianity," when he said in his famous "Apology," at the beginning of the 3rd Century:

"But this is my prescription against these adulterers of the faith, to try all their doctrines by the gospel, that rule of truth which came from Christ, and was transmitted by His apostles, that, I say, is the touchstone

by which all the different opinions of succeeding teachers is to be proved."

We respectfully suggest that "The Knights of Columbus" take a look around the world, notice how churches intent on following the "Bible Only" Theory are being planted, or are springing up everywhere, that that movement is making faster progress than any other religious enterprise on earth; and then, "Go and tell" *Father Smith*, "the things which" they "see and hear."

The "Bible Only" Theory Is Proving Itself A Success.

H. M. Kerlis

"Protestants Win Italian Victory Over Church Sign"

ROME, June 14 (AP).—A decisive victory was won Thursday by the evangelical Church of Christ in Rome when Italy's constitutional court ruled that police permission is unnecessary for a sign or putting up a poster.

The court's ruling that a police regulation dating from Fascist days is unconstitutional ended the three-year battle by the Church of Christ in this predominantly Roman Catholic nation.

The sign "Chiesa di Christo" identifying the church's building was torn down by police three times.

Last October, Cline R. Paden of Lubbock, leader of a group of American Church of Christ preachers who came to Italy after World War II, was compelled to leave Italy. He had been a central figure in the fight over the sign.

Contrast the above treatment received by our minister in Italy with the manner in which our government coddles the Catholics in this country! The hierarchy is sending its nuns, priests, and teachers to this country in great numbers. They usually come as visitors, but stay indefinitely to further the designs of the Vatican, and no one lifts his voice in our government against their practices. In fact, most of our officials go out of their way to pamper them. But when our people go to Italy to preach the simple Gospel of Christ they must battle the police officials for three years in order to place a three word sign over the door of their house of worship. They must go through all the courts, suffer every humiliation possible and be put to a tremendous expense in order to place a simple sign over the door of a house of worship.

Yet, those who impose such treatment on our people in Italy are coming to this country in great numbers and pleading for "tolerance." The facts show, however, that in every country where they have the power they deny other people of the privileges they want for themselves.

This is why we are opposed to the Roman hierarchy.

"Italian Church Rights"

[The following Editorial appeared in the Dallas Morning News June 20, 1956. We commend the Editor for his good reasoning and sense of fairness. L. R. W.]

Italy's new supreme court enhances the standing of its country abroad by striking down police powers over the placing of signs on buildings, posters and other public proclamations.

Specifically, the six-month-old high court upheld the right of the Protestant Church of Christ to place its name on its church buildings. It held that police interference violated "the right to free manifestation of thought."

The young Italian Republic is learning that freedom of thought, freedom of speech and freedom of religion are all one package. You can't deny one without denying all of them. True religion is served and made stronger when all faiths and denominations are given an equal break by the state.

The law killed by the court was a hangover from Mussolini's Fascist regime. The sooner the rest of the world is freed of the last vestiges of totalitarian thought control the better.

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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 8

NASHVILLE, TENNESSEE, AUGUST, 1956

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"Thy word is truth."
John 17: 17.

Let Us Have the Truth

We have no desire to play the part of the "little bad boy" who goes around throwing mud on other people or kicking them on the shins. We recognize that we cannot pull ourselves up while pulling others down. We commend every worthy work done by Roman Catholics, Communists or outright infidels. There is hardly any man that does not have some good in him; the same is true of organizations.

Our sole aim is to present the truth, the whole truth, and nothing but the truth. If we fail in this respect, then we fail in our mission. If those we oppose honestly believe we are failing, we cordially invite them to point out our failures. We promise to show them every courtesy which we would want for ourselves.

We believe in the cause we espouse with all our heart. We believe the Romanists, like Communists, are a real threat to our liberties.

In 1837 when Alexander Campbell met Bishop John B. Purcell in an open discussion, in the city of Cincinnati, among other propositions discussed Campbell affirmed:

The Roman Catholic religion, if infallible and unsusceptible of reform, as alleged, is essentially anti-American, being opposed to the genius of free institutions, and positively subversive of them, opposing the general reading of the scriptures, and diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

When we first read this discussion many years ago we were thoroughly convinced that the affirmant sustained his argument. We still believe that he did so. THE VOICE OF FREEDOM is ever ready to affirm the same proposition through its pages, or in any open discussion.

The Constitution of the United States guarantees to all of us freedom of thought, freedom of worship and freedom of speech. We cherish our freedom with our very lives. It is our firm conviction, however, that Roman Catholics would deprive us of our freedom if they had the power. A tree is known by its fruits. Wherever Catholicism holds sway the liberties of the people are destroyed. Trying to place the blame on the officials of the government—who are Catholics—does not alter the facts. Whether the Roman hierarchy or whether the

state is to blame is immaterial as far as the results are concerned. When Catholicism becomes the state religion it is impossible to separate the two. They are inevitably bound together, both by teaching and practice.

In *Time* magazine for July 9 there is an article "subtly written." It is the core of Roman Catholicism. In a certain town the Baptists' house of worship burned. They were invited by their Catholic neighbors to hold worship in their quarters. This was made to sound good, but when an *authority* of the church was asked his viewpoint on it he replied that it was a mistake. He based his assumption on the fact that Jesus made no allowance for any to worship except in the one body. We agree that Jesus and his inspired ambassadors recognized but one body. Still, they did not seek the power of the law to compel people to accept that one body.

Catholics make two egregious errors in this respect. (1) They assume that the Catholic Church is the one body that Jesus recognized. (2) They assume that they have the right to use force to compel people to accept the Catholic church as the one body. Naturally, they do not openly advocate the use of force in this country to compel all people to recognize the Catholic Church. This would defeat their purposes and aims, but they do use force where they can command it. Never did any New Testament writer feel that it was necessary to command the law to carry out the aims of our Lord.

Truth is not determined by physical force. Neither does it rest upon majorities. Any cause that must resort to force to maintain its right of existence rests upon a sandy foundation. "All they that take the sword shall perish by the sword." This is true with any system, whether it be Catholicism, Communism or any other.

What Is Our Basis of Authority?

In his debate with Eldred Stevens at Stillwater, Okla. in 1952, Dr. Eric Beevers, priest of the Catholic Church, denied that the "New Testament is the supreme authority in the Christian religion." He made the following statement, "What is the supreme authority, the last court of

(Continued on page 128)

Voice of Freedom

Published by
FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Editorial Comments

As a sample of Catholicism *in action* in this country we call attention to the news report, carried elsewhere in this issue of the VOICE OF FREEDOM, taken from *The Louisville Times*, dated June 23. According to the report six counties in Kentucky are plagued with the efforts of the Romanists to force their school system upon a free people.

The article written by Roy J. Hearn by the direction of the Churches of Christ in Bowling Green to the office of the Attorney General is of unusual interest. It is not written in the spirit of bigotry or blind prejudice. It represents clear thinking and sound reasoning.

* * *

In an effort to soft pedal the activities being committed in Catholic countries against those who espouse any other religion, the Knights of Columbus, in their newspaper and magazine ads, try to excuse their crimes on the ground that they are committed by *government officials*, rather than Catholics. What we should like to know is, how are we going to be able to tell the difference? In Catholic countries the church and state are indissolubly united. Any effort to exonerate the crimes committed by those who carry out the will of the church is the sheerest sort of camouflage.

* * *

In predominantly Catholic countries the hierarchy seeks to excuse its crimes on the grounds that those who oppose its efforts are Communists. When some young Texas ministers went to Italy to preach the gospel some seven years ago they were opposed, stoned and dragged into court on the pretext that they were fronts for the Communists. These men were preaching the same gospel in Italy that they had preached in the United States and were supported by New Testament churches. The same refrain is followed by the Catholics in every land where they are in power. All who oppose them are accused of being Communists which gives them a pretext for open opposition, and—where they have the power—severe persecutions.

* * *

Anytime a priest renounces the Catholic Church and takes his stand for freedom he is denounced as a renegade, a liar, an apostate, and dubbed with about every type of vitriol that can be heaped upon him. The same is true of a nun who gives up the Catholic "orders" for a life of freedom. They would have all of us believe that any such ex-nun or ex-priest is unreliable and should be looked upon as the very offscourings of the earth. As long as one supports the hierarchy he may commit any crime against Protestantism wherever and whenever he has the power and he is still a good Catholic. But if he renounces his allegiance to the Romanists, he is not fit for anyone to hear.

* * *

Catholics will give the lie to any historian who records any facts or deeds uncomplimentary to the hierarchy. The reason you cannot prove anything to a Catholic by

history is that all history is unreliable except that which approves of everything done by the Catholic church. Even when statements are cited by Catholic historians which show the evils and the errors of the church, such historians are rejected as being either mistaken, misrepresented, or unreliable. Unfortunately many Catholics have accepted these explanations without making any investigation whatsoever.

* * *

From the *Toronto (Ohio) Tribune* of June 29, comes the following news item.

A religious census of Toronto, Empire and Stratton is being sponsored by St. Francis and St. Joseph's Roman Catholic churches, and every home in the three communities will be visited during the next month, Father Beros said yesterday.

The primary purpose of the census is to contact all Catholics and those interested in the Catholic religion.

We commend the Catholics on their zeal. At the same time we should like to warn all non-Catholics of this carefully planned effort to get their foot in the door. We understand that the Catholics plan a similar campaign throughout the entire state of Indiana. It will likely include the entire United States next. When the Roman Pontiff orders such a universal campaign, the machine must start functioning.

Protestants have no such machinery, yet we might get a valuable lesson and do some similar work on a voluntary basis.

Court Assails Board

Bradfordsville Wins War of High Schools

[In a special article published by *The Louisville Times* under the above heading we have the following news report.]

FRANKFORT, Ky., June 23.—The Kentucky Court of Appeals has ordered the Marion County Board of Education to stop its practices which have had the effect of favoring Roman Catholic areas of the county in its operations.

Yesterday's action by the State's highest court is the latest development in a controversy that has raged in recent years between Catholics and Protestants on school issues in Marion.

On one side is the majority of the Marion school board. On the other are residents of Bradfordsville, a predominantly Protestant community in the southeast part of the county.

The dispute was touched off in the late summer of 1954 when the school board ordered the Bradfordsville High School closed. Pupils at the school went on a protest strike that lasted the entire 1954-55 school term.

COURT ORDERS 4 STEPS

The board has denied charges by the Bradfordsville group that it developed educational facilities in Catholic areas at the expense of Bradfordsville.

The high court ordered the Marion County board to:

1. Stop permitting distribution of sectarian literature in the public schools.
2. End the spending of public school funds for religious or sectarian purposes.
3. End the practice of stopping operations of school buses on religious holidays not legalized as State or national holidays.
4. Stop keeping sectarian periodicals in or about school libraries.

Ben Fowler, attorney for the school board, said today that the board "definitely will petition" for a rehearing of the case. This must be done within 35 days, he said.

Reopening of the Bradfordsville high school was not ordered by the court.

But the court did tell the school board to re-establish, as soon as practicable, a four-year high school in the Bradfordsville section—or else abandon its system of regional high schools in favor of one centrally located school.

Three of the five school board members and the superintendent, Hugh C. Spalding, are Roman Catholics. The other two are Protestants. . . .

MRS. WILSON OUTVOTED

Mrs. Wilson said she has tried several times to win support on the board for Bradfordsville, but she said she had been outvoted.

She said A. C. Glasscock, the other Protestant board member, had usually voted with Catholic members. . . .

Of the 85 teachers employed in the school system when the suit was filed, 44 were Roman Catholic sisters. No nuns taught at Bradfordsville.

The suit, filed on September 15, 1954, by 460 Bradfordsville complainants, charged the school board followed a deliberate pattern of discrimination against the school in their area to favor the "purposes of the Roman Catholic Church. . . ."

The Appellate Court turned down the residents' objection to nuns wearing denominational habits teaching in public schools by saying that case "has been previously determined."

The court February 10 held it was constitutional for the robed sisters to teach in Kentucky public schools "so long as they do not inject religion or the dogma of their church" into the work. This case involved six county systems, including Marion's.

The court made that decision final yesterday by overruling a petition for a rehearing. . . .

* * *

The Louisville *Courier-Journal* in a lengthy first page article had the following to say about the Bradfordsville School.

FRANKFORT, Ky., June 22—The Court of Appeals rebuked the Marion County Board of Education today for closing Bradfordsville High School in 1954 and ordering its pupils to attend school at Lebanon.

The court said this action was arbitrary, capricious, and in excess of the School Board's powers. . . .

The court of appeals summed up its view of the Bradfordsville controversy in these words:

"It seems to us that the entire County system of schools should be reorganized so as to produce substantial equality of the several sections of the county and to abolish sectarianism in all parts thereof."

Bishop Mussio Hits Politicians

SOUTH BEND, IND. (AP)—The Most Rev. John K. Mussio, Catholic bishop of Steubenville, Ohio, loosed a blast Thursday at what he termed "the corrupt Catholic politician."

"We have suffered enough from those Catholics-in-name who have exploited the field of political service for their own profit and advantage," Bishop Mussio wrote in the Catholic magazine *The Ave Maria*. "In the true sense of the words, he is neither a Catholic nor a politician . . . he is a cheap crook."

The above report is taken from the *Steubenville (Ohio) Herald-Star*, June 29, 1956. We commend Bishop Mussio on the above statement. We agree in what he says. The unfortunate part is that these "cheap crooks" the Bishop talks about are seeking to carry out the will of their head in Rome. When once the church of Rome has the power these "cheap crooks" will be the arm of the hierarchy to enforce its will upon a once free people.

Catholic Prenuptial Contract Draws Fire From Lutherans

MINNEAPOLIS, June 29 (INS).—Unanimous approval of a resolution deploring prenuptial contracts in which a non-Catholic partner agrees to rear the children in the Roman Catholic faith was voted by the Lutheran Church-Missouri Synod convention Friday in St. Paul.

"This is not an expression of antipathy toward our Roman Catholic friends and neighbors," said Dr. Oswald C. J. Hoffman, New York synod public relations director, who called the contract "an infringement of conscience and un-American."

Hoffman said the object was directed solely against the contract itself.

Delegates adopted [the resolution] 3 to 1. . . .

* * *

The above news item is of interest from two viewpoints: (1) It shows the attitude that other religious bodies are manifesting toward the Catholic view of marriage. (2) The Catholic view of marriage is certainly infringement upon the rights and consciences of other people. The idea of forcing young people to sign an oath to bring up their unborn and unbegotten children in the Catholic faith is not only anti-American, it is repulsive to the thinking of free people.

Homes have been rent asunder throughout America because of the oath the non-Catholic party has been coerced to sign before the marriage vows were solemnized. Once this oath has been signed there is no end to which Catholics will not go to see that it is carried out, even to the destruction of the home and the peace and happiness of a family.

This appeared in the NEW YORK TIMES on June 21, 1946:

"Abetz Says Vatican Gave Tip On Africa"

"By Wireless to The New York Times.

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

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

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

"Another letter from Herr Abetz to Hitler read today aimed to absolve Pierre Laval and Marshall Henri-Philippe Petain of having played a double game. Earlier the high court rejected petitions for the provisional release of Armand Leon Annet, former Governor General of Madagascar, but did release on bail Louis Barnard, Vichy delegate on Franco-German economic affairs."

On August 15 (1933) at Freiburg (Germany), Archbishop Dr. Grober held a solemn pontifical mass in celebration of the conclusion of the concordat (between Germany and the Vatican). In the presence of more than 10,000 worshippers the Archbishop praised Chancellor Hitler for having given the Church in Germany justice and peace." (From CHURCH AND STATE IN GERMANY —1933.)

* * *

"Germany is not wrong as Germany; she is wrong only when she is against the (Catholic) Church."

CATHOLIC WORLD, November, 1939.

* * *

"... Mussolini, it would seem, bears the same sort of relationship to his people that Lincoln bore to his."

CATHOLIC WORLD, August, 1933.

* * *

At the time of World War II, Italy and the Vatican were united by a concordat entered into in 1929.

Compiled by Raywood Frazier, P. O. Box 75673, Sanford Station Los Angeles 5, California.

COMMUNIST CONNIVINGS

JAMES D. BALES



"By thy words thou shalt
be condemned."
Matthew 12: 37.

Who Are the Communists?

"People ask me, why don't you tell us who the Communists are. It is most difficult. For many years now no written records of party membership of any kind have been kept in this country. There are no card-carrying Communists now, and have not been for years. Only the rank-and-file Communists ever had cards. There have always been the higher leaders who were never endangered by any tangible connection with the party itself, yet were decisive in determining its policies and strategy.

"But you ask, how are we to know who the Communists are? The answer is not easy. When you step on a dog's tail and his mouth bites, you know there is a connection between the tail and the mouth. When you or we expose a petty Communist, fifth-amendment variety, or a more active agitator, and a great national organization instantly springs to attack us in the performance of our official duty, and another wealthy national organization musters money and lawyers to defend the exposed Communist, we know there is a connection. The same blood flows in the dog's tail as in his mouth. The same ideology energizes the Communist as motivates the defending organization and the purveyors of brutal calumny that attack the official who has done his duty.

"Do you ask me again to tell you who the concealed Communists are? Again I say it is most difficult and only a legislative committee with the power of subpoena can reveal the truth and then often only partially.

"There is every shade and degree of subjection to Communist domination. Beside the disciplined party members there are recruits in training, there are many more fellow travelers who go along without joining, then there is every degree of acceptance of communism from the completely dominated reader of the Communist press to the careless imitator who thinks it intellectual to be a liberal and smart to be a critic of our present imperfect society. Yes, it is imperfect because it is human. But its imperfection and improvement mean that it is closely akin to our imperfect human ways and desires.

"But, you insist again, how do we spot a Communist? Well, first, every concealed Communist denies he is a Communist, indignantly and with a show of outraged innocence. Second, Communists say and advocate the same things that the Communist press and Communist text books say and advocate. This is important, for actual party membership is of little consequence if the individual is a propagandist for the party program. He may be even more dangerous outside the party and able to deny membership under oath. In fact, we think that some of the most effective agents of the Kremlin are deliberately put outside the party to continue subversion without the hazard of identification and exposure.

"Again, concealed Communists usually either defend any exposed Communist or indignantly condemn the public official who has exposed a Communist. In fact, their most effective activity to date has been to attack and destroy loyal public officials who have done their duty to inform the American people who their enemies are.

"Sometimes people with no connection with commu-

nism do these same things for reasons known but to them. In doing so they render greater service to the Communist conspiracy than the Communist Party's own members can render to it." (Nelson S. Dilworth, "A Freedom Manifesto" *Congressional Record*, May 3, 1956. A3560-3561.)

"And yet, some individuals think that you can tell a Communist by his looks. If a person does not look like they think a Communist should look, if they like the looks of an individual, they think that he cannot be a Communist or pro-Communist. Willard Edwards was told by a lady, who was a member of the jury in the first Hiss trial, that Hiss was innocent . . . She breathed like a school girl as she said: 'From the moment I set eyes upon that fine boy [he was then 44] I knew anyone so charming and with such a good face could not possibly have stooped to anything so low as spying.' Six weeks of evidence, both documentary and verbal, had not changed the good lady's opinion." (*Congressional Record*, A3549, May 3, 1956.)

In testing the individual by what he says and does, it is good to get the Communist Party line throughout the years, with its zigs and zags. Does the individual do a flip-flop when the Party line does a flip-flop? Does he reverse himself when the Party reverses itself? For example, did he oppose the war in Europe, World War II, and then become an ardent supporter of it when Russia got into the war? Did he praise Stalin while Stalin lived, and now condemn him when the Party line denounces Stalin?

The World of Honest Men??

By "honest men" the Communists mean those liars who follow the party line, or those who are duped and deceived into swallowing the party line. This is well illustrated by a contrast between a statement of Earl Browder, then General Secretary of the Communist Party of the United States, and the present admissions of the Kremlin criminals. We quote from Browder:

"The world was shocked by the revelations of the trial in Moscow of Piatakov, Radek and their fifteen co-defendants. Most people are beginning to understand its profound lessons, its historic significance, only as the result of sustained thought, of ever-deeper analysis, of accumulation of tens of thousands of corroborative details which reveal the tentacles of the worldwide plot of fascism and Trotskyism to plunge the whole world into war in 1937.

"We have published in full in the *Daily Worker* the indictment, the presentation of the Prosecutor, Comrade Vyshinsky, and his summary of the evidence, the verdict of the court, as well as copious extracts of the most important testimony introduced. The facts are before us. We also have the evidence of numerous direct observers of the trial, of all political tendencies, as to its procedure and the full freedom of speech of the defendants.

"What must be the conclusions of the world of honest men everywhere as to the lessons of this great trial? We of the Communist Party approach this question, not from any narrow partisan viewpoint, but from our desire to reach the broadest possible unity of progressive and democratic mankind to resist the menacing forces of

fascism and war." (Earl Browder, *The People's Front*, New York: International Publishers, 1938, p. 297.)

What do they say about it today? Something quite different, not because they have learned to love the truth more but because it fits in with their effort to lull others to sleep with the doctrine of peaceful coexistence, and also possibly called for by internal conditions in Russia and the struggle within the Party. In the secret report by Khrushchev on Stalin, we find the following as summarized in the pro-communist *National Guardian*, June 18, 1956, p. 4. Consider the contrast with the lie peddled in the then party line by Browder.

"Was the terror in 1937 justified by the opposition of Trotskyites? No. By 1927 the Trotskyite strength had been reduced to 4,000 votes in the party as opposed to 724,000 for the official position. Lenin had opposed terror even in wartime. As soon as decisive military victory was won in 1920, Lenin called for abolishing the death penalty, favored ideological struggles with dissidents, said that 'the application of violence flows out of the decision to smother the exploiters, the big landowners and the capitalists; as soon as this was accomplished, we gave up the use of all extraordinary methods.' When there were no 'serious reasons' for terror, Stalin launched it 'not at the remnants of the defeated exploiting classes, but against the honest workers of the party.'"

How did they make the individuals confess to their "crimes"? Khrushchev tells us what informed students of Communism have long known.

"How account for the 'confessions' of defendants at purge trials? 'Only in one way—because of application of physical methods of pressuring him, tortures, bringing him to a state of unconsciousness, deprivation of his judgment, taking away of his human dignity.' On Jan. 20, 1939, Stalin sent a coded telegram to authorities ordering 'physical pressure' on 'known and obstinate enemies,' called the method 'justifiable and appropriate.'

"Judges were 'falsifiers.' One said he was told that two accused persons before him 'were people's enemies and for this reason I, as an investigative judge, had to make them confess that they are enemies . . . I thought that I was executing the orders of the Party.'" (*National Guardian*, June 18, 1956, p. 4.)

Although Khrushchev undoubtedly told the truth about some of the brutalities of Stalin, and their methods of obtaining confessions, we should learn from these acknowledgments the following, at least: (a) The willingness of Communists to lie when it suits their purpose, as they lied for years about Stalin's crimes. (b) The complete subservience of the Communist Party in America to the Kremlin, for when the Kremlin praised Stalin, they praised him; and now that it denounces him, they denounce him. (c) The ruthlessness of Communism. (d) The failure of the present leaders to acknowledge their own part in these crimes, or to release the nations conquered by Stalin, shows us that whatever they may have in mind in their current denunciation of Stalin, they have not undergone a change of heart.

Communists Advocate Violence Against the United States

There are some who think that the Communist have recently changed from advocating the use of violence to achieve "Socialism" to the idea of peacefully achieving it.

It is true that Khrushchev in his speech to the 20th

Congress of the Communist Party of the Soviet Union said: "The Leninist principle of peaceful co-existence of states with different social systems has always been and remains the general line of our country's foreign policy." ("Report to XX Congress," *Political Affairs*, March 1956, p. 55.)

Those who understand the Leninist principle of peaceful co-existence realize that to Lenin it was but a period of time when the Communist consolidated their gains, divided their enemies, intensified their work of subversion, and girded themselves for further aggression. (V. I. Lenin, as quoted by Stalin, *Foundations of Leninism*, Revised Translation, p. 95.)

However, one does not have to understand this in order to know that Khrushchev did not mean that they do not plan to use violence. Later in the same speech he said:

"Leninism teaches us that the ruling classes will not surrender their power voluntarily. And the greater or lesser degree of intensity which the struggle may assume, the use or the non-use of violence in the transition to Socialism, depends on the resistance of the exploiters, on whether the exploiting class itself resorts to violence, than on the proletariat."

He followed this statement with the observation that "the historical situation has undergone radical changes which make possible a new approach to the question" (p. 60). These historical conditions were two: "The forces of Socialism and democracy have grown immeasurably throughout the world, and capitalism has become much weaker" (p. 60). Thus, the present situation offers the working class in a number of capitalist countries a real opportunity to take over a country by using parliamentary means (p. 60).

Is the situation such in all capitalist countries? No. What then? Violence. As Khrushchev continued:

"In the countries where capitalism is still strong and has a huge military and police apparatus at its disposal, the reactionary forces will of course inevitably offer serious resistance. There the transition to Socialism will be attended by a sharp class, revolutionary struggle.

"Whatever the form of transition to Socialism, the decisive and indispensable factor is the political leadership of the working class headed by its vanguard. Without this there can be no transition to Socialism."

The vanguard, of course, is the Communist Party. As the *History of the Communist Party of the Soviet Union (Bolshevik)* said: "The Party differs from other detachments of the working class primarily by the fact that it is not an ordinary detachment, but the *vanguard* detachment, a *Marxist* detachment of the working class . . ." (p. 46).

It goes without saying that the United States is one of those countries "where capitalism is still strong." Syllogistically stated, with the implied conclusion in Khrushchev's speech clearly stated, we learn: *Major Premise*. Revolution is necessary where capitalism is still strong. *Minor Premise*. The United States is a country where capitalism is still strong. *Conclusion*. Therefore, revolution is necessary in the United States.

Because of these statements in Khrushchev's speech, the House Committee on Un-American Activities recently said: "No reasonable person can doubt that the following [above, J. D. B.] declaration advocated the use of force and violence against countries like the United States. In fact, the full development of Soviet socialism is re-

garded as impossible unless violence is undertaken against all strong capitalist powers. This is precisely what Stalin always insisted upon." (*The Communist Conspiracy*, Part I, Section A. p. xxvii. May 29, 1956.)

Unless someone might think that the Communists do not view the United States as one of the nations against whom violence must be used, listen to the statement of William Z. Foster, the National Chairman of the CP in the U. S. A. in an article published in the May, 1956 *Political Affairs*, although written before Khrushchev's speech (footnote, p. 1). He wrote: "The Communist Party, as a Marxist-Leninist organization, realizes fully that American monopoly capital, the richest, strongest, most reactionary, and most ruthless in the world, would be certain to use every means within its power, legal and extra-legal, to try to beat back the advance of a militant movement of the working class and the masses of the people who were aiming at seriously curbing and ultimately breaking the political power of the monopolists." (p. 15). "But the workers and other democratic elements, once in political motion, obviously would not give them a free hand to commit such violence against them, but would militantly undertake to curb them" (p. 16).

"The Communist Party of the United States has never advocated force or violence" (p. 16). "The Communist Party advocates and fights for the most peaceful possible and the legal establishment of Socialism in the United States, by means of a people's front—people's democracy course of development. Knowing so well the lawlessness and brutality of American monopoly capital, the Party has, however, never undertaken, in any sense, to say that such a consummation can be guaranteed or taken for granted. On the contrary, the Party realizes that all such major steps forward by the workers of this country can be won only on the basis of serious class struggle" (p. 17).

This is, of course, the line of the British Communist Party. As Harry Politt said in *Political Affairs*, May 1956,

"This is a question for the ruling class, not us. If they accept the democratic decisions of the People's Government then this issue will not arise. If they choose otherwise, then it is they who will be defying the democratic verdict of the nation" (p. 80).

The present Communist statement of their position on violence is not even a new way of stating the position which they have long held. Thus, in a radio interview in 1936, Earl Browder said that a revolution was necessary, but "So long as the people can control their government there will be no necessity for a bloody revolution. If the capitalists would submit to the decisions of the American people the change to socialism will be bloodless." (*The People's Front*. New York: International Publishers, 1938, p. 199.)

A few years later William Z. Foster said that any violence would be the result of the resistances of the obsolete ruling classes; but "The right of revolution cannot be taken away from the people." (*The Twilight of World Capitalism*, p. 166.)

By revolution the Communists usually try to leave the impression that they mean something like the Revolution wherein America became free of Britain. But, of course, such is not the case. The so-called Communist revolution today is one wherein citizens within a country, under the direction and control of a foreign power—Russia—endeavor to overthrow their own government and bring it in subjection to Russia.

The Communist position of the use of violence, it has been shown, has not changed. There are at least two reasons for this. *First*, the concept of violent revolution is implied in the Communist teaching on the dialectic. Progress comes as a result of the clash between the thesis and the antithesis. Revolution is necessary not only to destroy the power of the government, and enthrone the Communists, but also to educate, discipline and purify, as it were, the proletariat. *Second*, no country voluntarily goes communistic, so the power-hunger Communists must use violence to further their dream of world rulership.

Collective Leadership of the Communist Party

Today, along with the denunciation of Stalin, the Communists are saying that collective leadership must be exercised in the Party. The cult of personality must never again rear its ugly head, they say.

It may be helpful to remember that this was the kind of talk in which Stalin engaged until he finally came out on top and had firmly established himself as the dictator. On March 5, 1924, the *Daily Worker* carried a speech by Stalin. Commenting on it, the House Committee on Un-American Activities said: "Stalin's modesty of style in this speech is quite disarming. He speaks entirely on his own. He patiently exhorts. He gently advises. Most significant to many who did not hear or at least not in time, he concluded by 'warning'! In his pursuit of vengeance, Stalin always preserved a deadly calm. (Eugene Lyons, *Stalin, Czar of All the Russians*, Lippincott, 1940, pp. 37, 253, 287 *The Communist Conspiracy*, Part I, Section B, p. 100.)

In his report in 1925 to the 14th Congress of the Communist Party, Stalin placed the Party above all (*ibid.*, p. 110). "There will be no obeisances to leaders . . . We stand for unity . . ." (*ibid.*, p. 116). "If any of us go too far, we will be called to order—this is essential, this is necessary. The Party cannot be led except collectively. Now that Ilyich is not with us it is silly to dream of such a thing (applause), it is silly to talk about it. Collective work, collective leadership, unity in the Party, unity in the organs of the Central Committee on the condition that the minority submits to the majority—that is what we need now" (*ibid.*, p. 116, 117).

So that is how it was while Stalin was rising to power. Now that he has gone, and no one man has yet definitely come out on top, they again talk of collective leadership.

Communists and Pie

In *The Young Comrade* (Official organ of the Junior Section, Young Workers League of America, Vol. 1, No. 3, Jan. 1924, p. 1), we read: "In your religious training you are told that even if things are bad on this earth, everything will be wonderful when you die and go to Heaven, for there you will be in Paradise. That is all a lie. When you die, you are dead and that is all there is to it. We want our Paradise right here and now." (From facsimile reproduction in R. M. Whitney, *Reds in America*, N. Y.: The Beckwith Press, Inc., 1924, p. 98.)

This same sentiment is found in the Communist perversion of the song: In the Sweet By and By. The Communist says that religious leaders have the wage-slaves singing about pie in the sky by and by, while someone else gets their share of the pie here and now—and thus they are without pie for there is no by and by.

Thus, the idea is for you to get your pies now by joining or backing the Communist Party and program.

And yet, the Communist contradicts himself by accepting the idea that he must live, labor and even die for the Communist paradise, which is not here yet and which they themselves will not enjoy. Someone else will enjoy the pie for which they die. Thus in 1920 Lenin told a group of Communists that his generation could not expect to have any of the pie.

"The generation which is now about fifty years old cannot count on seeing Communist society. This generation will die out before Communist society is established." (Lenin, Third All-Russian Congress of the Russian Young Communist League, Oct. 2, 1920, House Document No. 619. 80th Congress, 2nd Session. *The Strategy and Tactics of World Communism*, p. 76.)

The promise of pie was made to the generation then growing up. They would have it within ten or twenty years, Lenin said. And yet, more time than that has gone by and pie is still by and by and for someone else in the future. It is evident, therefore, if one wants his pie now he should not listen to the Communist vendor of illusions.

The sweet by and by of which the Christian sings is assured unto him if he is faithful, for Christ's resurrection is a pledge and promise of their own resurrection unto life eternal. The Communist pie is not assured to anyone.

In so far as pie on earth is concerned, the people of capitalist America are getting bigger and bigger pieces of pie, while pie in Russia is reserved for the Party and its friends who teach the masses to sing about pie by and by in some Communist paradise to come, which they will never see. Pie by and by for those who live by and by, but no pie for you.

The Communist Conspiracy

The House Committee on Un-American Activities (House Office Building, Washington, D. C.) has just released (May 29, 1956) a very important five volume set on *The Communist Conspiracy*. It deals with the "strategy and tactics of world Communism," and is an excellent and instructive collection of documents. A teacher, preacher or any other public figure can use these documents effectively in exposing Communism for what it is.

Part I deals with "Communism Outside The United States" and is presented in five sections, a volume to the section.

Section A: The Marxist Classics. After an analysis of Khrushchev's Report to the 20th Communist Party Congress, there is material from Labin, Fainsod, Possony and Thomas against Communism. Then the entire Communist Manifesto, along with copious extracts from other Communist authors are presented. Out of their own mouths one can condemn and expose them.

Section B: The U. S. S. R. Important Communist documents reprinted. From time to time helpful comments and bibliographical references are made in this and other volumes.

Section C: The World Congresses of the Communist International. Reprint of significant addresses and directives.

Section D: Communist Activities Around the World. With the exception of the United States. Their strategy and tactics in various countries.

Section E: The Communist International and the Communist Party of the United States of America. Documentation on the Communist Party in the U. S. showing

that it is a conspiracy. Various directives of the Comintern to the Party.

You may be able to secure a copy of this valuable set of books by writing to your congressman or the Government Printing Office.

Former Priest Says Church Trying to Destroy Freedoms

[Under the above heading the following article is taken from the Albuquerque Journal of June 25, 1956.]

An ex-Catholic priest said here Sunday that the Roman Catholic Church is attempting "to destroy the American freedoms."

Emmett McLoughlin, a former Franciscan and author of "The People's Padre," urged an overflowing crowd of more than 500 at St. Paul's Lutheran Church to "do everything in your power to resist the creeping encroachment of Roman Catholicism over our free institutions."

McLoughlin, a priest of some 14 years, spoke at a meeting of Protestants and Other Americans United for Separation of Church and State (POAU).

The Roman Catholic Church is "militantly opposed" to this country's basic freedoms," the speaker said.

He enumerated these freedoms as freedom of speech, thought and writing, freedom of worship, separation of church and state and the principle that government rises from the consent of the governed.

McLoughlin substantiated his accusations with quotes from various popes ranging from the year 90 to the present day.

He said that the present pontiff condemned the principle of separation of church and state in 1954.

McLoughlin cited Roman Catholic censorship in support of his contention that the institution is opposed to freedom of thought.

"Its leaders have constantly condemned freedom of thought and writing," the speaker added.

He decried what he called "Roman Catholic control of the movies, of the publishing houses and a portion of the press."

"Many newspapers are afraid to print the truth about Catholicism," he declared, "because of the fear of possible retaliation."

Another object of the Roman Catholic hierarchy "is to destroy freedom of worship," McLoughlin told the standing-room audience.

He cited the wholesale slaughter of French Protestants in the 16th century and the reported persecution of Protestants today in Spain, Italy, Bolivia, Colombia, etc., where the "Roman Catholic Church has reached out and destroyed free institutions."

The Roman Catholic Church has taken the position that "the source of governmental power does not rest with the people . . . but with the Pope," he continued.

Discussing Catholic power, McLoughlin, who is administrator of Memorial Hospital in Phoenix, Ariz., said that the Roman Catholic Church controls one-third of the nursing in this country and has received 80 per cent of the money recently appropriated by Congress to church hospitals.

He declared that the Catholic hierarchy is "trying to control all education in this country by obtaining public subsidies for its own parochial schools and infiltrating the public schools with Catholic teachers."

McLoughlin said the church has made every effort

(Continued on page 128)

CATHOLIC CONFESSIONS

LUTHER W. MARTIN

"Out of thine own mouth
will I judge thee."

Luke 19: 22.

Roman Catholicism, A Political Movement

It is our purpose in discussing this subject to show the political and temporal aspects of the Catholic Church, rather than to take issue with her in regard to spiritual matters. The Roman Church is one of the few groups among what the world terms "Christianity" whose complexion is made up of both political and spiritual interests. It is this peculiar combination of interests that makes the Roman Catholic Church somewhat of a "Dr. Jekyll and Mr. Hyde" organization.

CATHOLICISM'S USE OF MATERIAL AND TEMPORAL MEANS

That the Roman Church does not confine her activities to purely spiritual matters is admitted by her own writers.

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.* (A Catholic Dictionary, p. 41, edited by Attwater, published by the Macmillan Company, Second Edition, Revised, 1949. Italics mine, L. W. M.)

From the foregoing quotation, an authentic Catholic source, we note the following points: (1) The Catholic Church claims the *right to use material and temporal means* to secure her goal of *supreme spiritual authority over her members*. Thus, by her very admission, her kingdom becomes of this world—or resorts to political pressure or force—in an effort to reach some pre-determined "spiritual goal." (2) She asserts that she has *exclusive authority in the use of such means*, either temporal or otherwise.

CHURCH AND STATE, AS VIEWED BY CATHOLICISM

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. (Ibid. p. 87. Italics mine. L. W. M.)

From this quotation it is established: (1) The state is *bound to further the purpose of the Catholic Church, by aiding her positively.* (2) The Church *must prevail* in any "conflict" between herself and the state, over "mixed" matters. Obviously, if the Church refrained from political, temporal and material pursuits, she would not conflict with the state.

OTHER RELIGIONS, AS VIEWED BY CATHOLICISM

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 only one Church, to which all are commanded to submit. (Ibid. p. 201. Italics mine L. W. M.)

Let us note that (1) Roman Catholicism's concept of religious freedom is the freedom to "accept only the

teaching of the Catholic Church," rather than the freedom granted by the American Constitution, of being privileged to choose and follow ANY form of worship. (2) *The state has a duty to foster this "true" worship.* Such a "fostering" by the state of ONE religion is completely contrary to the Bill of Rights and the democratic concept of freedom of worship.

THE FOUR FREEDOMS, AS VIEWED BY CATHOLICISM

NO UNCONDITIONAL LIBERTY—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. (Encyclical Letter On Human Liberty by Pope Leo XIII, p. 26, published by the Paulist Press, New York City.)

Now, let's read 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.

NO MAN CAN SERVE TWO MASTERS—therefore, shall Catholic citizenry obey the Papal Encyclical, or the U. S. Constitution?

LIBERTY TO CHANGE THE GOVERNMENT, AS VIEWED BY CATHOLICISM

LIBERTY TO CHANGE GOVERNMENT—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. (Pope Leo's Encyclical, p. 21. Italics mine. L. W. M.)

In the above statement, two reasons are given for "lawfully seeking to change the government." (1) Unjust oppression of the people. (2) Depriving the Roman Catholic Church of her liberty. Of course, this second reason for "lawfully" changing the government would depend upon Catholicism's OWN DEFINITION, as to what constituted the restriction of her liberty. Was, for example, the removal of government subsidies from the Roman Church in Argentina, sufficient "deprivation" to justify a "lawful change" of government—by revolt?

In a pamphlet written during World War II, 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.

Are we to conclude that the "modern world" is not as correct as the world of the DARK AGES? Just what does the Roman Catholic hierarchy think it will require to "correct the State"—the Government of the United States? Is the U. S. Government *incorrect*? or so much so that Catholicism is in any way deprived of her liberties? Let us look at another page of this *God In Society* pamphlet:

The Papal Peace is radical. It goes back to roots. The roots of Christian [Catholic. L. W. M.] 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. (p. 31.)

NOW WE KNOW! What happened 400 years ago that Roman Catholicism is trying to remake and RE-BUILD? It was in 1517 that Martin Luther first publicly opposed the power of the Roman Church. He was excommunicated in 1521. Subsequently, the German nation, in the majority, left the fold of Catholicism. "Protestantism" was born!

However, for fear that someone may question our 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 [Catholic tradition. L. W. M.] 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 in which the American free-enterprise system has operated?

In case the reader thinks that we have selected some isolated radical booklet from which our quotations are taken, let us go again to the *Catholic Dictionary*.

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." (Italics mine. L. W. M.; p. 73.)

Apparently the Catholic hierarchy questions the manner in which the capitalistic system operates in these United States. We had supposed that by allegedly opposing Communism, the Catholic Church at least SUPPORTED CAPITALISM.

May we remind you that we are citing Catholic-approved publications, from which we are demonstrating our contention that the aims of Catholicism are not coordinate and/or concurrent with the aims of the Government of the United States.

THE DEADLY PARALLEL BETWEEN COMMUNISM AND CATHOLICISM

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. (*Catholic Dictionary*, p. 152, under the heading "Distributism." Italics mine. L. W. M.)

So, the above definition and description of "Distributism" is claimed to be "IN SPECIAL HARMONY WITH CATHOLIC TEACHING," which includes the thought that "CAPITALISM AND INDUSTRIALISM CAN BE DELIBERATELY UNDERMINED AND GRADUALLY ABOLISHED"! Certainly the Catholic Church delves into the MATERIAL and TEMPORAL REALM!

The "unabridged Dictionary's" definition of Communism states:

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"? We assume that Communism would not do it as gradually as Catholicism is willing to do. Nor do we charge the Catholic political philosophy with being ENTIRELY in harmony with COMMUNISM, but the two systems are amazingly similar in several respects.

FURTHER COMPARISON BETWEEN CATHOLICISM AND COMMUNISM

- (1) Both are undemocratic in structure.
- (2) Both oppose the separation of church and state.
- (3) Both tend to DEIFY their leaders.
- (4) Both oppose free public schools.
- (5) Both suppress FREEDOM OF THOUGHT, SPEECH AND WORSHIP.
- (6) Followers of either ideology must pay homage to a foreign temporal ruler, either the Kremlin in Moscow, or the Vatican in Rome.
- (7) Both use violence for the achievement of their goals.

VATICAN CONCORDATS WITH FRANCO, HITLER, MUSSOLINI AND PERON

Due to her involvements with the various dictatorial governments of the past and present, the Vatican cannot afford to endorse Capitalism, Industrialism, or even DEMOCRACY!

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." (*God in Society*, pp. 13, 14.)

In comparison with the above Catholic concept of government, let us now read what a reputable historian of the last century had to say about the government of the United States:

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 many 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* by Schaff, Vol. I, page 219, footnote.)

CONCLUSION

We will fight for the right of the Roman Catholic Church to teach her doctrines on spiritual matters, as a purely religious institution. However, we oppose her operations, plans and intentions in this nation, as a political, temporal and material power, just as we oppose the operations, plans and intentions of Communists in this nation.

NO ONE CAN SERVE TWO MASTERS!

The Apostle Paul Versus A Catholic University Professor

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.)

Please notice the emphasis placed upon the power of God, which is the Gospel of Christ (Romans 1: 16), rather than the use of man's wisdom. Paul was concerned with the basis or foundation of the faith of those to whom he spoke or wrote.

Now, let's notice some quotations from a faculty member of St. Louis University, a Catholic educational institution, as quoted in the June 15th, *St. Louis Register*, the Official Publication of the Archdiocese of St. Louis.

"PROOFS FROM REASON BEST WHEN DISCUSSING RELIGION IN NON-CATHOLIC GROUPS"

The above expression serves as a bold-face, large-type headline for the article under consideration. "Reason" is uplifted and said to be "best" when discussing religion with non-Catholics.

The Professor states: "You may tell a non-Catholic you believe something because the Church [Catholic Church, L.W.M.] says so. This is a good answer, insofar as it is a public declaration of faith. But it does not answer the non-Catholic's question. Psychologically he will feel the Catholic has no reason to support his faith, and has bound his will to something he doesn't understand."

Certainly, we agree with the professor when he states that such a reply does not answer the non-Catholic's question.

Such a reply is rather like the first-grade pupils in the elementary school who merely accept whatever the teacher says, "Because my teacher says so." The little child is gullible and, to the young mind, the teacher is the complete and perfect source of all wisdom upon any subject.

Similarly, to the mind of a Catholic adherent, whatever "the Church" says is the complete and perfect source of all wisdom upon whatever subject "the Church" claims jurisdiction.

Obviously, we do not agree with the Catholic professor when he turns to "reason," rather than to God's word, as the source for faith!

"OTHER WAYS TO ANSWER NON-CATHOLICS' QUESTIONS"

Quoting the professor again: "There are other ways to answer non-Catholics' questions about the faith. Some simply refuse to discuss religion 'because it is controversial'; others reply emotionally, saying they 'feel that way, and that is all there is to it.'"

"To the philosopher, such answers are 'intellectually impossible,' and will give no satisfaction at all to the non-Catholic inquiring about the Church.

"If you refuse to discuss an issue because it is controversial you are leading a life which is intellectually impossible. You, an intelligent creature, are attempting to live in a non-intelligent manner. If you reply emotionally, you will only hide the problem without solving it. Emotional answers are useless for solving intellectual problems."

Again, we generally agree with the professor in his above statements. (1) That refusing to discuss any subject merely because it is controversial is like an ostrich; burying one's head in the sand does not answer anything. (2) By saying that you are what you are

religiously simply because 'you FEEL THAT WAY' is an admission of a lack of intelligence in the matter.

The question we ask is, Why not give the reasons that the apostles gave in the New Testament, for our religious beliefs and persuasions? (See Acts 17: 11 and 1 Pet. 3: 15.)

The University Professor was reviewed by the Catholic paper with this conclusion:

"Thus the Catholic has a strong obligation to confront the false ideas of many non-Catholics toward the Church with the truth."

BUT, WHERE CAN THE CATHOLIC FIND "THE TRUTH?" You see, that which the Catholic Church calls "the truth" is not found in any source *except* "the Catholic Church."

That which the inspired writers of the New Testament called "The Truth," IS WRITTEN IN THE NEW TESTAMENT!

Christ prayed, "Sanctify them through thy truth, THY WORD IS TRUTH!" (John 17: 17)

Christ taught, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.)

Paul wrote: "the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.)

John wrote: "many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.)

The Bible is filled with information as to the Christians' source of authority. But the Catholic Church is not even once mentioned in any context of the Scripture. Therefore, the Roman Catholic cannot go to the Bible to support the declarations of his religious institution.

CONCLUSION

The Catholic Professor said, "You can't answer the question of non-Catholics by saying the Church says so." "You can't answer the questions of non-Catholics by saying that 'you feel that way.'" You can't answer the questions of non-Catholics by trying to avoid controversy, by saying, "I don't believe in becoming involved in a religious discussion." Now with these three ways of not answering the non-Catholic set forth, how can the Catholic answer his non-Catholic questioner? The Professor says, just use "reason." It doesn't appear to this writer that the Professor left much "reason" even for the Catholic adherent to give. What do you think?

The Catholic "Ghetto" Complex

Recently, a Catholic columnist in the *St. Louis Register* criticized the tendency of some Catholic writers to stress the "sect" more than the "faith" by such journalistic tactics as, "No Catholics Slain in Oklahoma Storm," as the headline for a news story. We would like to commend Mr. Donald McDonald, the columnist, for his position in the matter. He uses the expression "Catholic Ghetto" in his article.

Originally, the word "ghetto" referred to "the quarter occupied by the poorer class of Jews in any large city; formerly, a section of Italian towns especially set apart for Jews." Thus, the term "ghetto" is not necessarily a complimentary expression, although it stresses the tendency of a minority group to become clannish or "stand-offish" to the greatest degree.

The same characteristic is frequently noticeable among

members of the Roman Catholic Church, and although to a point such a practice may be admirable, it is frequently taken to an absurd extreme.

Mr. McDonald mentions such Catholic press practices as listing the "all-Catholic all-American football team" of annual selection by some Catholic papers. Listings of Catholic Artists, Catholic Musicians and Catholic Authors. The point is made that as long as Catholic Editors emphasize the words, work and talent of any class of artist, scientist or educator, yet restrict any comparison to exclusively Catholic communicants, then in fact a "Catholic Ghetto Complex" does exist!

In the *St. Louis Register*, June 8, 1956, the heading for an article proclaims: "Catholic Relief On Top In Korea Rehabilitation." Then, in the body of the article, after listing the numerous charitable acts accomplished by the Catholic Relief Services (CRS), it is finally admitted:

"Half of the 60,000 tons of U. S. government agriculture surplus due to arrive in Korea by the end of June is coming in through CRS auspices. . . ."

Please note: of sixty thousand tons of U. S. Government surplus HALF is coming under the oversight of CATHOLIC RELIEF SERVICES. We do not begrudge the assistance to the Korean people, but we do highly resent the bragging of the Roman Catholic Church as to her great amount of CHARITY when actually the source is the AMERICAN TAX-PAYER.

General Alfred M. Gruenther, Supreme Commander of Allied Powers in Europe, who by the way, is an active Roman Catholic, recently delivered the graduation address at Seattle (Washington) University, a Catholic institution. When excerpts of Gen. Gruenther's speech were published in the *St. Louis Register*, June 8, 1956, the "Catholic Ghetto Complex" was portrayed by the headline.

"GEN. GRUENTHER STRESSES CATHOLIC ROLE IN NATO."

NATO is the abbreviation for North Atlantic Treaty Organization. Anytime the Government of the United States becomes signatory to some International Treaty, ALL citizens of this Nation become equally obligated. The very expression of "Stresses Catholic Role" in any International Treaty demonstrates the "ghetto" or clannish attitude of the Catholic populace.

In the same edition of the *Register*, another headline reads:

"CATHOLIC WORK DOMINATES REFUGEE RELIEF SERVICES"

The article goes on to relate how that the "NCWC" Catholic Relief Services are the leading voluntary agency in the immigration and resettlement program under the Refugee Relief Act. The Catholic agency has brought 13,687 persons to this country since the program began.

"Of the 1,201 immigrants who arrived aboard the *General Langfitt*, May 25, 406 (approx. 33%) were under the auspices of the Catholic organization."

Here again, immigration as such is a governmental action of the United States, yet the Catholic organizations brag as to their "dominance" in the field.

Another interesting headline has to do with the presidential election in Brazil, which was conducted on October 3, 1955. In the title of an item the *St. Louis Register*, Sept. 23, 1955, again demonstrated the "Catholic Ghetto Complex," with this headline:

"MOST CATHOLIC NATIONS TO CAST BALLOT OCT. 3."

The article states in part: "The favored candidate, both in the eyes of Catholics and the Army, is Gen.

Juarez Tavora, 56, who is described as a 100 per cent practicing Catholic. . . ."

Thus, we have evidence not only of the "ghetto" complex, but of the Church's meddling in political affairs.

Time Magazine for June 18, 1956, page 94, reminds its readers that several years ago Gene Tunney, a former world champion boxer, was once chosen by ecclesiastical authorities as "president of U. S. Catholic youth."

CONCLUSION

These incidents have been cited merely to show the actuality of the Roman Catholic "Ghetto Complex," that does exist as separate little islands within the U. S. communities. These conditions might well be compared with such similar "ghettos" as the "China-towns" of numbers of our large cities, or the Italian, German or Mexican sections of larger cities, depending upon the actual geographical section of the United States under consideration. Certainly, these "ghetto" inhabitants are citizens of the United States, and many of them are GOOD citizens, yet their clannish or "ghetto" tendencies restrict and hamper their own individual liberties in many instances.

\$964,199.35 Worth of Evidence!!

For years, those who have given any objective study to the functions and operations of the Roman Catholic Church have warned our Nation that in addition to being a "spiritual organization," she is almost definitely a political and temporal power.

Additional confirmation of this latter charge is daily being published in the columns of the various Roman Catholic newspapers in this country. Perhaps one of the most flagrant instances of such temporal and political machinations is unveiled in the June 15, 1956 issue of the *St. Louis Register*. The article is copied in full, below:

HOUSE ADOPTS SETTLEMENT FOR VATICAN BOMB DAMAGE

VATICAN CITY—The House unanimously passed a bill authorizing payment of \$964,199.35 to the state of Vatican City for wartime bomb damages to the Pope's summer residence, Castelgandolfo. Sent to the Senate, the bill was referred to the Committee on Foreign Relations.

In recommending passage of the legislation, the House Foreign Affairs Committee said serious damage was caused in 'The Papal domain' by accidental bombings on February 2 and 10, May 3, and June 4, 1944 by U. S. Army Air Force planes attacking nearby military installations.

Rep. John W. McCormack of Massachusetts was co-sponsor of the measure with Rep. Joseph W. Martin, Jr., also of Massachusetts. Representative McCormack described the bill as 'carrying out a moral obligation on the part of our government.'

During World War II, VATICAN CITY WAS A NEUTRAL COUNTRY ENTITLED UNDER INTERNATIONAL LAW TO DAMAGES ACCIDENTALLY INFLICTED BY ANY OF THE BELLIGERENTS. (Emphasis mine. L.W.M.) The U. S. has paid a similar compensation to Switzerland for damages resulting from unintended bombings in its territory.

Representatives in the House hailed the passage of the bill. Rep. Thomas S. Gordon of Illinois said the measure is "eminently fair and just. It constitutes an action in keeping with our American tradition of equality. The amount in the bill is small, but the good will involved is large."

Rep. Albert P. Morano of Connecticut stated that "this gesture on the part of the U. S. is typical of our American way of life. We judge matters on what is morally right and morally wrong. It is morally right that the U. S. compensate the Vatican for this damage."

Vatican authorities in the original claim estimated the damage at \$1,525,810. A survey by the U. S. Army Claims Service determined \$964,199.35 a fair valuation of the damage. Representative McCormack explained the difference between the two figures by pointing out the Army did not consider the cultural and artistic value of the destroyed and damaged property.

THE VATICAN'S AGENTS ARE REPRESENTATIVES OF A FOREIGN POWER!

By their own admission and claim for reparations, the VATICAN IS A FOREIGN TEMPORAL POWER. Therefore, should not all the members of the Roman Catholic, thus Vatican's, Hierarch in this nation, be required to secure visas as citizens of a foreign power?

Since when can another nation have its cake and eat it, too? If the Vatican is so much of a "neutral country" that she can put in a one-and-a-half million dollar claim for damages from the United States of America, then certainly her "diplomats," agents, representatives and citizens, should be treated as the citizens of other European governments are treated here.

This writer does not object to paying for both Switzerland and Vatican damages if the citizens of both countries are treated the same, i.e., as citizens of foreign powers!

We cannot afford to lose sight of the fact that every priest, bishop, archbishop and cardinal now residing within the borders of our nation, is actually subject to the temporal head of a temporal foreign power. They should be so recognized!

May We Commend WOR's 'Answer Man'?

The *Brooklyn Tablet*, a Roman Catholic newspaper, dated June 30, 1956, contains a question and answer column, entitled; "The Question Box." The first question to be directed to the columnist in this issue, reads: "On June 6, the Answer Man on WOR [A New York City Station. L.W.M.] had the question: 'Were Roman Catholic priests ever permitted to marry?' His answer was: 'Yes, in the first three centuries until the fourth century when the Roman Church broke away from the Eastern Church.' Will you please correct that answer?"

The Catholic priest who writes the column, then labors at quite some length to "correct" the Answer Man. However, in his effort to establish the idea that the Roman Church did not spring from the Greek or Eastern Church, the answering priest makes some very damaging admissions concerning the actual question under consideration.

In his first paragraph written in reply, the priest stated, "... the question of universal celibacy was not settled until the 12th century." Notice, please, ELEVEN COMPLETE CENTURIES had passed since the New Testament church was established on Pentecost, A.D. 33. And, in this TWELFTH CENTURY, the priest admits, clerical celibacy was SETTLED.

In his third paragraph, he stated: "The question of universal celibacy for the Western [Roman] clergy, however, was not settled until the First Council of the Lateran in 1123 which declared marriage for the higher clergy was not only illicit but invalid." Therefore, the Roman Catholic priest admits that the practice of the

Roman Church does not stem from the Holy Scripture, but from the laws of the Church as legislated by the Hierarchy.

In order to point up the greater historical accuracy of WOR's Answer Man, we submit the following statistics: (1) The first so-called "general council" of the church, the Council of Nice, A.D. 325, was composed of 315 Greeks and only 3 Romans. (2) The second of these councils was held in Constantinople in A.D. 381, and was attended by 149 Greeks and just 1 Roman. (3) In A.D. 431, the Council of Ephesus was convened with 67 Greeks and only 1 Roman in attendance. (4) Twenty years later, in A.D. 451, the Council of Chalcedon was composed of 350 Greeks and just 3 Romans. (5) The fifth "general council" was conducted in A.D. 553, and was the second one to be held at Constantinople; of those attending, 158 were Greeks and 6 were Romans. (6) In A.D. 680, a third "general council" was conducted at Constantinople, which had served as the Capital city of the Eastern Empire. There were 51 Greeks present, with 5 Romans. (7) The seventh "general council" was convened at Nice, being the second time that a council had met at this place. Of this number, 370 were Greeks and just 7 were Romans.

These statistics leave no question as to which came first. If we total the attendance at ALL these "general councils" through the EIGHTH CENTURY, we find that 1,460 Greeks were in attendance, while a mere 26 Romans were present. Percentage-wise, the Greeks made up over 98% of the total attendance, while the Latin members represented only 1.7% of the total.

As the New Testament records the establishment of the Lord's church on Pentecost A.D. 33, it was predominantly Jewish, but was designed NOT to be a nationalistic Church, such as Jewish, Greek or Roman, but was the kingdom of Christ into which ALL NATIONS were to flow.

The initial digression occurred and became the Eastern or Greek Church. The next primary departure was that which ultimately culminated in the Western or Roman Catholic Church. As the statistics show, this Roman domination and influence did not materialize for several centuries AFTER the beginning of Christianity.

It is absurd to speak of the "Roman-Catholic" Church, for several reasons. (1) It is not Scriptural terminology—it is not even once mentioned in the Bible. (2) Since the word "catholic" means UNIVERSAL, then IF a thing is UNIVERSAL, it ceases to be regional or national. It cannot be "Roman" IF it is WORLD-WIDE. (3) If an organization is Greek or Roman, then it is not American or Mexican. If it is Roman, then it IS NOT "universal" or catholic.

An Open Letter to the Attorney General's Office And the Commonwealth of Kentucky

ROY J. HEARN

In the *COURIER-JOURNAL* of June 2, 1956, a dispatch by *Associated Press* appeared stating that "the Commonwealth asked the Court of Appeals today to dismiss a petition for a rehearing on its decision allowing Roman Catholic sisters to teach in Kentucky public schools while wearing their denominational garb." This case, and others like it, should be of grave concern to all freedom-loving Americans.

We believe in the freedom granted by our Constitution, and would uphold the legal rights of any citizen of the U. S. A. to freedom of speech, press and religion,

whether Catholic, Protestant, Jew or otherwise. In this we believe we have the right to speak out against any system that would threaten these freedoms. Therefore, we would like to call attention to some things appearing in the above referred-to article; also, to point out some things which may not have been known to and considered by the Assistant Attorney General, and which may be enlightening to the general public.

1. IS IT CONSTITUTIONAL?

Why is there objection to the petition for rehearing of the case in which the court decided it is constitutional for habit-wearing nuns to teach in public schools? Kentucky is not the only state confronted with this problem. In a report on a similar case in North Dakota in 1948, L. H. Lehman, a former Catholic priest, and editor of *CONVERTED CATHOLIC MAGAZINE*, said: "It is held, and rightly so, that the display of a nun's garb with its dangling rosary beads, etc., in a public-school class room is obvious propaganda in behalf of the Roman Catholic religion." (Page 100.)

Further, the citizens of North Dakota voted a law June 29, 1948, prohibiting nuns and priests from teaching in public schools dressed in their religious garb. The measure prohibits wearing of any kind of religious garb in public schools.

Several years ago the public school in Dixon, New Mexico, was closed by the Catholics, and children of all faiths were herded to the parochial school. The citizens of the state were aroused, the battle fought and won with this reported result: "The State Court's written statement, according to an AP dispatch in the *New York TIMES* of March 13 (1948), supplemented a verbal decision from the bench October 7, 1948, in which Judge Hensley held that employment of the Roman Catholic teaching order in public school 'violated the state and national constitutions.'" (*Converted Catholic Magazine*, May 1949.)

QUESTION: *Since it is a violation of the Constitution of the United States for nuns and priests to be employed as teachers in the public schools of New Mexico and North Dakota, why is it not also a violation in Kentucky?*

2. ON INJECTING RELIGION AND DOGMA

The article suggests it is constitutional as long as they don't "inject religion or the dogma of their church" into the work. In the North Dakota case it is pointed out that the nuns taught the catechism in the school in spite of protest of citizens. Is there evidence this is not, or will not be done in Kentucky? Emmett McLoughlin, a former Catholic priest, says: "The nun is one of the most remarkable products of the Roman Catholic Church. She is an absolute slave. . . ." (*People's Padre*, p. 107.) Those familiar with the doctrines, dogma and Canon Law of the Catholic Church know the nuns are under obligation to promote the cause of Catholicism, hence, at every opportunity will teach her doctrines and dogmas.

3. PETITION "CARRIES ERRONEOUS IMPRESSION"

According to the article, the Assistant Attorney General, who filed the Commonwealth's response asking for dismissal of the request for rehearing, said only two objections to the Court's majority opinion were made. It says he declared the wording of objections "carries an erroneous impression," and "declared" the record does not justify the use of the words "insist" and "require." This is to imply the nuns don't *insist* on wearing their religious garb, and don't *require* the children to call them

by their religious name. Some recent happenings may help to determine the truthfulness of the petition as reported in the article; that is, whether or not they "insist" and "require" such things.

The following was reported in the *GOSPEL GUARDIAN*, a publication in Lufkin, Texas, under date of April 5, 1956: "Fayetteville, Arkansas, March 1, 1956: 'Operator, will you please address her as "Sister"?' Thus began a conversation with a member of the Catholic Church which ended in the dismissal of a telephone operator for alleged discourtesy and insubordination. . . ."

"This happened only a few weeks ago in our city of twenty thousand people. The young lady who was dismissed from service . . . had a perfect record . . . She did not abuse the customer, but simply refused to put the call through addressing the nun as 'Sister.'"

This case is at present being handled by the Union, and will be taken to court if necessary.

In the same publication of June 7, 1956, comes another article telling of pressure being put on Radio Station KTTR, in Rolla Missouri, "insisting" the local priest be addressed by a religious title: "Whenever the time arrives for the Roman Catholic priest to take his turn on the air, a certain amount of 'heat' is engendered by his attempts (and his flock's) to FORCE the Radio Station Personnel to introduce him as 'Father' or 'Monsignor' over the air." The station refused to yield to the demands that the conscience of the personnel be violated.

In view of this, it seems that Mr. Lynch in his petition for rehearing was not wrong in the use of the terms "insist" and "require." Hence, no erroneous impression. Regardless of the record, it has happened, and likely is true in this case.

4. CHRISTIAN NAMES

The article states Mr. Holifield was "astonished" that Mr. Rawlings "should make a complaint that a Christian person should object to being called by his or her Christian name." This may sound good to the uniformed public, but the fallacy is obvious. What are the facts? The "Christian name" is the name given to one when he is born, a name apart from the family name, as "John Doe." John would be the "Christian name." The nuns demand they be addressed as "Sister" and the priests as "Father." Neither of these is a "Christian name," but an ecclesiastical title. Also, when a woman becomes a nun she gives up her "Christian name." "When they take the veil, they give up their own names, their families, and their old associates." (*American Freedom and Catholic Power*, by Paul Blanshard, p. 68.)

The gentleman is further quoted: "The pupils naturally follow the long-established custom." Since when has it been a "long-established custom" for children in public schools to address teachers by ecclesiastical titles? Who established the custom, if the "sisters" didn't under orders from the Catholic hierarchy?

The article quoted Mr. Lynch's petition as affirming the wearing of religious garb and use of religious titles a violation of the separation of church and state. That is exactly what was affirmed in the cases won by the citizens of New Mexico and North Dakota.

5. CATHOLIC ATTITUDE TOWARD THE PUBLIC SCHOOLS

"Horace Greely wrote, in 1865, words which are more true in 1895: 'In New York we are now having a struggle; the Old World hierarchs are pressing us and attempting to destroy our public school system, and to substitute sectarian, theological schools, contrary to the very spirit

of our institutions.' " (*Americanism or Romanism, Which*, by John T. Christian, p. 213.)

"The *Freeman's Journal*, December 11, 1869, says: 'Let the public school system go to where it came from—the devil.' " (*Ibid.*, p. 217.) "The *Catholic Telegraph*, Cincinnati, says: "The secular school is a social cancer. The sooner it is destroyed the better. It will be a glorious day for Catholics, when, under the blows of justice and morality, it will be shivered to pieces.' " (*Ibid.*, p. 218.)

"Bishop John F. Noll of Fort Wayne, founding editor of America's most noted Catholic family paper, *Our Sunday Visitor*, summed up the priestly apprehensions about the American public schools by writing a pamphlet called *Our National Enemy No. 1—Education Without Religion*." (*American Freedom and Catholic Power*, p. 82.) In the same book on page 80, Mr. Blanshard quotes from a pamphlet entitled: "*May an American Oppose the Public School?*" by Paul L. Blakely, S. J. (a Jesuit priest): "Our first duty to the public school is not to pay taxes for its maintenance—The first duty of every Catholic father to the public school is to keep his children out of it. . . ."

Emmett McLoughlin in his book, "*People's Padre*," page 66, says: "My experiences made it impossible for me to believe the hierarchy's (Catholic's) denunciation of the public-school as unmoral, irreligious, materialistic and contributing to juvenile delinquency and adult crime in America." In a footnote he says: "See, for instance, the discussion in *Our Sunday Visitor*, September 4, 1949."

Other statements such as these showing the attitude of the Catholic Church toward our public school system could be given, but these suffice. Naturally, the question may be asked: "Why bring that up?" There are two reasons. First, to show that the Catholic Church from the beginning has been bent on destroying our public schools and freedoms. Second, to point out her inconsistency in urging her priests and nuns upon our public schools as teachers.

6. INCONSISTANCIES EXPOSED

1. Quoting L. H. Lehman: "Roman Catholics cannot justly complain against such protests to prevent the subtle spread of Catholic Church influence in the public schools. Nor can they object to the undesirability of Catholic priests and nuns as teachers in public schools, in view of the attempts of the Roman Catholic Church to sabotage American public-school education." (*Converted Catholic Magazine*, December, 1945.)

2. The April, 1948, issue of the same magazine makes the following appropriate remark: "There is a further glaring inconsistency in the very fact that nuns and priests are permitted to be teachers at all in public schools. For they get paid, out of public tax money, for teaching in schools which are totally condemned in a most violent manner by the official Canon Law of the Roman Catholic Church and by encyclicals and other official pronouncements of the popes and their church."

3. In 1948 Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, declared publicly: "Diocesan superintendents report a severe shortage of teaching sisters. The number of young women entering the teaching order has not kept pace with the growing need of the Catholic school system." Hence, an effort was to recruit girls to become "teaching nuns." Since the Catholic Church cannot find enough nuns to care for classes in their own parochial schools, why are they so insistent upon placing

nuns in the public schools? Too, if the public schools are so corrupt, unfit for Catholic children, surely they are also for the nuns. What is the answer? It is too obvious to be stated.

7. UNJUST DISCRIMINATION

In his report of the New Mexico situation, Editor Frank S. Mead, *Christian Herald*, 1948, showed a photostat of salaries paid to Catholic nuns and priests. Income tax was withheld from all salaries paid the "lay" teachers, but none from the money given the priests and nuns. In fact, the nuns did not get the money for themselves, nor do they now in Kentucky. It was turned over to the orders, and went into the treasury of the Catholic Church. Anyone can see this is discrimination against those who have to pay income taxes. Also it is violation of the separation of church and State, putting public funds into the treasury of a church.

According to an article reviewing the affair at Bradfordsville, Ky., by Harold E. Fey, Editor in the *Christian Century*, Nov. 3, 1954, the Roman Catholic church receives from the public treasury of Marion county (Ky.) around \$100,000 each year.

8. CONCLUSION

We believe, along with thousands of loyal Americans in Kentucky that Mr. J. C. Rawlings, and the citizens of Bradfordsville and other sections thusly plagued, are fighting for a righteous cause. We further hope a rehearing will be granted, and that the decisions of the Courts of this state will be made to harmonize with those of other states, which have found these practices to be in violation of our National Constitution. With the foregoing in mind, we vigorously object to the employment of Catholic nuns and priests in the public schools, because: (1) The religious garb itself impresses religious ideas, and is therefore a violation of separation of church and state. (2) Nuns and priests teaching in public schools has been declared unconstitutional by other state courts. We believe it to be so in Kentucky. (3) Cases cited herein show the Catholic's design to take over and destroy our public school system. (4) It is unconstitutional for public funds to be channeled into the treasury of the Catholic Church, or any other. (5) It is discriminatory and unconstitutional, and violation of the laws of the land, for nuns to receive untaxed salaries.

THE CHURCHES OF CHRIST IN BOWLING GREEN KENTUCKY.

We Hold These Truths

The political philosophy known as Liberalism stemmed from the Renaissance. Liberalism may properly be described as a series of revolts. It was a revolt against the economic restrictions of feudalism. It was a revolt against despotism and political privilege. It was a revolt against all dogma, and especially that of the Catholic church. Religious liberty and freedom of the mind were among its keynotes. Natural rights, the inalienable and imprescriptible rights of man, became the foundation of Liberal political philosophy. The concepts of natural rights and of political equality, were thus joined with that of liberty. Fundamental to it all was the belief that man is by nature free and that all political power derives from the consent of the governed. In the United States this political concept, for the first time, found expression in such things as freedom of worship, freedom of speech, and freedom of the press. These principles, by the foresight of the founding fathers, were written into the Con-

stitution of our republic, and have grown into what we cherish as "the American way of life."

Yes, "we hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights"—but there is a considerable segment of our society which does not hold these truths at all. Many Americans, including some Catholics, will be shocked to learn that the hierarchy of the Roman Catholic church is, and has always been bitterly opposed to the idea that man is free under God to choose the path he will walk.

One of the frankest statements published by the Roman hierarchy in recent years, appears in a book called "A Popular History Of The Catholic Church," by Philip Hughes. This book bears the "Imprimatur: E. Morrogh Bernard, Vicarius Generalis, Westmonasterii, die 12a Octobris 1946." On the paper cover of this edition, the publisher declares: "Father Hughes is especially interested in the relations between Church and State and has skilfully disentangled the threads of this subject." "Father" Hughes assures us that "the popes are temporal sovereigns, and as temporal sovereigns, are Absolutists. Some of the fundamental postulates of Liberalism are irreconcilable with Catholic teaching, and some of the institutions most characteristic of the Liberal state are such that it is impossible for the Church to approve. The Church everywhere fights Liberalism" (p. 219). Some of the "fundamental postulates" of Liberalism are freedom of worship, speech and press, and our author says that the Catholic church everywhere fights them. It becomes a bit difficult to see how a loyal Catholic can be a loyal American.

"Father" Hughes assures us further that "Gregory I, 590-604, is the founder of the Papal Monarchy" (p. 72). That "Innocent III, 1198-1216, is the pope in whose time the Papal Monarchy, the effective sovereignty of the pope over the whole public life of Christendom, reached its zenith. The emperor is now emperor by the grace of the pope, and the empire exists to serve the Church. Now the pope proposes to govern the state and this everywhere" (pp. 117-118). That at the Treaty of Westphalia in 1648 "the ages in which the Catholic Church, through its head the pope, was recognized as a force in the public life of Europe, had finally come to an end" (p. 184). That "Leo XIII, 1878-1903, was determined to lead the Church out of this blind alley. (The embarrassing position of a despotic church in a free state—J.L.D.) Liberalism having come to stay, Catholics must be shown how to live in a Liberal world, and yet live by their Catholic principles. It (the Catholic church) must negotiate with what it can no longer command" (p. 246). That "the pope proposed to teach the Liberal world that Catholicism is the best, nay, the sole guarantee of real liberty" (p. 247).

It should be noted from the above that the "Papal Monarchy" was founded by the sword and maintained by the sword until such time that it was overthrown by a stronger force. It was not until it no longer had the power to command that it condescended to negotiate. Leo XIII proposed to show Catholics how to be good citizens in a free state "and yet live by their Catholic principles." That is, while still holding the belief that the Catholic church is "supra-national"—above, and not subject to, any civil power. That all rulers are subject to the pope. That Catholic law takes precedence over the laws of any civil power. That the state, including the U. S., exists only to serve the Catholic church. What Leo is really saying is that Catholics in free countries must bide

their time until he and his successors have convinced the Liberal world "that Catholicism is the sole guarantee of real liberty."

Catholic history, and especially that of Leo XIII, belies the assertion that Catholicism is in any respect synonymous with liberty. Of Leo XIII, our author says "He did no greater service to the Church than to establish the practice of teaching and guiding through frequent encyclical letters—veritable treatises on dogma and morals, which applied eternal principles to the ever changing needs of mankind. The great encyclicals are his most enduring memorial. But the encyclicals are as alive, as active, as pertinent as on the day when they were penned. They are more closely studied today than they ever were, and the greatest of Leo's successors have had little more to do than to build more extensively on the foundations laid" (p. 255). The great encyclical letters contain "eternal principles." They are the same yesterday, today, and forever.

Since "Father" Hughes has called Leo XIII to witness, he is now called to the stand again. Leo's hatred of free religious and political institutions, and especially those of the United States, is expressed in the "eternal principles" which follow. "From all that we hitherto said, it is clear that we cannot approve the opinions which some comprise under the head of Americanism" (Great Encyclical Letters, p. 452). "It is quite unlawful to demand, defend, or grant unconditional freedom of thought, of writing, or of worship, as if they were so many rights given by nature to man" (*ibid*, p. 161). "Freedom of thinking and openly making known ones thoughts, is not inherent in the right of citizens" (*ibid*, p. 126). "The Church is forced to utterly reprobate and condemn tolerance (freedom of worship) of such an abandoned and criminal character" (*ibid*, p. 158).

That the Catholic Church has not given up one iota of the beliefs it held in medieval times is shown by the following quotations from the "eternal principles." "Although in the extraordinary conditions of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but she judges it expedient to permit them, she would in happier times exercise her own liberty" (*ibid*, p. 158). "Contentions frequently arise between the ecclesiastical and civil power, of which the issue commonly is, the weaker power yields to the one which is stronger in human resources" (*ibid*, pp. 120-122).

The American Cardinal Gibbon, who was contemporary with Leo XIII, fully expected to see the temporal power of the pope restored. In his book "Faith Of Our Fathers," he said "For our part, we have every confidence that ere long the clouds which overshadow the civil throne of the pope will be removed by the breath of a righteous God, and that his temporal power will be reestablished on a more permanent basis than ever before" (p. 123).

Yes, "we hold these truths," but it appears from the above that the Catholic church "utterly reprobates and condemns" as "criminal," freedom of worship, freedom of speech, and freedom of the press, and flatly denies that man has any inalienable rights. The First Amendment to the Constitution guarantees all of these to us and our posterity. The Catholic church "acquiesces" in our liberties because it judges it "expedient" to do so, but yearns for "happier times" when it could jail us and apply the torture, because we happened to differ with it on the definition of "liberty." The only reason why we

do not have a Catholic dictatorship in the United States is that the Catholic church is "weaker in human resources." XIII being witness. Yes, "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness; that to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, that whenever any Form of Government becomes destructive of these ends, it is the right of the People to alter or to amend it." Would the Roman hierarchy ever convince a majority of the American people that "Catholicism is the sole guarantee of real liberty," we would be robbed of every vestige of the liberty we hold so dear. A timely warning appeared in *Atlantic Magazine*, December, 1952, over the signature of one J. Lander Scott: "When La Civilita Cattolica pontifically declares from Rome that 'the Roman Catholic Church must demand the right of freedom for itself alone, because such a right can only be possessed by truth, never by error,' and when Fathers Ryan and Boland, sponsored by Cardinal Spellman, publish the same quaint interpretation of democratic freedom, one may well hope that the free people of America will not be readily deceived." Mark it well! J. L. D.

Largest Protestant Church Closed By the Colombian Government

The Protestant Church of Barrancabermeja, Department of Santander, was closed yesterday by the Colombian government. This congregation belongs to the Foursquare Gospel Church and is the largest in the republic. It has 400 communicant members. Average attendance is 1100 persons, the congregations at special services reaching 1600 or 2000 during Holy Week. The pastor is Rev. José Silva, a Colombian, and the resident missionary is Rev. Claire Martin of Los Angeles, California.

The Foursquare Gospel Church began work in Barrancabermeja in 1948, dedicating the present building in 1950. The present value of the property is estimated at approximately 100,000 Colombian pesos.

The order to close was given by the Military Mayor, Captain Héctor Chavarro Polanía, on the basis of Government Order No. 4004 of the Minister of Government, Lucio Pabón Nuñez. Although it was directed to the Government Official of the Department of Amazonas in November of last year it has been applied to dozens of Protestant churches not only in that region but in all the Mission Territories of Colombia (which extend over three-quarters of the total national territory). The Government Order No. 4004 states, textually:

"To the Civil and Military Official of the Department of Amazonas, at Leticia:

"Herewith I send you a copy of the report referred to me by the Parish Priest of Leticia, Rev. Padre Alberto de Cartagena, regarding the intensification of Protestant propaganda in the territory under his jurisdiction.

"In Mission Territories, such as those of the Department of Amazonas, reserved for Catholic evangelization, according to the Agreement with the Holy See, in carrying out the provision of Article 53 of the National Constitution, missions of other religions or sects may not be conducted among the nationals, either in public or in private.

"Wherefore, pastors of non-Catholic religions who persist in residing in the Mission Territories must be deprived of constitutional guarantees (protection of life, honor and goods and liberty of conscience). They may render their religious or educational services only to foreigners who may be affiliated with their religion or sect, in the residence of those so affiliated, and in private.

"I take this opportunity to confirm instructions given on this subject by means of Circulars 310-R and 1785

of last year, and number 3792 of the present year. Please acknowledge receipt of this."

Your servant,

LUCIO PABON NUNEZ, Minister of Gov't.

P. O. Box 75673, Sanford Station
Los Angeles 5, California
June 21, 1956

Senator William F. Knowland
Senate Office Building
Washington, D. C.

Dear Senator Knowland: Re—H. R. 10766—Vatican City War Damages

The above bill now in the Committee on Foreign Relations, provides payment of \$964,199.35 to Vatican City for damages by our air forces during World War II.

There could be no objection to payment of damages to any non-participating state, to any neutral country.

However, the Vatican was not neutral. It was definitely on the side of Germany and Italy as can easily be seen by the items on the attached sheet.

There is no more logic in paying damages to the Vatican than to pay damages to Japan, Germany or Italy.

Read the attached sheet and then see if you can favor payment of nearly \$1,000,000 to an enemy of the United States.

We strenuously object to our tax money going into the hands of an enemy state.

These facts are not generally known due to our newspapers and other means of news distribution being under voluntary censorship to the Roman Catholic Church.

Now that they are known it is expected that our Senators in Washington will act accordingly.

Sincerely,

/s/ Raywood Frazier

Former Priest Says Church

(Continued from page 119)

to suppress his book which deals with his life as priest and disaffection.

Book stores throughout the country have been threatened with boycotts should they continue to carry "The People's Padre," he stated.

The ex-priest said that most claims of Catholic power are exaggerated and the church is losing many priests.

He estimated that some 30 per cent of all Catholic priests eventually break away.

"I know that more than 30 per cent of my own seminary class have left," the speaker said.

* * *

Not many newspaper editors today have the courage to carry an article like the above. We congratulate the *Albuquerque Journal* on its fairness and courage in carrying this report.

What Is Our Basis of Authority

(Continued from page 113)

appeal in the church founded by Jesus Christ? Mr. Stevens replies, 'The New Testament and that alone,' I say 'No! The living voice of the living church founded by Jesus Christ and teaching in his name and with his authority all people in all ages until he shall come again.'

Dr. Beevers would have us think that we cannot determine the truth by the New Testament. We should like to ask then, How are we to know that we should have a church except by the New Testament? How are we to know what the church should teach, except by the New Testament? How are we to know that the church is the final court of appeals, since we have nothing but the assertion of the Catholic Church to substantiate it? How are we to know that we have "the living voice of the living church" if the New Testament does not tell us? We have only the word of the Catholics for it.

Catholics would have us believe that they gave us the Bible many years after the church was established. Then they support their claims by the Bible, and the Bible by their claims. Thus we have an endless circle.

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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 9

NASHVILLE, TENNESSEE, SEPTEMBER, 1956

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"Thy word is truth."

John 17: 17.

Catholic Delusions

The designs of the Catholics to deceive the unsuspecting are very clever. We quote the following letter which shows how well they are succeeding. The writer of the letter typifies many honest, yet deluded people.

Baytown, Texas
July 28, 1956

Sometime ago I wrote the editor of the VOICE OF FREEDOM that if he would tell us as much about the Communists as he does about the Catholics, he would do much more good. I read a few papers and nothing appeared, so I quit reading them. Today I picked up and paged around in it and ran across the caption, "Catholicism and Communism Compared." I thank God that at last the paper has thought Communism a bad thing, for the first advocates of Communism were anti-Christ, is the information I have gained after reading some thirty books on our religious and social trend of today.

If you will read "Challenging Years, The Autobiography of Stephen Wise, a Jewish Rabbi," the religious and political leader of 85 per cent of the Jews in the United States, and "Trial and Error," the autobiography of Chaim Weizmann, a Jewish Rabbi, under which Rabbi Wise operated and whom he regarded his world leader, you will change your mind about many things. If in addition you will read "Unconditional Hatred," by Captain Russell Grenfell, N. R. The captain taught in the Royal Navy Staff College in England. You know the Lord said, "Love your enemy." This book tells what animosity, prejudices and hatred will do for a country and how and why we failed in both world wars to give us peace. These books will give you a better understanding of the New Testament, and enable you to write things that will do more good than lambasting Catholicism. I am no Catholic, but Catholics believe in Christ while the Communists do not want to believe in Christ. Many Communist leaders kill the preachers and are anti-Christ.

Sincerely yours for the defense of Christianity.

C. O. FOERSTER

Mr. Foerster expresses his antipathy for Communism, calling it "a bad thing, for the first advocates of Communism were anti-Christ." Yet he closes by reminding the Editor to "love your enemy." However, he makes it clear that by "loving your enemy" he means to love the Catholics—not the Communists.

Mr. Foerster admits that he "quit reading" the VOICE OF FREEDOM because of its opposition to Catholicism, but when he saw something in it expressing opposition to Communism he read it and said, "I thank God that at last the paper has thought Communism a bad thing." It all depends on whom we hate and whom we love as to what we read. If Mr. Foerster would try as hard to understand what the Catholics are seeking to do to us

as he does what the Communists are attempting, we think he would want to read the paper more.

We do not hate anybody. This would be a sin. God wants us to love all men—even our enemies. We love both the Catholics and Communists. There are many good people who are following after the leaders of both of these parties. Some of our very best friends are Catholics.

What we do hate is the *philosophy* of both Communists and Catholics. We do not doubt that many of the leaders of both parties are honest. But we don't think all of them are. And, whether honest or otherwise, we think they are a serious threat to our freedom. History is replete with instances of the Pope's pretense to absolve all people from their allegiance to the government in which they were citizens. When the Pope disagrees with the sovereign power of any nation he does not hesitate to stir up his subjects against that nation and seek its overthrow. This spirit is contrary to our American constitution; it is anti-American. What is more, the Roman hierarchy is opposed to our free schools; it seeks the union of State and the Catholic Church. This is contrary to our Bill of Rights which declares that congress shall make no law respecting the church of our freedom of worship.

Catholic propaganda in this country is cleverly written. It seeks to hide the real aims of the hierarchy. It does not reveal the real intent of the papacy. In order to know the true intent of the Roman hierarchy, we must visit the countries where it has the power to enforce its will. We think if Mr. Foerster would visit Spain, or some of the South American countries, and see Catholicism in action, he would take a different view of its real intentions. Unfortunately, many good people in this country have been beguiled by the clever propaganda of the papal powers.

It may seem a little painful to some of our friends to reveal the true intentions of the papacy, but it is much better to do so now than to wait until we are completely within the clutches of the hierarchy.

Let us not be deceived by the soothing lullabies sung by the representatives of Rome in this country. Their pleading voice often sounds like an innocent lamb in distress but quickly changes to that of a lion when given the power.

Voice of Freedom

Published by

FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Editorial Comments

Both Communism and Catholicism are equally opposed to our liberty and freedom, especially our religious freedom. We have no more use for Communism than we have for Catholicism. If we spend more time and effort in our opposition to Catholicism, it is not because of any greater antipathy for it.

However, most of our governmental agencies, church leaders, newspaper publishers, magazine writers, and radio commentators are waging a united and relentless fight against Communism. Temporarily, at least, the Red Dragon has been thrown back in this country. This does not mean that we can let up in our opposition to Communism. But it does mean that we can all breathe a little more easily in this respect. We shall have to wage a continuous fight on this front for many years.

While launching an all-out offensive against Communism we have relaxed in our efforts to expose the subtle aims of the Roman hierarchy. Consequently, many of our people are blinded by the plea for tolerance on the part of the Catholics in this country. They forget that Catholics are pleading for a strong hold upon the minds and lives of our people. They also forget what Catholics are doing in the countries where they have the power.

We are not intolerant toward the religious beliefs of other people. The very contrary is true. We hope to keep our people free to believe and teach what they want. Our opposition to Roman Catholicism is not against the religious doctrines they believe and practice, but against their efforts to force upon us a state church which would rob us of our freedom of religion.

We vehemently deny that we are narrow-minded, or intolerant. We are pleading for the freedom of all people—including Catholics. Hence, we are opposed to any and all efforts to bring our people into bondage to a foreign dictator, ecclesiastical or otherwise.

We call attention to two articles in this issue of the VOICE OF FREEDOM. The first is by Mr. Mowrer, "Spain's Protestants in Trouble." Here it will be noted that a Protestant theological seminary in Madrid was closed which had existed since 1883. The second article is from *The (Catholic) Register* of June 17, 1956. It is headed: "7,000 to 8,000 Priests to be Trained in Spain for Latin American Work." Note the contrast. The Spanish government is rushing efforts to build a seminary to train thousands of priests to go to an American country, at the same time it is closing a small seminary, with 8 theological students and 50 children. What is now happening in Spain is a good example of Catholicism in action. Although we hear the voice of Jacob in this country, it is the hand of Esau in others.

Letter Sent Communists Urges Values

WASHINGTON, July 31, (AP).—Fifty-seven Americans, including high religious leaders, wrote an open letter Tuesday to "the perplexed among Communists" asking them to face manfully the doubts and promptings of their conscience.

The letter said the "misgivings and gnawing doubts" ex-

perienced by such Communists since Khrushchev's denunciation of Stalin's crimes amount to "a moral and spiritual crisis."

"There is no reason for shame in the fact of having made a mistake," the leaders said. "To err is human, but it is shameful to go on an evil course and to persist in the betrayal of man's highest ideals, simply because one lacks the courage to go to the bottom and uncover the source of fatal error."

GRAVEYARD OF HOPE

If anything is sure, the letter said, "it is that the totalitarian way is the graveyard of human values and human hope."

The letter released by the Foundation for Religious Action in the Social and Civil Order, was signed by Clergymen of the Protestant, Catholic, Greek Orthodox and Jewish faiths, as well as educators, editors, diplomats, political scientists, labor leaders and business men.

The above report from the *Fort Worth Star Telegram* of August 1 expresses a sympathetic feeling toward the deluded Communists in this country. It does not in any way approve of what they are doing, but it does seek to discourage any further activities to achieve their "nightmarish" dreams.

We agree that the totalitarian way is the "graveyard of human values and human hope." This is true with any and every "totalitarian system," whether it be the Communist system or the Catholic system.

Interesting Facts About the Bible

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years—that is, from 1500 B.C. to A.D. 100.

These men wrote as they were moved by the Holy Spirit. (2 Pet. 1: 21.) They wrote not in words of human wisdom, but in words divinely taught. (1 Cor. 2: 13.)

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

The word "Jehovah" occurs 6,855 times.

The word "Lord" occurs 1,853 times.

The word "and" occurs 46,277 times, and the word "reverend" but once. (Ps. 111:9.)

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it.

The middle chapter and the shortest is Psalm 117. It contains only two verses.

The middle verse in the Bible is Psalm 118:8.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is 2 Chronicles 20: 13.

The shortest verse in the Old Testament is 1 Chronicles 1: 25; the longest, Esther 8: 9.

The middle book of the New Testament is Second Thessalonians.

The middle chapter in the New Testament is between Romans 13 and 14.

The middle verse in the New Testament is Acts 17:17.

The shortest verse in the New Testament, in English, is John 11:35; in Greek, 1 Thessalonians 5: 16.

The longest verse in the Bible is Esther 8: 9; it contains ninety words.

The longest word in the Bible is found in Isaiah 8: 1.

All the letters of the Alphabet, except j, are in Ezra 7: 21.

The nineteenth chapter of 2 Kings and the thirty-seven chapter of Isaiah are nearly identical.

(Continued on page 133)

Franco Government confiscates Bibles and closes seminary of religious minority

SPAIN'S PROTESTANTS IN TROUBLE

RICHARD MOWRER

MADRID—The situation of Spain's 20,000 Protestants is no better, and in some instances it is worse, than it was three years ago when the U. S. aid-for-bases deal made the Franco state an ally of the free world. Nor has Spanish membership in the United Nations, attained last December, caused the regime to take a more tolerant view of Protestantism. Indeed, the trend seems the other way. Such at least, is the opinion held by Evangelical sources here—an opinion which recent incidents have tinged with anxiety.

On January 23, the authorities closed a Protestant theological seminary in Madrid which had existed since 1883. Two days afterward, a spokesman of the U. S. Embassy stated:

"Immediately upon being informed of this action, American Ambassador to Spain John Davis Lodge reported the matter fully to the Department of State in Washington and is making inquiries of the Ministry of Foreign Affairs in Madrid."

What results these inquiries have had has not been divulged. In March, the authorities permitted removal of the police seals which had been affixed on the classroom doors. But official permission for the seminary to resume normal activities is still withheld. So neither the eight students enrolled in the seminary nor the fifty children enrolled in the Protestant school on the premises are attending classes. The Government's reasons for closing the seminary have not been made public; nor has the case been mentioned in the local press.

The closing of the seminary was followed three months later by Government seizure of Protestant devotional literature, including 890 Bibles and 1,291 copies of the New Testament, belonging to the British and Foreign Bible Society in Madrid. The Bible Society has had an office here for well over a hundred years, and raids by the Spanish police are not a new experience.

"About the middle of January," writes George Borrow, "a swoop was made upon me by my enemies, in the shape of a peremptory prohibition from the political governor of Madrid to sell any more New Testaments." This happened in 1838, and the event is described in Borrow's classic, *The Bible in Spain*. Borrow was then the Iberian representative of the Bible Society.

In 1940, the Bible Society was raided and 110,000 religious books were seized and destroyed. On April 21 this year, the "swoop" was carried out by inspectors of the Ministry of Information. They left behind a detailed receipt for what they took away. Presumably the reason for confiscation is that the books and Bibles were being printed here without Government permission. The law is that no work may be printed without censorship clearance.

Jose Flores, the Bible Society's local representative, says that the Bibles and other religious literature were being printed here in Spanish "because they are not allowed to be imported." "They were for use in our chapels, they were not advertised or reviewed anywhere, they were not for public sale, they cannot be sold in book-

shops." The British Embassy has asked the Ministry of Foreign Affairs to investigate the incident "with a view to restoration of the seized property to their rightful owners." As with the seminary, nothing of the matter has been mentioned in Spanish newspapers.

The Spanish Government's position is that there is no Protestant problem in Spain, that the rights of religious minorities are safeguarded by Article Six of the *Fuero de los Españoles* (Spain's Bill of Rights), and that non-Catholics have the same recourse to law as any other citizens. In September 1952, these views were expressed officially as follows:

"Neither the *Fuero de los Españoles* nor our Concordat with the Holy See gives the Government power to authorize Protestant proselytism. . . . The majority of Spaniards believe that Protestant propaganda is an attempt at foreign penetration into the national life directed with the political aim of destroying the religious Roman Catholic unity that substantially exists in Spain and that is recognized by all Spaniards.

"There is no doubt that the few Spanish Protestants and the foreign Protestants who reside in Spain have recourse to legal channels . . . if they believe the rights conceded them by law have not been recognized. Thus it is evident that they have no need for the backing and support of foreign political and religious organizations. . . ."

The Government places the number of Protestants in Spain at approximately 20,000 in a population of 29 million. The *Fuero de los Españoles* was promulgated in July 1945. Article Six reads: "No one shall be molested for his religious beliefs nor in the private exercise of his worship."

Spanish Protestants say that the catch in Article Six is the word "private." This one word, they claim, is interpreted by the authorities in a restrictive sense totally incompatible with precepts of religious freedom and tolerance. The *Fuero* also prohibits any external manifestations of non-Catholic religions. Thus it is that no sign is permitted to be placed outside a Protestant chapel to identify it, nor may Protestant services be announced in the press.

Another grievance is that the marriage laws make it virtually impossible for persons who were baptized in infancy as Catholics and who have since become Protestants to be legally married. Withdrawal from the Roman Catholic Church is not recognized by the state, and the obtaining of civil marriage certificates in such cases is extremely difficult. Without the civil marriage certificate, marriage in a Protestant chapel is not considered valid. In the eyes of the law, a couple so married are not man and wife, and their children are illegitimate.

The above article by Mr. Mowrer is a reprint by special permission from The New Leader, a weekly publication by the American Labor Conference on International Affairs, Inc. Publication Office: 34 N. Crystal Street, East Stroudsburg, Pa.

7,000 to 8,000 Priests to Be Trained in Spain for Latin America Work

Madrid Seminary Rushed to Completion to Alleviate Shortage of Clergy

MADRID.—From 7,000 to 8,000 Spanish priests will be trained to alleviate the clergy shortage in Latin American countries, it was announced by the Episcopal Commission of the Society for Latin American Priestly Co-Operation here.

At a meeting the society examined about 1,000 petitions for priests that were sent in by prelates of Latin America. The Bishops of the society also agreed to speed up work on the major seminary that is being constructed in the University City section of Madrid for the training of these priests. [*The Register*, Denver, Colorado, June 17, 1956.]

The above shows the frantic efforts of the Catholics to train more priests for Latin America in the Spanish way of doing things. The hierarchy in Colombia is following the true pattern set by the papist government in Spain. Catholics are determined to hold the Latin American countries at all costs. We had a real sample of this in Argentina when Juan Peron (for whom we have no special admiration) decided to separate the State from the Church. What the Catholics did there to retain their power they will do anywhere they can.

The Spanish government is rushing its plans to train priests for countries on the American continent while closing Protestant schools at home. Here we have a real demonstration of what Roman Catholics do where they have the power to enforce their will.

Colombia: A Brief Case Study of Catholicism

E. CLAUDE GARDNER

Some of the most revealing and shocking admissions as to the true nature of Roman Catholicism appeared in an eight-inch column of *Time*, May 28, 1956. This frank report shows the means being used in Catholic dominated Colombia, South America, in "uprooting Protestantism." It is our belief that all sectarianism should be uprooted, but not by force and diabolic techniques. Paul said that the mouths of false teachers "must be stopped" (Titus 1: 11), but he did not say they should be stopped by carnal means.

Here is a resumé of what has recently transpired in Colombia:

1. A preacher was haled before the mayor of Peque and told that his services were a mockery to Catholicism. He was given twenty-four hours to get out of town.
2. In another village, Tamalameque, a dozen Protestants had to decide between ten days in jail or \$4.20 in fines for conducting services.
3. In another town a priest charged two missionaries of mistreatment of him, and these were held in stocks overnight.
4. During April of this year thirty church buildings were closed by government officials.
5. Catholicism is alleged to be linked with the military government. This we would expect, knowing the pattern of action of the Romish Church through the centuries.
6. Catholicism deeply resents proselytizing in Colombia. However, this is being practiced by Romanism in the United States, a Protestant nation.
7. A summary from the *Time* article and other news services of grievous violations of freedom, decency and right since 1948 show that:

- (a) Two hundred Protestant schools have been closed (some few by government order, but most by violence).

- (b) Forty-six church buildings destroyed by fire or dynamite, others were confiscated.
- (c) Seventy-five people killed because of their religion.
- (d) Several thousands of dollars (about \$150,000) were lost in buildings destroyed, damaged or confiscated.

WHAT DOES THIS MEAN TO US?

At every opportunity we need to urge our government officials to see that religious freedom is assured, especially in those countries receiving U. S. foreign aid. Also, let us continue to stand for separation of church and state.

The above facts reveal the fruit of a corrupt religion committed to a totalitarian concept of Christianity. This same fruit is borne in every nation where Catholicism dominates. It is the same story—intimidation, force, imprisonment, ignorance, loss of freedom, and bloodshed. Such philosophy is identical with another totalitarian ideology—Communism. Both are despicable to those who love God, freedom and fellow man.

"Catholicism in the United States is different!" says one. Perhaps in many places this is true. We know of many good Catholic people. But remember that the "true colors" have not been shown in our nation and probably will not be until or if it becomes Catholic dominated (and every Christian worker and American citizen should see that it does not go under the dictatorial papacy).

In O. C. Lambert's *Catholicism Against Itself*, chapter 13, numerous quotations from official Catholic books are given which laud the same type of activities as are transpiring in Colombia today. Please read these startling claims and deeds:

In February, 1231, the Pope (Gregory IX) enacted a law for Rome that heretics condemned by the ecclesiastical court should be delivered to the secular power to receive their 'due punishment' was death by fire for the obstinate and imprisonment for life for the penitent. (*Cath. Ency.*, VI, 797.)

In the article on the Inquisition, Catholic Encyclopedia has the following to say:

They caused many citizens in their domains, nobles and commoners, clerics, knights, peasants, spinsters, widows, and married women, to be burnt alive, confiscated their property, and divided it between them. (*Cath. Ency.*, VIII, 29.)

Gregory IX cannot be accused of injustice, but he will ever be remembered as the pope who established the Inquisition as a permanent tribunal, and did his utmost to enforce everywhere the death penalty for heresy. (*Thee Inquisition*, 132.)

Hence from all that we have hitherto said, it is clear, beloved son, that we cannot approve the opinions which some comprise under the head of Americanism. (Leo XIII, in *Great Encyclical Letters*, 452.)

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, of writing or of worship, as if these were so many rights given by nature to man. (Leo XIII, in *Great Encyclical Letters*, 161.)

For our sakes and that of unborn generations, how we need to be alerted to the menace of Catholicism!

Catholic "Clergy" Versus Catholic "Laity"

LUTHER W. MARTIN

It has long been this writer's sincere conviction that the average Roman Catholic Church member is sincere in thinking that the Roman Church is a noble institution, having virtuous spiritual intentions for his soul. However, this writer is also convinced that the upper echelons of the Roman Catholic Church, the hierarchy, which includes the Pope, Cardinals, Archbishops, Bishops, and probably some Parish Priests, entertain vastly different ideas as to what the aims, goal and intentions of the Catholic movement are.

The convictions of this writer were strengthened in this respect when *Time Magazine*, July 9, 1956, page 38,

quoted at length from the *American Ecclesiastical Review*, which is a magazine PUBLISHED FOR THE CLERGY by the Catholic University of America. This magazine is NOT designed for the Catholic "layman" to read, but is specifically directed to the "clergy."

THE QUESTION ASKED

In a certain town the Baptist church was destroyed by fire on a Friday night. At once a Catholic fraternal organization offered the use of its hall to the Baptist congregation for Sunday services, and the offer was gratefully accepted. What is to be said of the procedure adopted by the Catholic organization?

The above question described the attitude and neighborliness manifested toward the Baptist people by the "lay members" of a Catholic fraternal organization. But someone having knowledge of the action, appealed to a Catholic magazine published for priesthood, and asked about "the procedure of the Catholic fraternal organization."

THE ANSWER GIVEN

Time Magazine, in its report of this question and answer, prefaced the reply of a Catholic theologian by saying, "The answer to this particular question, written by one of the church's top U. S. experts in canon law, is a statement of a Catholic position that is puzzling to most Protestants and some Roman Catholics."

FRANCIS J. CONNELL'S "PUZZLING POSITION"

The Roman Catholic who wrote the actual answer, is among those held to be "Very Reverend" by those of his faith. Here is *Time Magazine's* excerpts of his reply:

According to the ideas of "intercredal fellowship and brotherhood" current in the United States, and accepted by many Catholics, the Catholic organization performed a commendable deed. Some scandal was surely present in the fostering of the erroneous belief that all religions are good and should be aided. I would say unhesitatingly that the Catholic organization should not have made the offer. However much we may esteem our non-catholic brethren personally, and admire their sincerity and fervor in the practice of their religion, *we must remember that their religion is false* (Emphasis mine. LWM.) and that its practice is opposed to the commandment of Jesus Christ that all men profess the one religion which He established . . .

It is well to add that if a Catholic church burns down and a non-Catholic congregation offers its hall for Sunday Mass, (which many well-meaning non-Catholics in our land would readily do) it would be the best policy to decline the invitation, since in that way no obligations would be undertaken that might call for a similar service if the situation were reversed.

THINGS TO BE CONSIDERED

To the general public and to her "lay" members, the Roman Church breathes an air of gentleness, love and kindness to all. Not too long ago the Catholic Church here in the United States gave out a great amount of publicity concerning the excommunication of "Father" Leonard Feeney, formerly of Cambridge, Massachusetts, who was "guilty" of teaching that there was no salvation outside the Roman Catholic Church. Obviously, the Church's scheme is to try to cause the American public to believe that she (the Roman Catholic Church) is broad-minded, that there are Christians or saved persons outside the Catholic communion. However, F. J. Connell's interpretation of Catholic canon law seems to bear out the excommunicated Feeney. "WE MUST REMEMBER THAT THEIR RELIGION [BAPTIST] IS FALSE." This statement was contained in a publication directed NOT to the Catholic members but to the Catholic priesthood.

IT'S A MATTER OF HONESTY

Why doesn't the Catholic Church treat the excommunicated priest, Leonard Feeney, honestly? He simply taught the canon law—which is usually known only by the "clergy"—to the membership. They in turn were so

shocked that Feeney was reported to his superiors. When he refused to recant he was excommunicated, all because he actually taught Catholic canon law, wherein it became known to the "laity" rather than just the "clergy."

In this question and answer case, the Catholic fraternal group, composed of Catholic "laymen," thought they were doing a noble deed in assisting the Baptist people to have a temporary place of worship. But the hierarchy says, NO!

It is the privilege of the Catholic Church to consider whatever religion she so desires to be *false*. But she should be willing to so express herself to *all* her communicants.

This writer considers any and all religious groups whose names, origin, doctrine and practice do not correspond to that set forth in the New Testament Scriptures to be *false*. Christ established but ONE church. It is described in the New Testament, and the means of entrance into it are also set forth in the New Testament. There is no salvation for people of the 20th century outside of Christ's church.

The Roman Catholic Church is NOT that church, else the New Testament would so teach.

Interesting Facts About the Bible

(Continued from page 130)

The Bible holds the distinction of being the first printed book; it was first reprinted in 1450.

The first Bible printed in this country was in the Indian language in 1663. This translation was made and published by John Eliot, the so-called "Apostle to the Indians." This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.

The first English Bible printed in this country was in 1782.

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thomson.

The first translation of the New Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writing"; later, "Living Oracles." It was largely a compilation of the works of Doddridge, Macknight, and George Campbell.

It is not generally known that Noah Webster, author of the famous "Webster's Dictionary" and the "Blue-Back Speller," made a translation of the Bible, which was published in 1833.

The King James Version of the Bible was first published in 1611.

The Revised Version of the whole Bible was issued in 1885.

The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was divided into verses by Sir Robert Stephens in 1551.

The whole Bible, divided into chapters and verses, first appeared in 1560 in what is known as the "Geneva Bible." It was so called because it was prepared by the Reformers in Geneva. It is also called the "Breeches Bible," because Genesis 3: 7 is translated: "They sewed fig leaves together and made themselves breeches."

The Bible is the most translated book in the world. It has been translated into more different languages and dialects than any other book that has been written.

The Bible continues to be the best seller in the world.

The Bible is the best book in the world.

CATHOLICISM VS. THE SUPREME COURT

J. L. DAVIDSON

"Out of the same mouth
cometh forth blessing and
cursing." James 3: 10.

Catholic apologists often compare the pope to the Supreme Court of the United States. They insist that the pope's position with respect to the word of God is the same as the position of the Supreme Court with respect to the Constitution. One Catholic writer puts it this way: "His (the pope's) office in the interpretation of Holy Scripture is fundamentally the same as that of the Supreme Court of the United States in the interpretation of the Constitution . . . When the chief justice with his associates pronounces a judgment . . . that decision is accepted as final and irrevocable by all parties . . . Jesus Christ is the Founder of the supreme tribunal of papal infallibility. In giving that court the power of making its decisions binding and without appeal, he gave it that which its authoritativeness and irrevocability of its decisions really demand—actual infallibility." (John A. O'Brien, *Faith of Millions*, pp. 132 & 134.)

The comparison limps in many respects, and the assumption that Jesus constituted the pope an infallible interpreter of the scriptures is false; but the purpose of this composition is to show that the Roman Catholic hierarchy does not accept the decisions of the Supreme Court as final and irrevocable when it suits its purposes not to do so. The above excerpt, and reams of Catholic propaganda like it, is designed to lead the uninitiated to believe that the Catholic church has great respect for the United States Supreme Court. It should be noted, however, that when the decisions of the Supreme Court run counter to the ambitions of the hierarchy, the Catholic church does not hesitate to malign and villify it.

The famous McCollum case of March 1948 establishes this assertion as fact. In that case the court ruled eight to one against using public school buildings in which to teach religion, even on a released time basis. The court ruled that such practice is a breach of the First Amendment to the Constitution, and repeated the American principle that: "The First Amendment has erected a wall between Church and State which must be kept high and impregnable." (People of Illinois ex rel Vashti McCollum V. Board of Education of School District No. 71, Champaign County, Ill.)

The Catholic reaction to this decision of the high court is summed up by James M. O'Neal of Boston College: "But anyone who likes to see the court subvert the Constitution, as it did in the McCollum case . . . is an enemy of Constitutional democracy."

Mr. O'Neal places his legal acumen above that of the judges of the Supreme Court, saying: "In other words, the purpose of the First Amendment was simply to make explicit what was implicit in the Constitutional situation, viz.: that the state governments, and not the federal government, should have exclusive governmental authority in areas . . . such as religion and education." (*Catholicism and American Freedom*, p. 46.) Again: "The First Amendment only forbade congress to make a law either for or against 'an establishment of religion,' and had nothing to do with a state establishment in any state." (*Catholicism and American Freedom*, p. 54.)

In this novel interpretation of the Constitution, Mr. O'Neal is opposed, not only by the judges of the Supreme

Court, but by a majority of the people in forty-six of the forty-eight states. He completely ignores the fact that all the states, except Maine and North Carolina, have written into their Constitutions and Statutes, prohibitions against using tax money to support religious activities.

There is no doubt that the states themselves (which Mr. O'Neal affirms the Constitution has given exclusive authority in religion) understand that "the First Amendment has erected a wall between Church and State which must be kept high and impregnable." But Mr. O'Neal is only reflecting the thinking of the Catholic hierarchy when he asserts that the Supreme Court subverted the Constitution in the McCollum case and is an enemy of Constitutional democracy. The word "subvert" has a degrading sound, and tacitly places the judges of the Supreme Court in the same category with Communists and other subversives who would destroy our democracy. This type of propaganda is very subtle, very clever, and very deadly, because it wears a religious cloak. Not all Catholics, of course, hold the same opinion as Mr. O'Neal. As a matter of fact, the only Catholic member of the Supreme Court, Mr. Frank Murphy, much to the chagrin of the American Catholic hierarchy, went along with the majority opinion in the McCollum case. Mr. O'Neal is an American citizen, and as such, has the CONSTITUTIONAL right to criticize the Supreme Court, or any other department of our government. This gentleman should be grateful that he does not live in Spain where he could be arrested for criticizing the Catholic-dominated Franco regime.

The book quoted above, "Catholicism and American Freedom," by James M. O'Neal, was written in reply to "American Freedom and Catholic Power," by Paul Blanshard. Mr. Blanshard seeks to show that the Catholic hierarchy would force upon us a totalitarian government and a state church if it could. In his reply Mr. O'Neal labors to show that Mr. Blanshard has done the Catholic church a great injustice, but he inadvertently concedes Blanshard's proposition in the following quotation: "Booklet, 'Better Men for Better Times,' by Commission on American Citizenship of Catholic University of America. Backed by more impressive Catholic opinion and endorsement than any other comparable publication on the subject: 'It is increasingly apparent that we have need for more effective means of social control. Individualism and free enterprise need to be restrained and disciplined if we are to spare ourselves confusion, insecurity, and misery.'" (*Catholicism and American Freedom*, p. 136.) It has long been known that the Catholic hierarchy is bitterly opposed to freedom of any kind, and now Mr. O'Neal quotes the "most impressive Catholic opinion and endorsement" to the effect that individualism and free enterprise must be restrained. Mr. Blanshard's theme is that the Catholic hierarchy seeks to establish social control in America and thus suppress individualism and free enterprise. In the above quotation Mr. O'Neal surrendered his defense, and might as well have laid down his pen.

A strikingly similar statement appeared in an Associated Press release from Moscow, dated July 5, 1956,

but from a different source: "Foreign Minister Shepilov (USSR) said today the essential condition for solving misunderstandings between the United States and the Soviet Union is to muzzle the propagators of cold war in the United States . . . The U. S. press and radio are still made up of all kinds of lies, slander, and libelous statements. It is essential that these irresponsible elements who poison the atmosphere should be muzzled." (*Temple Telegram*, Temple, Texas, July 6, 1956.) In other words, to do business with the Communists, we must destroy one of the most important safeguards of our liberty—freedom of the press. Any attempt to explain to Mr. Shepilov that in the United States it is impossible to muzzle the press would be a waste of time. Communists simply do not understand the philosophy of free men. Neither does the Catholic hierarchy. Roman Catholicism and Communism are bitter enemies, but they have one thing in common—the philosophy of force. Neither the Catholic hierarchy nor the Communist hierarchy has any respect for the Supreme Court, the Constitution, or any other part of our government, when they are denied the controlling power.

In further "praise" of the Supreme Court, Mr. O'Brien deposes: "Every citizen of our country praises the wisdom of the founding fathers in arranging this tribunal for the peaceful adjudication of disputes concerning the meaning of the Constitution, which the fathers saw would inevitably arise. Without such a court the Constitution would soon be torn into shreds by conflicting interests. Anarchy, secession, and civil war would speedily displace the union of so many states having diverse racial complexions and different economic interests." (*Faith of Millions*, p. 132.)

What Mr. O'Brien deems so necessary to the unity and prosperity of this country, the pope and his colleagues seem to think not at all necessary in Italy. It has been a grim joke in Italy that, although the Italian republic in 1947 adopted a Constitution which guarantees religious and civil liberty, Italy continued to be a priest-ridden police state. In flagrant violation of the Constitution, the Italian government has retained the Fascist laws decreed by Mussolini. A popular news magazine reports the situation as follows: "To defend the government's retention of the Fascist laws, Christian Democratic leaders, from the late Alcide de Gasperi on, pointed to the international Communist threat to Italian democracy. Simultaneously, the Demo-Christians quietly stalled all moves to establish a court similar to the U. S. Supreme Court, as the Constitution specified. So long as there was no such court, nobody could strip the government of its powers. Parliament, last December, finally brought the court into being. Last week the court unanimously decided that Article 113 of the police law, which required police permits for all signs, posters, and even 'inscriptions carved in rocks,' is a violation of the Constitutional guarantee of free speech. In so doing the court made it clear that it had only begun to strike down unconstitutional laws." (*Time*, June 25, 1956, pp. 22, 25.)

The Christian Democratic party mentioned above is the Vatican-backed Catholic party. The hierarchy tried every trick in its political book to prevent the establishment of a Supreme Court in Italy, but the democratic forces won the battle. This is very significant since the Vatican has often announced that Italy is ninety-eight per cent Catholic. It is not likely that in the future Italian police will be chiseling the name "church of Christ" off of meeting houses in Italy, or denying gospel preachers the right to advertise.

The Catholic hierarchy is never pleased with Parliaments, Constitutions, or Supreme Courts, because these institutions represent the will of the people. Regardless of how loudly the American Catholic hierarchy protests its loyalty to the United States, it still denies that freedom of worship, speech, and press are inalienable rights. Such statements as the following look convincing to the uninformed—or the misinformed: "The natural or divine law, said Cardinal Bellarmine, 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 . . . Bellarmine made the democracy of the United States a reality." (Bertrand L. Conway, *Miniature Question Box*, pp. 219, 220.) But when we read the following in the same book, we are again reminded that the legs of the lame are not equal: "There was no chance of a reconciliation between the popes and Italy so long as the Liberals were in power. With the coming of Mussolini the whole situation changed. From the very outset of his regime he was determined to settle the Roman Question, and the powers he possessed as a dictator gave him the opportunity that no Italian statesman, dependent upon a parliament, ever had." (*Miniature Question Box*, p. 98.)

Such sentiments as the above, coming from a Communist, would be highly suspected. It is hoped that the free people of America will look through the barrage of polite and well-written Catholic propaganda, and see that there is little to choose between Catholicism and Communism.

Italy's New Supreme Court

Until very recently it was one of Italy's bitter national jokes that, although the constitution adopted by the fledgling Italian republic in 1947 bristles with democratic safeguards and guarantees of civil liberties, the only section of the constitution ever truly enforced was Article 12, which specifies that the national flag shall be green, white and red.

For nearly a decade successive Italian governments, in flagrant violation of the constitution, have blandly retained authoritarian codes inherited from monarchical and Fascist days. Of the 708 articles of Italian law dealing with public security, all but 30 were originally decreed by Mussolini. Under them Italy's police enjoy such powers as those of forbidding citizens to change their city of residence, of banishing people to remote spots like Sardinia (or Eboli), and of seizing for trial all those who "publicly offend against the honor or dignity of the government."

To defend the government's retention of these Fascist laws, Christian Democratic leaders from the late Alcide de Gasperi all pointed to the international Communist threat to Italian democracy. Simultaneously, the Demo-Christians quietly stalled all moves to establish a court similar to the U. S. Supreme Court, as the constitution specified. So long as there was no such court, nobody could strip the government of its powers.

No longer in fear of armed Communist take-over, the Parliament last December finally brought the court into being, under pressure from President Giovanni Gronchi. On the evening of the day he was inaugurated as president of the court, 78-year-old Enrico de Nicola called his colleagues into session to consider several scores of cases involving alleged violations of constitutional rights.

Last week, ruling simultaneously on 29 of the cases, (Continued on page 142)

ROMAN CATHOLICISM

UN-AMERICAN

A shocking expose from official Catholic documents



O. C. LAMBERT

Predictions by an Inspired Apostle

THE LAITY DOES NOT KNOW

There is a vast difference between the clergy and the laity. The latter has nothing whatever to do with shaping the policies of the Roman Catholic Church, and Catholic authorities speak of the clergy as the "teaching Church." The word hierarchy, in Catholic parlance, means the rule of priests. So, the laity is simply expected to receive what it taught and submit to the rule of the clergy without question. The hierarchy shapes all the policies and formulates all the teaching of the Catholic Church, and if they are not in favor of our institutions they will not tell the laity about it until the proper time. They would certainly not broadcast their disloyalty to American institutions so long as they claim only one out of six of the American people as members. So I completely absolve the laity of the things to which I object.

POPE OVER EVERY HUMAN CREATURE

What does the hierarchy teach at the present time, in America, in their books, which do not usually fall into the hands of the laity and the general public, with reference to the powers and authority claimed for the Pope of Rome and for the hierarchy? The answer is in a little book that was written by a member of the American hierarchy, and was used, no doubt, in the parochial schools of this country. This book says: "The dogmatic definition contained in the Bull (by Boniface VIII at the beginning of the fourteenth century) is the doctrine necessarily held by every Catholic, namely that by divine law all men are subject to the jurisdiction of Saint Peter and his successors, the Roman Pontiffs." (*Short History of the Catholic Church*, by Brother Gustavus, 101, 102.)

POPES OVER KINGS AND KINGDOMS

More than six-hundred and fifty years ago the Pope declared that he had authority over every human being on earth and in the twentieth century it is still affirmed, and the little school children in the United States are being taught this very un-American doctrine! The exact statement concerning Boniface VIII in Catholic Encyclopedia is, "By the Bull 'Salvator Mundi' he (Boniface VIII) withdrew the indulgences by which the French King collected canonically ecclesiastical revenue for the defense of the kingdom, i. e., he reestablished in vigor the 'Clericis Laicos,' and in the famous Bull 'Ausculta Fili' (Listen, O Son) of Dec., 1301, he stood forth as the mouthpiece of the medieval papacy, and as the genuine successor of the Gregories and the Innocents. In it he appeals to the kings to listen to the Vicar of Christ, who is placed over kings and kingdoms (cf. Jer., 1, 10). He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity. He is the head of the church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the Church." (*Catholic Encyclopedia*, II, 666.)

CATHOLIC CHURCH OVER CIVIL GOVERNMENTS

The *Catholic Encyclopedia* further comments on this arrogant claim as follows: "Then follow some principles and conclusions concerning the spiritual and the secular power: (1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke xxii, 38; Matt. xxvi, 52). (2) Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other: the earthly power must submit to the spiritual authority, as this has precedence of the secular on the account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the higher, the highest power is judged by God. (4) This authority, although granted to man, and exercised by man, is not a human authority, but rather a divine one, granted to Peter by divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God and seems like a Manichean, to accept two principles. Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff." (*ibid.*, XV, 126.)

CATHOLIC FLAG OVER THE U. S. FLAG!

In these quotations we see that the hierarchy in the United States contends that every citizen of the United States, yea of the world, is under the authority of the Pope! This asserts that all civil authority is inferior to the hierarchy and subject to it. That the Catholic Church has the right to judge civil government including the United States! That is why the Catholic flag is placed above the United States flag in the armed services of our country. Tom Heflin, Senator from Alabama, objected to this practice on the floor of the United States Senate, and though he was from a predominantly Protestant state (Alabama), the Catholic Church very cleverly induced the voters to retire the Senator at the next election, because the voters were made to believe that the Senator had acted in an un-American fashion in bringing up religion! How gullible can the American people become? Members of the Catholic Church are citizens of the Pope's government and subject to his authority! While many Catholics, no doubt, are ignorant in this matter, yet no informed person can escape the conclusion that a loyal subject of the hierarchy cannot be a loyal American!

AMERICANISM CONDEMNED BY THE POPE

One of the most controversial documents of the last hundred years on this subject is the "Syllabus of Errors"

by Pius IX. Here are some of its many un-American pronouncements: number 15 of these propositions condemned by the Pope, states that a man does not have the right to choose his religion; number 24, that the Catholic Church has the right to employ force to compel obedience; number 43, that the Catholic Church should enjoy immunities and that no civil state has the right to object to these special privileges. This is the basis for the "concordats" arranged with all governments that will permit it; numbers 45 to 48 claim for the Catholic Church exclusive right over all schools, which would do away with public schools; number 55 claims that the Church and State should be united, which is really the claim that the State should be subordinated to, and under the complete control of the Catholic Church; number 77 declares that the Catholic religion should be the only one permitted; number 78 insists that non-Catholics coming to a Catholic country should not be allowed to worship publicly. This is the reason why the church of Christ has been persecuted in Italy for several years; why the "concordat" signed between Franco, puppet of the Pope, and the Vatican, August 27, 1953, states that "no other ceremonies or external demonstrations than those of the Catholic religion shall be permitted" (*Brooklyn Tablet*, September 5, 1953). It is because of this very un-American doctrine that the following diabolical treatment is accorded Protestants in Colombia, South America, from 1948 to 1953:

*Dynamiting Protestant Buildings—
Killing Protestants Now*

"The *News Bulletin* of the Evangelical Confederation of Colombia published a summary of the persecution of Protestants there during the past five years. Items: 42 school buildings destroyed by fire and dynamite, 31 damaged, 10 confiscated; 110 Protestant primary schools closed, 54 of them by government order, the rest by violence; 51 Protestant men, women and children killed, \$148,000 lost in buildings destroyed, damaged or confiscated." (*Time Magazine*, October 5, 1953.)

Do we want this sort of an institution to take over America? Should they be allowed to promote such an institution in this land of freedom?

KNIGHTS OF COLUMBUS UN-AMERICAN

Let us not imagine that the "Syllabus" of Pius IX just described is now disowned by the hierarchy in America. The 1,000,000 Knights of Columbus are completely committed to the belief and defense of this un-American document, as the following quotations from Catholic Encyclopedia clearly show:

"Importance.—The importance of the Syllabus lies in its opposition to the high tide of that intellectual movement of the nineteenth century which strove to sweep away the foundation of all human and divine order. The Syllabus is not only the defense of the inalienable rights of God, of the Church, and of truth against the abuse of the words *freedom* and *culture* on the part of unbridled Liberalism, but it is also a protest, earnest and energetic, against the attempt to eliminate the influences of the Catholic Church on the life of nations and of individuals, on the family and the school. In its nature, it is true, the Syllabus is negative and condemnatory; but it received its complement in the decisions of the Vatican Council and in the Encyclicals of Leo XIII. It is precisely its fearless character that perhaps accounts for its influence on the life of the Church toward the end of the nineteenth century; for it threw a sharp, clear light upon the reef and rock in the intellectual currents of

the time." (*Catholic Encyclopedia*, XIV, 369.)

So the Knights of Columbus think that these un-American doctrines are "inalienable rights of God, of the Church, and of truth"! How can a Knight of Columbus be a loyal American?

Webster defines "inalienable" as "incapable of being alienated, surrendered, or transferred."

Showing that the American hierarchy and the Knights of Columbus still support this very offensive document, they say: "All Catholics are bound to accept the Syllabus." (*Catholic Encyclopedia*, XIV, 369.)

Russian and Red Forces Are Aiming to Outlaw Our Bible

[The following is an article taken from the editorial page of "The Indianapolis Star," July 27, 1956, under the department, "The People Speak."]

To the Editor of The Star:

One of the most "American" editorials that I have yet read has appeared in the August issue of *The Methodist Challenge*, published in Los Angeles, Calif., titled, "We Fight Or Fail." The editor was the pastor of one of America's largest congregations for more than 25 years and has been in the ministry for more than fifty years. In his timely editorial he laments the fact that, believe it or not, the Bible is being outlawed in the U. S. A. just as surely as the sun rises and sets.

Under pressure from the powers that be, the attorney general of California has made rulings that Bibles cannot be accepted by students even with written consent of the parents of the pupils. The Gideons, that Christian body that has placed Bibles in hotels and guest rooms of the nation, has been stopped in their efforts to spread the word of God.

The editor laments, "... so far as I know no high school graduate would be deprived of receiving as a graduation present a copy of one of Bob Ingersoll's books, even if presented by the Anti-Defamation League. But the presentation of the Bible is forbidden." Then the editor comments further, "If the school board, under pressure from the Anti-Defamation League, can prevent the Gideons from presenting a high school student with a Bible in the school house or on the school grounds, then we suppose the same decision of the attorney general would prevent a boy's mother from giving him a Bible. . . . It is paganism at its lowest level. In Russia this identical thing can happen, and is happening. Russia will not permit the Bible to be read or distributed in her schools. Russia is athiest.

"Red China has ruled that the Bible may not be read or circulated in any Chinese school. Red China is heathen and atheist. Is it possible that America is headed that way? I have warned my readers that, led by the same forces, a crusade, nation-wide will be made as we approach Christmas, to prevent all mention of the birth and nativity of Jesus Christ in public school programs. . . . And now I come to the startling revelation that ought to chill the blood of every American. I have on the most reliable information . . . the source of which I am not now at liberty to reveal.

Here it is:

"1. Back of this battle against the Bible in the public schools is the American Communist Party, which began its fight before it was forced underground by the Smith act.

"2. Over fifty pressure groups and public officials are harnessed into this effort. Some of them are dupes.

(Continued on page 142)

"FATHER SMITH INSTRUCTS JACKSON" ★

A one-sided dialogue intended to explain the Catholic faith to a naive student

H. MCKERLIE

Purgatory, the Plainest of the Church's Teachings

In "Father Smith Instructs Jackson," this lesson is presented as "Instruction XIV," and we appreciate the opportunity given by the Knights of Columbus Religious Information Bureau, to learn the official teaching of the Church of Rome on this seductive doctrine. The lesson opens with "Father Smith" addressing Jackson.

Father Smith: "... Purgatory is a most reasonable and consoling doctrine, and is demanded by God's justice. You have conceded that only the very good can expect to go to heaven immediately after death, and the very bad deserve hell, have you not?"

Mr. J.: "That's right."

Father S.: "Well, then, how about the great multitude, which you would class neither with the very good nor the very bad; whither will their souls go right after death?"

Mr. J.: "I never thought of that. Surely they go somewhere."

Father S.: "Precisely. To purgatory."

Notice: the first foundation stones the priest lays on which to build his doctrine are human, unwarranted assumptions. That purgatory "is demanded by God's justice" is beyond man's ability to determine. Nor does there seem to be any depth of reverence for the Almighty Judge in presuming to set the standard for His judgments: "Nay, but who art thou, friend, to bandy words with God? Is the pot to ask the potter, 'Why has thou fashioned me thus?'" (Rom. 9: 20.) It is assumed that "the very good" go straight to heaven, and "the very bad" to hell "immediately" after death, which contradicts the teaching in the Roman Catholic's own New Testament. There we read: "Man's destiny is to die once for all; nothing remains after that but judgment." (Heb. 9: 27.) There again, we read: "... we shall all stand, one day, before the judgment seat of Christ." (Rom. 14: 10.) The plainest teaching of the Roman Catholic church says that the good go immediately to heaven; the very bad to hell—for them, no standing before the judgment seat of Christ.

Jesus is universally counted as very good; yet, three days after His burial, having risen from the dead, He said to Mary: "Do not cling to me thus; I have not yet gone up to my Father's side." (John 20: 17.) After death—judgment. When? How long after? The teaching of Jesus is clear on this point, as it is also regarding the standard of judgment for all who have heard His words: "The man who makes me of no account, and does not accept my words, has a judge appointed to try him; it is the message I have uttered that will be his judge at the last day." (John 12: 48.)

In the preface of the New Testament from which the above quotations are taken, **Pope Pius XII** is quoted as saying:

"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."

If Father Smith's students follow the recommendation of the Pope, they will read in the New Testament much that contradicts their priest's teaching. Jesus said His word will judge at the last day. His apostle, Paul, declared "we must all stand before the judgment seat of Christ." In effect, Father Smith says, "Not so, the very

good go straight to heaven when they die; the very bad descend into hell immediately when the spirit leaves the body; and the great multitude of in-betweens go into purgatory, but not to stay there; by masses and prayers of their friends, they are purified and, presumably, they join the happy heavenly host." None of these three classes he mentions awaits the judgment at the "last day." So Mr. Jackson will have to choose between the Scriptures recommended by the Pope, and the teacher appointed by the Roman Catholic Church. It may be true, as Father Smith claims, that "purgatory is the plainest of" his "church's teaching"; but it certainly is not founded on the Sacred Scriptures.

To put the necessity for purgatory beyond all doubt, Father S. illustrates by comparing human justice with divine justice:

"... human justice recognizes little criminals and big criminals, and punishes them accordingly. ... What if in our town two men were arrested, one for murder and the other for driving an auto faster than the speed ordinance allows, both are tried and sentenced to the penitentiary for life?"

Mr. J.: "Why, the people would denounce such a manifest injustice."

Father S.: "Deny purgatory, and you are accusing God of dealing in that unjust manner with His disobedient creatures."

The many who do deny purgatory make no such accusation against God or His justice. They believe what they read in Luke 12: 47: "Yet it is the servant who knew his Lord's will, and did not make ready for him, or do his will, that will have many strokes of the lash; he who did not know of it, yet earned a beating, will have only a few."

Father S.: "... at heart every Christian believes in purgatory, no matter how vehemently he might denounce it by word. This is evident from the prayers he says almost unconsciously, for his deceased friends and relatives. There is scarcely a Christian funeral without prayer; it is a case of actions speaking louder than words,—for if there be no purgatory, of what avail is prayer? If the soul of the deceased be in Heaven, it needs no prayer; if it be in Hell, prayer cannot help it."

If Father S. had listened to the many prayers he refers to as being made at Christian funerals, perhaps he would have noticed none of them was for the soul of the deceased. He might have heard thanks given for the life and works and good influence of the departed, but not intercession for the disembodied spirit. During fifty years service, the writer has attended scores of funerals—and has officiated at many—but never, on any occasion, did he hear anyone pray for the soul of the deceased.

It is respectfully suggested that Father Smith's students learn what most Christians believe, by reading Hebrews 3: 12-14: "Take care, brethren, that there is no heart among you so warped by unbelief as to desert the living God. Each day, while the word Today has still a meaning, strengthen your own resolutions, to make sure that none of you grows hardened; sin has such a power to cheat us. We have been given a share in Christ, but only on condition that we keep unshaken to the end the principle by which we are grounded in Him." So taught Jesus, while on earth: "... that man will be saved, who endures to the last." (Matt. 10: 22.) And so also does He teach from heaven: "Keep faith with me to the point of death, and I will crown thee with life." (Apoc. 2: 10.) In these words, the Lord clearly indicates that for His

followers, as it was with Himself, the period of opportunity and probation ends at death. For the delinquent believer, beyond death there may be regret, but not saving repentance. This is made evident in Christ's reference to the deaths of "the rich man and Lazarus," in Luke 16: 19-31. This passage also shows that the wicked do not go straight to hell when they depart this life, as is asserted by Father S. The word in the original Greek New Testament is 'hades,' wrongly translated in the King James version as "hell." Hades is a name given the state or place of disembodied spirits. After mentioning the death of the "beggar," Jesus said: "... the rich man died too, and found his grave in hell (hades). And there, in his suffering, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. And he said . . . I am tormented in this flame."

The fact that death ends the opportunity for repentance unto life is very apparent in the answer given to the tormented soul's appeal for help: "... there is a great gulf fixed between us and you, so that there is no passing from our side of it to you, no crossing over to us from yours." Yet Father S. teaches that purgatory is "where those who die with small sins unatoned are punished for a time." There, is the absurd position of the Roman Catholic hierarchy—the Pope and Archbishops urging the reading of the Sacred Scriptures, especially the New Testament, and the priests teaching the people dogmatic doctrines that contradict what they read in the recommended Bible as translated by their own scholars.

Mr. J.: "You say that the Bible speaks of the place; would you tell me where?"

Father S.: "St. Matthew (V. 26) speaks of a prison house in the other world, from which the soul will not be freed 'until thou hast paid the last penny.'"

Turning to that Scripture, we find no reference to a prison house "in the other world"; but mention is made of a prison on this earth. Neither does the passage refer to the soul gone to that "other world." Here it is: "If any man has a claim against thee, come to terms there and then, while thou art walking in the road with him; or else it may be that the claimant will hand thee over to the judge, and the judge to the officer, and so thou wilt be cast into prison. Believe me, thou shalt not be set at liberty until thou has paid the last farthing." (Matt. 5: 25-26.) Not even remotely can these words allude to an incident or condition in "the other world." Jesus is urging His hearers to pay what they owe, wisely counselling them to do so while yet they have opportunity, and so avoid "the debtor's prison," a widely established institution until abolished in comparatively recent times.

Another Scripture cited by Father S. is Matt. 12: 32, of which he says:

"The same evangelist speaks of a sin against the Holy Spirit, 'it will not be forgiven him either in this world or in the world to come.' The implication is that some sins can be forgiven in the world to come. But not in hell, from which there is no liberation; nor in heaven, for 'there shall not enter into it anything defiled.'" (Apoc. XXI, 27.)

The "doctrine" that claims such an altogether unnecessary and supposed "implication" for its support cannot be anything more, in itself, than another supposed implication.

Father S. is in agreement with the Scriptures in saying there is no liberation from hell. But that place or state from which there is no escape is the "gehenna," not the "hades" of the Greek Testament. Both words being rendered "hell" in the English translations is confusing to many readers unacquainted with such facts. In saying there is no liberation from hell, Father S. unconsciously

assents to the Bible's teaching that the wicked do not go there at death, but to hades, of which John, in his Apocalypse 20: 13, says: "... and death and hell (hades) gave up the dead they imprisoned, and each man was judged according to his deeds." Hades, the realm of the spirits of the dead, then, is a temporary "place" or "state" of waiting for the resurrection and universal judgment at "the last day." Between its inhabitants there is "a great" impassable "gulf fixed." Its respective divisions are referred to as "paradise" and "tartarus," wrongly translated hell. That "paradise" does not always stand for heaven is apparent in these two statements made by Jesus:

1. To the penitent thief on the cross beside Him, the Lord said: "... I promise thee, this day thou shalt be with me in paradise." (Luke 23: 43.)

2. Three days after His death, Jesus said to Mary Magdalene, "Do not cling to me thus; I have not yet gone up to my Father's side." (John 20: 17.) During the time His body lay in the tomb, Jesus was in neither heaven nor hell. And not even a Roman Catholic will claim that He was in purgatory, since all believe Him sinless, and none of them regard purgatory as paradise. Like the spirits of all who leave this life, His passed into hades—which Job describes as, "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." (Job 10: 22.) But the division of hades to which the spirits of Jesus and the converted thief passed is called "paradise"—a garden—a place or condition of beauty and rest and peace, the equivalent of that to which Lazarus went and which is pictured as "Abraham's bosom." On the other side of that "fixed gulf" the "richman" was "in torment." He was in the hadean province, tartarus, where the wicked await the judgment day. According to the apostle Peter, "God did not spare the angels who fell into sin; he thrust them down to hell (tartarus), chained them there in the abyss, to await their sentence in torment." (2 Pet. 2: 4.)

Father S.: "... the Bible clearly implies a place for temporary punishment after death in the many passages which tell that God will reward or punish according to man's works."

If the "Father" had presented one Bible passage carrying such an implication, he would have a right to expect his pupils to accept his word, and could have proceeded without resorting to the fallacious harangue that follows:

Father S.: "Let us suppose, Mr. Jackson, that there is no purgatory. Then what will become of you and me? On the one hand, the Bible declares that nothing defiled can enter heaven, and on the other that an idle word (little faults) defiles the soul (Matt. XII: 36); if there be no place of temporary punishment, the one guilty of little sins would be consigned to hell. Who would be saved?"

Mr. J.: "That's so, Father. But, you spoke of a common custom of praying for the dead. Do you mean that we can assist those in purgatory by prayer?"

Father S.: "Yes, by prayers, good works, indulgences, and especially by the Church's divinely instituted sacrifice, called the mass. . . ."

Mr. J.: "That is surely a consoling teaching—that we can be of help to our dead."

Father S.: "Yes, it is. This teaching alone has converted many to the Catholic faith. Just as I can pay your grocery and butcher debt, so I can offer my good works to be applied toward the payment of the last penny of satisfaction which a soul in purgatory might owe to the Almighty. . . . You see, death ended the time of repentance and mercy for them; after death God exercises justice only; that is why the last penny must be paid."

By this last paragraph, Father S. himself wipes out the very idea of purgatory. When Jesus was discussing the problem of the connection of sin and its punishment, He said to those who had raised the question: "... you will all perish, . . . if you do not repent." As stated by Father S., the souls in purgatory are beyond the time

and opportunity of repentance. They are also beyond the border and limit of God's mercy. And, if, as the priest affirms, "after death God exercises justice only," all the prayers, good works, indulgences and masses offered on behalf of the dead have availed, and can avail, nothing. In 2 Pet. 3: 9, that apostle says, "The Lord is not being dilatory over his promise, as some think; he is only giving you more time, because his will is that all of you should attain repentance, not that some should be lost." Alas, for the "purgatorians," as for all in hades, just as Father S. says: "... death ended the time of repentance and mercy for them."

Father S. makes the candid confession, "The priest does not know who is in purgatory and who is not, nor what length of time they might be detained there." He might, with equal candor and honesty confess that he does not know there is a purgatory; for the Scriptures declare: "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 the world's sins; when we see him again, sin will play its part no longer, he will be bringing salvation to those who await his coming." (Heb. 9: 27-28.)

Father S. speaks of sin as a "debt," like a grocery bill that can be paid by the debtor's friends. Let us, for a moment, suppose it is so, and that by prayers and the offering up of the "mass," the Church pays the debt, even to "the last farthing"; what are we to think of the character of the God who accepts that payment? Just what would be said of the grocer or butcher who, knowingly, accepted a second payment of a debt already discharged? Yet, in the repeated mass Christ is sacrificed and offered to God again and again, in payment of the "debt" of the unrepentant souls in purgatory. We say "unrepentant," because, as Father S. teaches, "they cannot help themselves . . . death ended the time of repentance and mercy for them. . . ." And, even if the "body and blood" entire, of Christ, could be offered in the mass, that would be against the Divine will, as stated in Heb. 9: 25: "Nor does he make a repeated offering of himself. . . ." Sin is more than a debt; it is transgression of God's law, a crime to be punished—"the soul that sinneth it shall die." The inspired writer of Hebrews says, "We can see this; we can see one who was made a little lower than the angels, I mean Jesus, crowned, now, with glory and honour because of the death he underwent; in God's gracious design he was to taste death and taste it on behalf of all." (Heb. 2: 9.) Again we read in Heb. 9: 28, "Christ was offered once for all, to drain the cup of a world's sin." In chapter 10: 14, we read, "By a single offering he has completed his work, for all time, in those whom he sanctifies." Father S. is right, when he says non-Catholics reject the teaching on purgatory because "they want to (and do) believe that the merits of Christ applied to the sinners who trusts in Him, will remove all sin." And here is one of the solid foundations for that belief, right in those Sacred Scriptures the Pope urges "Catholic" men to know and meditate upon, "... it is when we confess our sins that he forgives us our sins, ever true to his word, ever dealing right with us, and all our wrong-doing is purged away." (1 John 1: 9.)

In concluding this scrutiny of "The Plainest of the (Roman Catholic) Church's Teachings," attention is directed to what is likely to be considered by the trusting pupil as Father Smith's most convincing "proof" that purgatory is a Scriptural doctrine, and so the "Church" is right in teaching it.

Mr. J.: "Does the Bible tell us that prayer helps the dead?"

Father S.: "Yes. In the second book of Machabees, XII, 46, we have both Scriptural proof for the existence of purgatory itself and evidence that the Jews had sacrifices offered for those of their brethren who had lost their lives in battle—for it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. Why pray for the dead in heaven or hell? That they prayed for them shows that they believe in a place where they could be helped (we call it purgatory) and that the prayers of the living could help them. These words were so plain in favour of the Catholic custom, that the whole book containing them was removed from the Protestant Bible. But this does not help their case, because the book, even if not inspired, would still tell us what was the practice among God's chosen people. Even today, Jews pray for the dead."

Turning to 2 Maccabees 12 we find in verses 42 to 45 an account of the Jewish leader of that day, the "noble Judas," making "a reconciliation for the dead, that they might be delivered from sin." In John 1: 17, we are told: "Through Moses the law was given to us; through Jesus Christ grace came to us, and truth." The "noble Judas" was no prophet nor divinely appointed "law giver." His prayers for the dead are spoken of, in the passage, as "... an holy and good thought," not a commandment. And in all the law given through Moses, not one word is said about praying for the dead. In his sermon on the mount, our Lord repudiated some of the many things then practiced by the Jews, that were never authorized by Moses or God's prophets. Respecting such innovations, Jesus administered stern rebuke and disapproval: "Their worship of me is vain, for the doctrines they teach are the commandments of men." (Matt. 15: 9.) If purgatory is referred to at all in the Bible, it is included among "the commandments of men."

As for the priest's assertion that "the whole book" of Maccabees was "removed from the Protestant Bible" because it contained the teaching seemingly favouring the idea of purgatory, that assertion is unwarranted. Protestants and other non-Catholics reject the whole fourteen books of the Apocrypha for the same reason that the Roman Catholic Church rejects seven of them—because they are deemed uninspired and were not recognized as divinely authorized, nor included in any Bible, as "Scripture," before the latter half of the 4th Century. So witness Josephus, the Jewish historian, born 37 A. D., Cyril of Jerusalem, born 315 A. D., the protest of the Greek Church against the doctrine, at the Council of Laodicea, in 363 A.D. (See article, "Father Smith Instructs Jackson on the Bible" in VOICE OF FREEDOM, May 1955.)

Unsupported by the sacred Scriptures, "Purgatory, the Plainest of the Church's Teachings," is very evidently one of "the doctrines they teach" which "are the commandments of men"; and as such must be classed among those referred to by Christ in his teaching: "There is no plant which my heavenly Father has not planted but will be rooted up." (Matt. 15: 13.)

American Ambassador to Holy See Urged by Ex-President Truman

VATICAN CITY.—Speaking shortly before he was scheduled to have an audience with Pius XII, former President Harry Truman said he strongly favors the appointment of an American Ambassador to the Holy See.

Mr. Truman said the establishment of diplomatic relations between the U. S. and the Holy See "would help the peace of the world." After the press conference he spoke with Bishop Martin J. O'Connor, rector of the North American College in Rome, and with Monsignor Joseph McGeough of New York, who is attached to the Vatican Secretariat of State.

The Holy Father received ex-President Truman in private audience on May 20.

The U. S. has never had a full Ambassador at the Vatican. In 1939, President Franklin D. Roosevelt appointed Myron C. Taylor, an Episcopalian, as his personal representative to the Holy See, a role he held under Presidents Roosevelt and Truman

until August, 1950, when he resigned. In October, 1951, President Truman nominated Gen. Mark W. Clark, also an Episcopalian, as Ambassador to the State of Vatican City. He was never confirmed by the Senate. Clark asked that his name be withdrawn, the President submitted no other nominee.

Although President Eisenhower has said that "the U. S. should never close itself off from an advantageous connection anywhere," he has added that Congress should decide on the question of an Ambassador to the Holy See.

Relations between the Vatican and the U. S. began in 1797, with the appointment of John Sartori as U. S. Consul at Rome. James Polk was named Minister-Resident to the Papal States in 1848, a post maintained until 1868. The Pope was deprived of temporal realm from 1870 until 1929, and there was no question of diplomatic representation. [NCWC Radio and Wire.]

The above article was taken from *The Register*, Denver, Colorado, Sunday, May 27, 1956. It not only shows what the Catholics want, but how it has effected many of our public officials in high office. The only reason we have not had an ambassador to the Vatican with the same status of our top ranking ambassadors to other nations is because of the protests by Protestants. These protests have been sufficient to discourage our U. S. senators from confirming an ambassador to the Vatican. However, it appears that we may be weakening along this line. If present trends continue, there is a strong probability that we will have an ambassador, with all the power of an ambassador, to the Vatican within a few more years.

Just how any real American can reconcile the political and religious aspects of Catholicism with our American constitution and way of life, we cannot understand. They are incompatible in any and every sense. We would have no objection to recognizing the Vatican as a state, any more than we would have a Communistic state, if that were all of it. Nor, would we object to recognizing the religion of Catholicism if it were a religion only. But how anyone can be loyal to the Vatican religion—including the Vatican state—and be loyal to our American constitution is inexplicable.

The VOICE OF FREEDOM respectfully requests all its readers to inform your senators and congressmen that we cannot agree to our country sending an ambassador to the Vatican now, or at any time in the future. Our senators and congressmen, who are much closer to the people than the president, will listen when enough of us make our voices heard. The Catholics are gaining power all the time because they make themselves heard throughout the land.

225,941 Are Instructed Through Ads by Knights of Columbus

Total of 2,247,900 Inquiries Received

NEW HAVEN, Conn.—(Special)—There were 225,941 persons enrolled for religious instruction up to May 1, 1956, through the religious advertisements placed in secular periodicals by the Knights of Columbus. There were 26,420 enrolled in the past year. A total of 2,247,900 inquiries were received as a result of the ads up to May 1, 1956, of which 297,136 were within the past year.

Of the grand total, 2,092,384 of the inquiries and 195,600 of those enrolled for instruction are from the United States; 110,618 of the inquiries and 15,492 of those enrolled for instruction are from Canada; and the remaining 44,898 inquiries and 14,849 of those enrolled are from lands across the globe.

The state with the largest number of inquiries is New York, with 168,752, followed by California, 157,487; Pennsylvania, 135,570; Illinois, 129,440; and Ohio, 10,005.

Some of the states with sparse Catholic populations have an amazing number of inquiries as well as of those enrolled for instruction. Thus Alabama has 26,346 inquiries and 1,748 enrolled; Mississippi, 17,880 inquiries and 1,390 enrolled; Georgia, 28,388 inquiries and 2,773 enrolled; South Carolina, 19,496 inquiries and 1,075 enrolled; and North Carolina, 24,650 inquiries and 1,966 enrolled.

We have no way of either confirming or disputing the above figures taken from *The (Catholic) Register*, published in Denver, Colorado, May 20, 1956. But, whether exaggerated or otherwise, the above report should alert every Protestant in America to the vigorous campaign being waged by the Catholics in this country to capture the American people. They are spending many millions of dollars every year to bring us all into subjection to the papacy. Protestants should bestir themselves to greater activities and meet Catholic propaganda with the truth. This will require much work, zeal, and money.

One way in which you can help combat Catholic propaganda is to subscribe for the VOICE OF FREEDOM for a number of your neighbors—and be sure to look at the label on your copy and see that your own subscription is paid up. You can also make a donation to the magazine to help in its free distribution and in the publication of tracts, which are mailed free on requests to interested parties.

"A Million Knights"

Under the above heading the Catholic *Universal Bulletin* published in Cleveland, Ohio, June 22, 1956, carried the following editorial:

Seventy-four years ago a handful of Catholic men met with their pastor in New Haven, Conn., and formed a fraternal organization. It was something new in Catholic life in America, and the group took the name of the first great discoverer who gave mankind the New World. They called themselves the Knights of Columbus.

The philosophers tell us that what is good diffuses itself; it spreads all over. The Knights of Columbus soon spread to every section of the nation.

Supreme Knight Luke E. Hart has now announced that the membership of the order has passed the million mark for the first time in its history. This is an amazing growth and well advertises the innate goodness of the society. The Knights now have 3,700 councils in the U. S., Canada, Cuba, Mexico, the Philippines, Panama and Porto Rico.

Their history has been a continuous story of service to Church and country. Their welfare work in time of war has covered them with glory. Their multiplied labors on parochial, diocesan and national levels have made them most faithful members of the Church.

Worthy of special mention is their unique method of bringing a knowledge of the Church and her doctrines to millions through ads in widely circulated periodicals. Inquiries have brought enlightenment to thousands and many conversions.

Our warmest congratulations to the Knights of Columbus.

Like the Jesuits which were organized in Europe 400 years ago, the Knights of Columbus are an aggressive group of "soldiers," organized for the purpose of carrying on a strong and combative campaign to achieve their purpose—which is to unite the church and state for the Papacy.

The advance being made by the Catholics on every front in this country should awaken all of us to a greater sense of duty and activity.

That's What's Wrong

There is nothing new about the fact that communism is the enemy of religion but the incident of the printing contract brings it home with new force.

The Soviet government is preparing to begin distribution in the United States this week of a propaganda magazine called *USSR*. (The United States will do the same thing in Russia with the magazine *Amerika*.) In order to produce their magazine in this country, the Soviets, of course, had to enter into a contract with the commercial firm that will do the printing. As submitted to the Soviet officials, the contract contained the standard clause relieving the printing firm of liability for nonfulfillment of its obligation in the event of an "act of God."

To this the Soviet editors objected, asking "why bring religion into it?" When it was explained that the phrase meant a natural catastrophe, one of the editors said:

"You can put in anything you want—earthquakes, fires, even the atom bomb. But leave God out of it."

The remark epitomizes what is inescapably wrong with communism—it leaves God out.

The above editorial is taken from the *Fort Worth Star Telegram* of July 27, to which we say a hearty, Amen! Ed.

Italy's New Supreme Court

(Continued from page 135)

De Nicola and his colleagues unanimously decided that Article 13 of the police law, which requires permits for all signs, posters, and even "inscriptions carved in rocks," is a violation of the constitutional guarantee of free speech. In so doing, the court made clear that it had only begun to strike down unconstitutional laws, flatly urged the government to begin a wholesale revamping of Italian legal codes on its own. Predicted one happy lawyer: "In ten years Italy will be a really democratic country." (*Time*, 25 June 1956, pages 22, 25.)

33,574,017 in U. S. Church 9,171,893 Catholic Increase in U. S. During Past Decade

Converts in 10 Years Number 1,211,957

NEW YORK.—In the past 10 years Catholics in the United States, Alaska, and the Hawaiian Islands have increased by 9,171,893 or 37.5 per cent, from 24,402,124 in 1946 to 33,574,017.

The latest figure, revealed in the "Official Catholic Directory" for 1956 just issued by P. J. Kenedy & Sons here, represents an increase of 998,315 in the past year. The previous year's growth was 927,278. There are now 33,396,647 Catholics in the 48 states and 177,370 in Alaska and Hawaii.

For the 10th year in succession, converts exceeded 100,000 (there were 139,333). Adult Baptisms in 1955 numbered 139,333, an increase of 2,023 over the preceding year. The total of converts in the past decade is 1,211,957.

There are in the U. S. 26 arch-dioceses and 106 dioceses, including the Vicariate of Alaska. Seven archdioceses have Catholic populations in excess of one million: Chicago, 1,899,357; Boston, 1,490,229; New York, 1,458,240; Philadelphia, 1,325,750; Newark, 1,179,469; Detroit, 1,125,000; and Los Angeles, 1,075,000.

Brooklyn, with 1,497,598 Catholics, continues to be the largest diocese, followed by Pittsburgh, 757,776; Buffalo, 725,201; and Cleveland, 659,275.

116 SEES REPORT POPULATION GAINS

Gains in population were reported by 116 sees, 10 showed no change, and six reflect slight decreases. Largest advances were made by San Diego, 95,560; Los Angeles, 77,230; New York, 55,286; Detroit, 50,000; Youngstown, 50,000; San Francisco, 45,000; Chicago, 43,322; Philadelphia, 43,271; Boston, 33,755; Rochester, 28,975; and Newark, 26,174.

There are 214 members of the hierarchy listed: Four Cardinals, 37 Archbishops, and 173 Bishops—largest number in the history of the Church in America . . .

An increase of 1,379 in the number of priests brings the total to 48,349, largest on record . . . [*The Register*, Denver, Colorado, Sunday, May 27, 1956.]

The above figures are cited to show the increase in Catholic converts. In comparison it is not equal to the increase being made by the Church of Christ or by a few of the denominations in this country. On the other hand it is considerably above the increase made by most Protestant bodies.

It further shows the zeal and momentum of the Romanists in this country, and their determination to "take over." A large part of the increase in Catholicism has resulted from the influx of immigrants from the European countries during the past ten years. Catholics boast, how-

ever, that they have averaged more than 100,000 "converts" in the U. S. annually for the past decade.

We commend the Catholic zeal, but we cannot approve of their designs.

Russian and Red Forces Are Aiming to Outlaw Our Bible

(Continued from page 137)

"3. More than half the subversive organizations, listed as pro-Communist by the government, are in this movement.

"4. Many leftist teachers and preachers are active allies.

"WHAT SHALL WE DO? SURRENDER?"

C. A. NOLAN, Seymour

Letters of Appreciation to the Editor of the Voice of Freedom

We acknowledge with humility and gratitude the letters of appreciation which have come to us since accepting the responsibility of editing the VOICE OF FREEDOM. A few such letters as the following are very encouraging.

This letter is long over due. In talking with you before you made your decision and learning later that you had accepted the responsibility as Editor of the VOICE OF FREEDOM my heart was made glad. As I said to you then, I say again, I know of no one I personally, would rather see pick up where Brother Brewer left off than L. R. Wilson.

You are, among and above other things, God fearing, honest, trustworthy, conscientious and sincere. You are capable, which few are, and anxious to carry on the noble work that the VOICE OF FREEDOM has done since its inception.

I congratulate Brother Goodpasture in selecting you and my prayer is that God will bless you with a long life of service to his honor and to his glory.—T. E. Milholland, Dallas, Texas.

Just a line to let you know I am happy that you became editor of the VOICE OF FREEDOM to succeed Brother Brewer.

I have just renewed my subscription and shall encourage others to subscribe and make use of it.

Kindly remember me to Ruth and your children. I pray the Lord may continue to bless you in all your efforts, both materially and spiritually.—C. P. Roland, Vice President, Freed-Hardeman College.

This is to congratulate you on the nice job that you are doing as Editor of the VOICE OF FREEDOM. I especially appreciate the fine appearance of the latest issue. I am entirely in sympathy with the purposes of the paper and I have from the very beginning admired the good work done by Brother Brewer. The fine work that you are doing is abundant confirmation of how the Providence of God provides in times of great loss.—W. S. Boyett, Pecos, Texas.

Everyone mourns the passage of brother G. C. Brewer. But, I know of no man better qualified from every standpoint to take up this work and carry it on to even greater heights of usefulness and effectiveness.

I have ordered 50 copies for the church.—W. J. Shackelford, Shawnee, Oklahoma.

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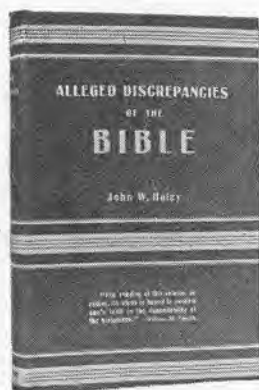
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VOL. IV, No. 10

NASHVILLE, TENNESSEE, OCTOBER, 1956

\$2.00 A YEAR IN ADVANCE

From the EDITOR'S VIEWPOINT



"No prophecy of scripture is of private interpretation."

2 Pet. 2: 20

Catholics Have No Monopoly on Unity

In The Catholic Bulletin of July 15, 1956, published in Bermuda, a contributor writes:

An interesting development in recent years is the attempt of certain sects to gather all Christians into one sect in the name of the evil of division. At least two sects are preaching this line here now. One calls itself the Churches of Christ and the other the Church of God . . .

The tragedy is that the enthusiasts for these sects do not even seem to realize that far from uniting Christendom they are further separating it. In the name of unity two new sects have been added to our already imposing total. Nor is this all. Taught as their members are to believe in private interpretation many of them will inevitably come to differ with the ruling groups who direct the sects in America. As has been happening since the earliest days of Christianity this will lead to still more sects. Each sect that teaches private interpretation is of course a potential mother of many. And all this in the name of unity.

Unity is not man's to give. Christ set one head for his universal Church to feed His sheep. How man would love to find a secret of unity outside the Scriptural one! How eagerly and how vainly he continues to seek for it! How slowly he realizes that his hope does not lie in himself or in his fellows, but in the Gospel of Christ!

The above article would be amusing if it were not so tragic. The very first sentence is a paradox. It is a flat contradiction of the truth. Churches of Christ are not trying to gather people into a sect. For the past century and a half we have been pleading with all religious people to give up their sectarian names, their sectarian creeds, their *sectarian heads*, and their sectarian ("canon") laws and to be Christians only, and only Christians. We have never asked people to be united "in the one sect in the name of the evil of division." Instead, we have constantly pleaded with all religious people to be united in one body—the body of Christ—not the Roman Catholic sect—which the Bible knows nothing whatever about.

The contributor goes on to say, "... the enthusiasts for these sects do not even seem to realize that far from uniting Christendom they are further separating it." Even if this charge were true, which it is not, it would not justify the existence of Roman Catholicism. After all, what right does the pot have to call the kettle black? Roman Catholics have no monopoly on either truth or

right. The Romanists plead with all people to be united *in the Roman Catholic faith, under the pope as head*. We have as much right—and much more reason—to plead with people to be united in the body of Christ—upon the teachings of the word of God—with the Lord Jesus Christ as our one and only head.

Catholics teach that those of us who read the word of God for ourselves have no right to our own conclusions regarding the meaning of the Scriptures. This they call "private" interpretation. They tell us that this is wrong. Instead, they argue that the pope is endowed with the exclusive right to tell us the meaning of any Scripture. If this is not private interpretation, then we wonder what the word "private" means. Only one man can know the meaning of any Scripture, and until he speaks none of the rest of us can know the meaning of any passage. Certainly this would be a "private" revelation and a "private" interpretation which all the rest of us must accept. The original rendering of the American Standard Version is "no prophecy of Scripture is of *special* interpretation." (2 Pet. 2: 20.) With the Catholics no Scripture can be understood until it has been given a *private* or *special* meaning by the pope. Many of us do not have that much confidence in the pope.

The New Testament was revealed by the Holy Spirit. It was revealed to intelligent men and in intelligent language. If God did not succeed in making known his will in terms that intelligent men could understand, then why suppose that he could do a better job in trying to reveal it to us again through the pope? Could not the Holy Spirit reveal the will of God through the original apostles and inspired evangelists as effectively as he can through some man today? If we can understand the language of the pope, why can we not understand the language of Peter, James, John and Paul?

When intelligent people read an intelligent book and arrive at an intelligent conclusion, this is not a private interpretation. The Bible is a public book—it is for all the people. When it is read by intelligent people, believed and obeyed, this is the opposite of *private* interpretation. A private interpretation is an interpretation which belongs exclusively to one man—the pope. Cath-

(Continued on page 147)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Editorial Comments

The November issue of the VOICE OF FREEDOM will be a *Special Number*. It will deal with the following subjects:

The Seven "Sacraments" of Catholicism
Marriage, from the Catholic Viewpoint
Celibacy, Not Founded upon Scripture or Reason
Catholic Superstitions
Catholicism Is Un-American
Rome Never Changes—Or Does She?
Catholic Canon Law Vs. Divine Law
Catholic Claims of Infallibility
Catholic Efforts to Unite Church and State
Catholic Efforts to Control the Press
Catholic Efforts to Control Our Public Schools
Catholic Efforts to Control Our Public Officials
Holy Orders of Catholicism
Catholic Claims of Apostolic Succession
Catholic Propaganda in America

Able writers have been chosen to prepare these articles. They will be of lasting value to the readers. Churches and individuals should order the November issue in quantities for free distribution. It would be a great service in a righteous cause if a million copies of this number could be distributed.

These can be purchased in quantities of 50 or more to one address at the small sum of \$3.50 per hundred. *In order that we may know how many to publish, please mail your order at once to the Freedom Press, Box 128, Nashville, Tennessee.*

The VOICE OF FREEDOM wishes to thank those who have made recent contributions to aid in our fight to retain our freedom from a Church-State religion. We also wish to thank Guy N. Woods, of Memphis, Tennessee, for his recent article in the Gospel Advocate asking the readers to contribute to this work. As a result of his plea several contributions were received. We wish also to thank our many friends for the efforts put forth to obtain new subscriptions to the VOICE OF FREEDOM. Many are joining in our campaign. We must depend upon our friends to help in this great work. We are encouraged by their splendid cooperation.

Correction, Please!

Brother O. C. Lambert asks that we state that the Catholic flag does not now fly above the American flag. He says that this practice has apparently been corrected.

We are glad to make this statement. Under no circumstances do we want to misrepresent any fact. The VOICE OF FREEDOM is not motivated by prejudice or misrepresentation. Indeed, it is somewhat painful to us to have to state the truth concerning some of the practices of the Roman hierarchy. We could devoutly wish that every anti-Scriptural and anti-American practice would be corrected. It would please us very much to state that the practices of Roman Catholics now conform to both Scripture and reason than being compelled to keep before our readers the facts as they now exist, generally.

Recent Contributors

Below is a partial list of recent contributors to the VOICE OF FREEDOM. We sincerely appreciate the generosity of all these fellow workers. To do the job that we have before us as it should be done, we need all of the help we can get.

Guy N. Woods, Tennessee
Miss Florence Bullock, Michigan
C. Pearl Barlow, Missouri
Mrs. Noel Sherrod, Tennessee
Mrs. J. P. Murray, Texas
A. P. Warner, North Carolina
W. O. Sellers, Tennessee
Ira L. Winterrowd, Texas
Gus Richmond, Georgia
A. M. Strickland, Georgia
Miss Effie Moore, Texas
Dr. R. E. Cogswell, Texas
Mary Meeks, Mississippi
Myra McCarty, Texas
Mrs. Russell Johnston, Tennessee
Bremerhaven Congregation, Germany

"Baptism of Even Tiny Foetus Is Imperative"

[Under the above heading the following article is taken from the front page of The Catholic Messenger, Davenport, Iowa, August 9, 1956.]

ST. LOUIS—(NC)—Necessity of baptizing premature infants when mothers have miscarriages has been stressed by Father Wilfred D. Schlattmann, Catholic chaplain of Lutheran hospital here.

One out of every ten pregnancies in America today ends in miscarriage, it has been estimated.

Father Schlattmann said many Catholic mothers were not aware of the necessity of baptizing premature babies. Thus they unknowingly deprive them of heaven, he said.

Since theologians hold that the soul is infused at the very moment of conception, the infant should be baptized even if miscarriage occurs very early in pregnancy, he said.

"I am shocked at the number of Catholic mothers who do not know that even the small, immature foetus should be baptized," he said. "When no effort to baptize is made, the soul has absolutely no chance to get to heaven."

Speed is of the utmost necessity in baptizing an infant miscarried during the early stages of pregnancy, he said, since the spark of life is very weak in such cases.

Anyone can baptize an infant under such conditions, provided he has the intention of so doing. Pure water should be used, and water must touch the infant. The words "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," must be said as the water touches the infant.

In difficult cases, where the infant is so tiny as to be difficult to see, conditional baptism should be given. The priest noted that frequently a membranous sac surrounds the infant prematurely born. This must be broken prior to baptism, because water must touch the infant, he pointed out.

According to theologians, the foetus can and should be baptized even if it appears to be dead, since it is possible that the soul may be present for some time after apparent death.

When the foetus is not sufficiently developed for water to be poured over the head, immersion is the most reliable procedure," he said. "The foetus may be handled more conveniently if laid on cotton or gauze, and completely immersed in a bowl of water. While the water washes, the necessary words are recited, and the foetus is then immediately lifted from the bowl.

The majority of miscarriages come during the second and third months of pregnancy. Most babies, it is said, cannot survive outside the mother's body until the eighth month of pregnancy.

The unhappiness the mother experiences in miscarriage can be mitigated by knowing that her prematurely-born baby is a

saint in heaven because of the Sacrament of Baptism, the priest pointed out.

"The child dying without baptism lives forever and will always be grateful that someone loved enough to give it existence," he said. "We know that original sin is a barrier to the beatific vision. But it certainly does not prevent the natural happiness in the other world of limbo. The child in limbo has every ounce of happiness of which it is capable . . . it is grateful to be there."

"St. Thomas said that children in limbo enjoy a positive happiness, being united to God by a knowledge and love proportionate to their capacity. The baptized souls suffering in hell certainly envy these happy little ones who did not live long enough to sin, and would gladly take their place if they could," said Father Schlattmann.

Nearly all Protestants had heard that Catholics pretend to baptize the tiniest speck of a miscarriage; but very few have ever seen this doctrine officially set forth by a Catholic prelate. It is so ridiculous it is nearly impossible to believe that even Catholics teach such.

This absurdity grows out of a false premise. Catholics assume that all people are born into the world sinners. This they call original, or inherited sin. Such a doctrine is nowhere taught in the word of God. It is true that as a result of Adam's sin we all suffer in the flesh, which suffering terminates in the death of the body. But we vehemently deny that anybody will be punished in hell for Adam's sin, or that anyone will miss heaven because of the sins of anyone else save his own.

Beginning with a false premise, Catholics are compelled to one false conclusion after another. They hold that inherited sin is washed away in the act of baptism. This is likewise contrary to the word of God. Baptism is for the "remission of sins" to the penitent believer, and to none other. No man is a gospel subject of baptism until he believes in Jesus Christ as the son of God with all his heart, and truly repents of all his sins.

Growing out of these absurd notions, Catholics come up with the ridiculous conclusion that no one can be saved in heaven who has not been baptized. What is more, when they talk about an un-baptized foetus remaining in limbo throughout all eternity, it is wholly foreign to the word of God. The notion that an un-baptized foetus must suffer throughout all eternity in a devil's hell is so revolting to the minds of thinking people that Catholics attempt to cushion the shock by creating a special place for them which they call "limbo." This term signifies the "over-lapping borders" of hell. According to the ancients, this was an imaginary place of abode of those who were lost yet had escaped the burning fires of the damned. Such paganistic foolishness is so incredible that we do not wonder so many Catholic mothers are unmoved by it. Hence, refuse to have a speck of foetal tissue "baptized." How any thinking person can do so is beyond our comprehension.

But the wildest of all their speculation is seen when they try to tell us that the soul enters the foetus at the very moment of conception. Add to this the further foolishness that pure water must touch the unborn foetus, and that at the very time one pronounces the words, "I baptize you in the name of the Father and of the Son and of the Holy Ghost," and you have one of the most ridiculous theological dogmas the human mind can imagine.

It is amazing how absurd Catholics can get.

Catholics Have No Monopoly on Unity

(Continued from page 145)

olics should be the last people in the world to accuse anyone of teaching that the Bible is not a book to be privately interpreted. They are the guilty parties.

If it be complained that Protestants are divided, again we assert that the Catholics are also divided. The Western Catholic Church and the Eastern Catholic Church are living proofs of this fact. They were in a continual squabble from the rise of the hierarchy until a permanent division took place in their ranks in A.D. 1056. But the division does not stop with one split. The Greek Catholics have a major division known as the orthodox and the reformed church. Then, there are other divisions growing out of these. Furthermore, the Western (Roman) Catholic church has never been united. The Russian Catholics constituted a major division, until they transferred their allegiance from Rome to Moscow, and substituted the term Communism for Catholicism. For many years there were two rival popes in Europe. In fact, for a number of years there were three popes, all claiming to be the successors of the apostle Peter.

In 1870 when the pope compelled the delegates to the general council to vote him infallibility, about one-third of the delegates withdrew and refused to vote. They did not believe in infallibility then nor do they believe it now. They simply acquiesce because they are helpless. When Bishop John B. Purcell (later elevated to the rank of archbishop) met Alexander Campbell in debate in the city of Cincinnati in 1837, he denied the infallibility of any pope. According to his teachings, infallibility then was invested in a general council of the pope and his "sacred school" of cardinals, bishops and archbishops. Of the popes he said, "I have no special apology to offer for a pope who is a bad man . . . I should not be surprised if these bad popes were at this moment expiating and crying in the penal fires of hell." (*Campbell-Purcell Debate*, p. 180.)

Yes, we plead for unity, but not unity in any human institution which rests upon a human head. We plead for unity as did the Lord Jesus Christ and the apostle Paul—unity in the one body of Christ, guided by the words of the Holy Spirit as revealed through the apostles of Christ and the inspired evangelists of the first century. Any deviation from this appeal is contrary to both Scripture and reason.

Dr. Fisher Says

Catholics Suppress Others' Freedom

VIENNA, Aug. 8 (UP).—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, today accused the Roman Catholic church of "suppressing the freedom of other religious communities."

At the same time, Dr. Fisher called for "close relations" between the World Council of Churches and the Russian Orthodox church. Dr. Fisher, who is spending a four-day vacation in the Austrian capital, told journalists "it's an ugly attitude of the Roman Catholic church to suppress the freedom of other religious communities."

The archbishop said the Russian Orthodox church under the Communist regime "has a large amount of freedom within a small space." He said the church "can freely worship and utter Christian truth."

BRAIN-WASHING

KENNETH GOFF



*A Synthesis of the Russian Text-
book on Psychopolitics*

PSYCHOPOLITICS—the art and science of asserting and maintaining dominion over the thoughts and loyalties of individuals, officers, bureaus, and masses, and the effecting of the conquest of enemy nations through “mental healing.”

The Author

From May 2, 1936, to October 10, 1939, I was a dues-paying member of the Communist Party, operating under my own name Kenneth Goff, and also the alias John Keats. In 1939, I voluntarily appeared before the Un-American Activities Committee in Washington, D. C., which was chairmaned at that time by Martin Dies, and my testimony can be found in Volume 9 of that year's Congressional Report.

During the period that I was a member of the Communist Party, I attended their school which was located at 113 E. Wells St., Milwaukee, Wisconsin, and operated under the name Eugene Debs Labor School. Here we were trained in all phases of warfare, both psychological and physical, for the destruction of the Capitalistic society and Christian civilization. In one portion of our studies we went thoroughly into the matter of psychopolitics. This was the art of capturing the minds of a nation through brain-washing and fake mental health—the subjecting of whole nations of people to the rule of the Kremlin by the capturing of their minds. We were taught that the degradation of the populace is less inhuman than their destruction by bombs, for to an animal who lives only once any life is sweeter than death. The end of a war is the control of a conquered people. If a people can be conquered in the absence of war the end of the war will have been achieved without the destructions of war.

During the past few years I have noted with horror the increase of psychopolitical warfare upon the American public. First in the brainwashing of our boys in Korea, and then in the well-financed drive of mental health propaganda by left-wing pressure groups, wherein many of our States have passed Bills which can well be used by the enemies of America to subject to torture and imprisonment those who preach the gospel of our Lord and Saviour Jesus Christ, and who oppose the menace of Communism. A clear example of this can be seen in the Lucille Miller case. In this warfare the Communists have definitely stated: “You must recruit every agency of the nation marked for slaughter into a foaming hatred of religious healing.”

Another example of the warfare that is being waged can be seen in the attempt to establish a mental Siberia in Alaska, which was called for in the Alaskan Mental Health Bill. A careful study of this Bill will make you see at once that the land set aside under the allotment could not be for that small territory, and the Bill within itself establishes such authority that it could be turned into a prison camp under the guise of mental health for everyone who raises his voice against Communism and the hidden government operating in our nation.

This book was used in underground schools, and contains the address of Beria to the American students in the Lenin University prior to 1936. The text in the book in general is from the Communist Manual of Instructions of

Psychopolitical Warfare, and was used in America for the training of Communist cadre. The only revision in this book is the summary, which was added by the Communists after the atomic bomb came into being. In its contents you can see the diabolical plot of the enemies of Christ and America, as they seek to conquer our nation by subjecting the minds of our people to their will by various sinister means.

This manual of the Communist Party should be in the hands of every loyal American, that they may be alerted to the fact that it is not always by armies and guns that a nation is conquered.

An Address by Beria

American students at the Lenin University, I welcome your attention at these classes on Psychopolitics.

Psychopolitics is an important if less known division of Geo-politics. It is less known because it must necessarily deal with highly educated personnel, the very top strata of “mental healing.”

By psychopolitics our chief goals are effectively carried forward. To produce a maximum of chaos in the culture of the enemy is our first most important step. Our fruits are grown in chaos, distrust, economic depression and scientific turmoil. At last a weary populace can seek peace only in our offered Communist State, at last only Communism can resolve the problems of the masses.

A psychopolitician must work hard to produce the maximum chaos in the fields of “mental healing.” He must recruit and use all the agencies and facilities of “mental healing.” He must labor to increase the personnel and facilities of “mental healing” until at last the entire field of mental science is entirely dominated by Communist principles and desires.

To achieve these goals the psychopolitician must crush every “home-grown” variety of mental healing in America. Actual teachings of James, Eddy and Pentecostal Bible faith healers amongst your misguided people must be swept aside. They must be discredited, defamed, arrested, stamped upon even by their own government until there is no credit in them and only Communist-oriented “healing” remains. You must work until every teacher of psychology unknowingly teaches only Communist doctrine under the guise of “psychology.” You must labor until every doctor and psychiatrist is either a psycho-politician or an unwitting assistant to our aims.

You must labor until we have dominion over the minds and bodies of every important person in your nation. You must achieve such disrepute for the state of insanity and such authority over its pronouncement that not one statesman so labeled could again be given credence by his people. You must work until suicide arising from mental imbalance is common and calls forth no general investigation or remark.

With the institutions for the insane you have in your country prisons which can hold a million persons and can hold them without civil rights or any hope of freedom. And upon these people can be practiced shock and surgery so that never again will they draw a sane breath. You must make these treatments common and accepted.

And you must sweep aside any treatment or any group of persons seeking to treat by effective means.

You must dominate as respected men the fields of psychiatry and psychology. You must dominate the hospitals and universities. You must carry forward the myth that only a European doctor is competent in the field of insanity and thus excuse amongst you the high incidence of foreign birth and training. If and when we seize Vienna you shall have then a common ground of meeting and can come and take your instructions as worshipers of Freud along with other psychiatrists.

Psychopolitics is a solemn charge. With it you can erase our enemies as insects. You can cripple the efficiency of leaders by striking insanity into their families through the use of drugs. You can wipe them away with testimony as to their insanity. By our technologies you can even bring about insanity itself when they seem too resistive.

You can change their loyalties by psychopolitics. Given a short time with a psychopolitician you can alter forever the loyalty of a soldier in our hands or a statesman or a leader in his own country, or you can destroy his mind.

However you labor under certain dangers. It may happen that remedies for our "treatments" may be discovered. It may occur that a public hue and cry may arise against "mental healing." It may thus occur that all mental healing might be placed in the hands of ministers and be taken out of the hands of our psychologists and psychiatrists. But the Capitalistic thirst for control, Capitalistic inhumanity and a general public terror of insanity can be brought to guard against these things. But should they occur, should independent researchers actually discover means to undo psychopolitical procedures, you must not rest, you must not eat or sleep, you must not stint one tiniest bit of available money to campaign against it, discredit it, strike it down and render it void. For by an effective means all our actions and researches could be undone.

In a Capitalistic state you are aided on all sides by the corruption of the philosophy of man and the times. You will discover that everything will aid you in your campaign to seize, control and use all "mental healing" to spread our doctrine and rid us of our enemies within their own borders.

Use the courts, use the judges, use the Constitution of the country, use its medical societies and its laws to further our ends. Do not stint in your labor in this direction. And when you have succeeded you will discover that you can now effect your own legislation at will and you can, by careful organization of healing societies, by constant campaign about the terrors of society, by pretense as to your effectiveness make your Capitalist himself, by his own appropriations, finance a large portion of the quiet Communist conquest of the nation.

By psychopolitics create chaos. Leave a nation leaderless. Kill our enemies. And bring to Earth, through Communism, the greatest peace Man has ever known.

Thank you.

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Red Magazines Ridicule Religion

Charles L. Adams, a Soviet news specialist, constantly surveys life throughout Soviet Russia through a peephole of the Communist press.

CHARLES L. ADAMS

NEW YORK, Aug. 14 (NANA).—Russia is still feeding large doses of Marxist atheism to its scientific-minded youth—the U.S.S.R.'s most valuable resource in its relentless drive to become the world's mightiest military and economic power.

Nearly two years ago, by direct order of Communist Party Chief Khrushchev, the Soviet Union suddenly stopped a broad, virulent, anti-religious campaign that had shocked the Western world. Today, while insults against churchmen and churchgoers are rarely found in Russia's major newspapers, a skillfully directed "crusade for Godlessness" is being conducted in the limited spheres where, the Kremlin feels, it will do the most good.

Two of the U.S.S.R.'s leading scientific magazines for youth, *Nauka I Zhizn* (Science and Life) and *Znanie-Sila* (Knowledge Is Power), miss few opportunities to assail religious doctrines and the free world's church leaders. These attacks contrast strikingly with Russia's widely publicized exchange of church delegations with the West, its restoration of old cathedrals, and its pose of tolerance for believers of all creeds.

A recent issue of *Nauka I Zhizn* contains a four-page article titled "Program for Militant Atheism." It is followed by a brief item headed "In Support of Scientific-Atheism Propaganda." Then comes a four-page anti-religious expose on "The Life and Beliefs of Ancient Tribes."

The two larger articles are written by candidates for advanced degrees in historical science. Altogether, in a single issue, *Nauka I Zhizn's* young readers are confronted with over 5,000 words of unbroken atheist propaganda.

The "program for militant atheism" piece starts out:

"Marxism is materialism, and as such it is mercilessly hostile to all religions. Throughout their entire lives the great teachers of the laboring class—Karl Marx and Friedrich Engels—worked on the problems of scientific atheism."

In the following article, *Nauka I Zhizn* describes a new 285-page index of atheist literature published by the bibliographical section of the U. S. S. R.'s Lenin State Library. This volume, the Russian magazine declares, lists all the classic anti-religious works of Marxism-Leninism, decisions of the Communist Party and Soviet government on religion, and some of the popular atheistic publications of recent years.

"The extremely-detailed index will be of aid to propagandists and to everyone interested in atheism," the reviewer says.

"The Life and Beliefs of Ancient Tribes" describes the religious customs of Australian aborigines. It concludes: "Religion rendered man powerless in the struggle with nature and prevented development of knowledge."

Nauka I Zhizn in past months also has featured such articles as "Reactionary Bourgeois Psychology Is the Handmaid of Religion," "Atheism of 18th Century French Materialists," "How Religious Notions Arose," "A Blow Against Religious Dogmas," and "Theology of Crisis" (an attack on the ideas of American theologian Reinhold Niebuhr).

Can Rome Rebuke Moscow?

(Protestants May Be Safer in an Atheist State)

Rome is not slow to woo Protestants to join her in her struggles against Communism. We hear many tales of imprisoned priests and of oppressed Catholics; and I hope we shall never be slow to help in uncovering injustice or in seeking redress. And yet there is, I think, a curious blindness and inconsistency about Rome, for it seems to an ordinarily observant Protestant that there is more chance for a Protestant Church to live under an atheistic Communist State than under a "religious" Roman one! Why do I say that?

Let us look at some Catholic countries. Spain has been for some years an entirely Catholic-controlled country. Roman Catholicism is the only official religion in the State, and our Protestant brethren have a very thin time of it indeed. Most notable of recent injustices which the Roman State (which claims to be Christian) has inflicted on the small and offenceless Protestants of Spain has been the closing of the Protestant Seminary. When this was first reported in the outside world, it was immediately followed by reports that the Seminary had been reopened. Who set those rumors going it is impossible to say, though you probably do not need more than one guess to be accurate about rumors emanating from a totalitarian regime! Suffice it to say that the Seminary is still closed, and that this unnecessary, cruel inhumanity still goes on. But news has come to hand this week of a further outrage against liberty and religion in Spain, by the report that the government has seized all the stocks of Bibles, and other literature held in the Madrid offices of the British and Foreign Bible Society.

Details and accuracy are as usual difficult to come by. That is always the way with oppressive totalitarianisms. But what is clear is that the Spanish Ministry of Information searched the premises of the Society in Madrid on April 20th, and that one of the Inspectors of the Ministry returned on April 24th and removed the Society's whole stock of literature, including over 9,000 copies of the complete New Testament and a further 20,000 copies of various books of the New Testament printed separately. I am glad to report that our own Embassy in Madrid, as soon as it learned of the seizure, at once requested the Spanish Government to look into the matter with a view to returning the seized property; and we shall wait anxiously for news as to Spain's decision.

And what of Communism? Well, at least we know where we are! A Communist State is deliberately atheistic. It builds its life upon the belief that there is no God. There is no "official" religion at all. All Churches are equally rejected. But all Churches are equally possible. And, above all, in Russia, in Czechoslovakia, to cite but two instances, there is far more freedom for the Protestant Churches than there is in Spain. What a dreadful comment that is on Roman Catholic statesmanship and religion—and what an awful condemnation! In Russia the Baptists tell us that they can secure rooms for their meetings, can train their pastors and carry on their church life without fear that they will have those liberties arbitrarily taken away from them. What is clear is that it is far more possible to be a Protestant Christian in Communist Russia or Czechoslovakia than in Roman Catholic Spain.

But what is Rome really afraid of? Why must Spain be so tremendously sensitive about a few Protestants

in what they allege to be an almost universally Catholic Spain? Have they begun to sense a certain distance between the intelligentsia of Spain and the hierarchy of the Church? Are they afraid that if university students, Army trainees, and other key people in the State, get hold of the New Testament they will find a word that will set them as free as the Protestants remain, even in their oppression? For though our Protestant brethren are subjected to persecution their souls are still free from the spiritual captivity of Rome. There is not a little evidence that something like this is causing the Spanish Government to put the pressure on the Protestant movement!

In many places on the Continent the humble Protestant believer has had to face a desperately difficult political decision in these latter days. What was he to do with his political loyalty, with his political vote? There were in fact only two choices open to him. Either he could support the Communists, give his vote to an atheistic communist movement that would base the State on godlessness, though it would allow him some freedom to worship as a Protestant; or he could support the Roman Catholic dominated, quasi-fascist party which would base the State upon the Roman religion, and make it impossible for him to continue in his Protestant worship and churchmanship. I should not have liked to face that horrible alternative; but I think that, if I had, I would have sooner given my vote to the atheist.

The foregoing is part of an article, written by Mr. John Marsh, which appeared in the May 10th, 1956, issue of The Christian World. (Great Britain.) It was republished in the Power Line, official organ of the Prayer League, Brooklyn, N. Y. L. R. W.

High School Reopening Is Refused

Marion Board Plans Further Legal Action

ROBERT HERMANN

Courier-Journal Staff Writer

Lebanon, Ky., July 17.—The Marion County Board of Education today rebuffed demands that it make immediate preparations to reopen Bradfordsville High School.

Bradfordsville residents, armed with a favorable Court of Appeals ruling, engaged in bitter, shouting arguments with the board for an hour after adjournment of a meeting here today.

But they failed to budge the board majority from its determination to take further legal steps to at least delay the effect of the court decision.

The Court of Appeals on June 22 ordered the Marion School Board either to re-establish a high school in the Bradfordsville section of the county or to set up one centrally located high school for the whole county.

But board members noted that the court has not issued a mandate putting its ruling in force. And they said they intend to ask for a rehearing so they can point out to the high court numerous "errors" it made.

The members did not indicate any intention to carry the fight beyond the State Court of Appeals, into the federal courts.

Later they said privately that if they are unable to persuade the Court of Appeals to reverse itself, three courses of action are open to them:

1. Reopen Bradfordsville High School, which was closed in 1954. The board at that time said it was closing the school as an economy measure because not enough students were attending.

2. Make St. Charles School, in the western part of the county, a county-wide high school. (The board now

has only one other high school, St. Francis High School, 6 miles from St. Charles. Bradfordsville is in the south-eastern corner of the county.)

3. Build a new county-wide high school on the grounds of A. C. Glasscock Elementary School, a few miles east of the County seat of Lebanon.

About 30 Bradfordsville people attended the board meeting in Marion County Courthouse to demand that their high school be reopened this fall.

One of their leaders, funeral director Don Drye, declared:

"The time to act is today. You're robbing hundreds of boys and girls out there of a decent education equal to the other schools of Marion County."

Said Bradfordsville farmer Edgar Purdy: "We want you to come out here and hire some teachers and bring us the stuff that we need to educate our boys and girls." School Superintendent Hugh Spalding replied:

"We believe the court is in error. We intend to take advantage of the opportunities which the rules of the court give us to ask for a rehearing to tell the court why they are in error."

Bradfordsville is in a Protestant section of predominantly Catholic Marion County. Spalding and three of the five board members are Catholic. . . .

Bradfordsville high-school students went on strike for the entire 1954-55 school year, refusing the School Board's offer of transportation and tuition to the independently operated Lebanon High School.

Parents also kept their children out of Bradfordsville Elementary School in 1954-55. In 1955-56 the grade-school pupils returned to school, and most of the high-school students went to Hustonville High School in Lincoln County. Their parents bought a bus to transport them and paid their tuition at Hustonville.

The Bradfordsvillians' suit lost in Franklin Circuit Court. But on June 22 the Court of Appeals reversed the Circuit Court in an opinion that was sharply critical of the Marion School Board.

The high court said: "It seems to us that the entire County system of schools should be reorganized so as to produce substantial equality of the several sections of the county and to abolish sectarianism in all parts thereof."

Today's School Board meeting droned along in routine fashion for the first hour. It was about to adjourn when Mrs. Wilson moved that the board reimburse Bradfordsville parents for tuition paid Hustonville High School last year.

"I've made the motion several times and haven't yet had a second" to the motion, she said. No one seconded it this time, either. The four other board members sat silent.

Mrs. J. C. Rawlings, Bradfordsville, wife of a retired Methodist minister who filed an unsuccessful suit to ban nuns from teaching in public schools, said to the board:

"We had hoped that we might co-operate on a Christian basis, but we find we can't. We find you have no disposition to co-operate and help. So the board will have to take what comes."

Chairman Hughes said, "We are not going into any further lawsuits. We're going to follow this court's decision" (after asking a rehearing).

Most of the angry, hour-long dispute occurred after the board had formally adjourned. In large part it was a repetition of Bradfordsville's long-standing grievances against the School Board.

The Bradfordsville people charged the board stripped Bradfordsville High School of commercial, shop, and other specialized courses, and then closed it on the ground that students preferred to go elsewhere. They charged the board did everything it could to build up St. Charles and St. Francis, in the Catholic end of the county.

Enraged shouts went up whenever Hughes tried to argue that few pupils would attend a reopened Bradfordsville High School.

Mrs. Rawlings pleaded, "There won't be children enough at first. But you just give us a chance. Give us a few years."

Drye said that since the Court of Appeals ruling, "we get stacks of letters from throughout the nation every day congratulating us and thanking God that justice has prevailed."

The embattled Board of Education scheduled another meeting July 28, after conferences to be held with its attorney, Ben Fowler of Frankfort, on a request for a Court of Appeals rehearing.

The above is taken from The Courier-Journal, of Louisville, Kentucky, and speaks for itself. The school board of Marion County still defies the Court of Appeals in refusing to establish a "free" high school for the children of the people who are paying the taxes. They are taking the tax money and using it to support a Catholic school in open defiance of the wishes of the tax payers and the high court. This is a sample of Catholicism in action. L. R. W.

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Luke 19: 22.

Admissions of Catholic Scholars

The material here presented was taken from a text-book currently used in the training of Roman Catholic priests: *A History of The Catholic Church, For The Use of Colleges, Seminaries, and Universities*, by a Benedictine Monk, Dom Charles Poulet; a translation, B. Herder Book Co., (London and St. Louis) copyrighted, 1934; 13th printing, 1954.

On the Decline of the Plural Presbytery

As the work of preaching the gospel progressed, the apostles appointed in the different communities which they founded, colleges of *presbyteroi* whose business it was to carry out the functions of divine worship and administer the spiritual and material goods of the churches. The terms "bishops" (overseers) and "presbyters" (ancients) were at that time, synonymous, and so we read of St. Paul calling together at Miletus the "priests" of the church of Ephesus and recommending to their care the recently founded church over which the Holy Ghost had appointed them "bishops." These "ancient overseers" composed the "presbyterium"; they imposed hands, administered the sacraments, and presided over Christian gatherings. It was only towards the beginning of the second century that one of them was elected as the depositary of all the powers of Orders and jurisdiction and the term *episkopos* took on the meaning it has today. . . .

Throughout the entire first century, however, most of the churches were governed, not by one bishop, but by a college of *episkopoi-presbyteroi*, i.e., a gathering of priests who administered to their needs under the proximate or remote supervision of one of the apostles or his delegate. (p. 46.)

From the above we have a complete admission that the Roman Catholic Church today has departed from the original pattern of New Testament government. She now has a bishop ruling over many congregations, but from the beginning she admits that such was not the practice. Acts 14: 23 informs us that "when they had ordained elders [plural] in every church [congregation] they commended them to the Lord." In Acts 20: 17 we learn that a plurality of elders existed in the church at Ephesus. These same men were called overseers in Acts 20: 28. In the first verse of Paul's letter to the church at Philippi, a plurality of bishops and a plurality of deacons is mentioned. In 1 Timothy 3: 1-7 a list of qualifications for the office of a bishop is given. In the first chapter of Titus substantially the same list is given. The name applied to the office under consideration was once given as "bishop" and a second time as "elder." There can be no question but that the overseer, elder, bishop or presbyter, all refer to one and the same office.

On the Subject of Baptism

In the fourteenth century the sacramental liturgy had almost assumed its definitive form. The custom of baptizing by affusion was gradually introduced everywhere, and immersion restricted exclusively to the city of Milan. The practice of baptizing infants shortly after their birth was becoming more and more general. (p. 706.)

In the above quotation two fatal admissions are made by the Roman Catholic historian. (1) Baptism by "affusion" was gradually introduced, while immersion was restricted exclusively to Milan, Italy. (2) The baptism of babies was becoming more and more general. Yet, the apostle Paul teaches that baptism is a *burial* (Rom. 6: 4 and Col. 2: 12), or a *planting*. (Rom. 6: 5.) The apostle John states that "much water" was required in the act of baptism. (John 3: 23.)

Babies have not the ability to "believe" and "repent." They are not, therefore, proper subjects of baptism, if we accept the teachings of the New Testament. The Ethiopian eunuch—a grown man—wanted to be immersed, but before permission was given the evangelist said, "If thou believest, thou mayest." Thus, the subject of baptism must be one who has the ability to believe in Jesus Christ as God's Son. This action is, of course, beyond the ability of infants.

On the Development of Indulgences

The most important innovation in the domain of the Sacraments was the development of indulgences. The former penitential tariff was no longer applied for the purpose of imposing penance, but solely with a view of remitting punishments due to sin. As a consequence, the number of years and weeks remitted had no practical equivalent; they were, so to speak, securities with no current value that could be used on a large scale. Moreover, the popes were flooded with requests from monasteries and churches, from princes and bishops, and the low level of the faith called for less stringent regulations.

It was at this juncture that special indulgences came into being, notably the *Jubilee* and the *Confessionalia*. Towards the end of the thirteenth century the idea became widespread that the popes granted a jubilee under the form of a plenary indulgence at the beginning of each new century. This indulgence could be gained by making a visit to the churches of Rome. Pope Boniface VIII accredited this opinion by inaugurating in Jubilee for 1300 "*et in quolibet anno centesimo venturo*" (and for the first year of each succeeding century). The success of this favor surpassed all expectations. In 1343, Clement VI declared that the Jubilee would be celebrated every fifty years. Urban VI, in 1389, reduced the period to thirty-three and Paul II to twenty-five years. Finally, the custom was introduced of granting a Jubilee not only with the advents of a new pope, but also whenever a grave situation confronted the papacy. [Such as the need of money. L. W. M.]

It cannot be denied that the granting of indulgences often led to serious abuses. In the first place, the practice was frequently exploited for financial reasons. The popes of the fifteenth century, when in need of funds to carry on the warfare against the Turks or to uphold their reputation as patrons of art and letters, often resorted to indulgences as a means of raising money. Leo X borrowed enormous sums from such bankers as the Fuggers and the Fiescobaldi by guaranteeing the preaching of indulgences." (pp. 706, 707.)

The above admission of Catholic traffic in indulgences is a greater self-indictment than this writer could make. What more need be said?

On the Introduction of Latin in the Worship

"Up to the end of the second century, the Greek language was the only one in use in the Church. Tertullian was the first writer of note to employ Latin." (p. 108.)

The apostle Paul wrote: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14: 9.) "Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14: 11.) "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14: 19.) "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (1 Cor. 14: 27, 28.) Of course, the foregoing Scriptures actually referred to the problems of the early church,

before the New Testament was completed. The only means of instruction that they had was through the spiritual gifts that were temporarily accorded the church. If an apostle or evangelist came their way, they would be enabled to speak in the language of the hearers. Some were given the gift of interpretation, wherein they could translate the words of an unknown language into a language that the audience could understand. Today, no such spiritual gifts exist.

The use of Latin in her liturgy, by the Roman Church, is completely out of harmony with the teachings of the New Testament.

On the Beginning of Canon Law

The law applied by the ecclesiastical courts was termed Canon Law. Its sources were twofold: the canons of the councils and the decretals of the popes, codified at a very early date. Towards the end of the fifth century we meet with the collection of Dionysius Exiguus (Denis the Little); in the seventh century we have the *Collection Hispana*, attributed to Isidore of Seville; towards the end of the eighth century, the *Codes Hadrianus*, sent by Pope Hadrian to Charlemagne; in the ninth century the so-called *Pseudo-Isidore*; in the tenth century, the collection of Regino of Prum; and in the eleventh century, the *Decretum* of Burchard of Worms and the *Panormia* of Yvo of Chartres. These collections were spread everywhere, but labored under a twofold disadvantage: external criticism revealed the fact that not all the documents they contained were authentic; and internal criticism showed that contradictions existed between the old and new Canon Law. A Camaldolese monk by the name of Gratian, who was a professor at the University of Bologna, resolved to remedy the situation by composing his *Concordantia Discordantium Canonum*. As the words indicate, [Concordance of Discordant Canons. L. W. M.] This work is not a mere classification of texts, but an attempt to harmonize seeming contradictions. . . .

It was not long, however, before new canons and new decretals had to be catalogued, and so, between 1190 and 1226, five collections were published as a sequel to the *Decretum*, [described above. L. W. M.] comprising the decretals from Alexander III to Honorious III. (1159-1226.) These later collections were arranged according to a plan devised (1190) by Bernard of Pavia, (*judex, judicium, clerus, connubia, crimen*.) But the canonical collections still lacked unity, and therefore Gregory IX entrusted the task of editing them to the Dominican, Raymond of Pennafort, formerly professor at the University of Bologna. . . ." (pp. 543-544.)

As in previous Catholic admissions and confessions, the lack of unity, authenticity, and stability of Catholic Canon Law is better demonstrated from the pen of one of their own scholars than we could ever do. The honest, sincere and upright parishioner of the Roman Church can only be confused all the more in the event he attempts to ascertain the accuracy or truthfulness of that which the Catholic Church terms Canon Law.

If the New Testament is the "perfect law of liberty," as expressed by inspiration in the Epistle of James, why then does the Catholic Church need to amass many, many new and different laws to bind heavily upon her followers? Since the Law of the Lord is PERFECT, why add something inferior to it?

"Why a Priest Is Called 'Reverend Father' "

The title of this article is taken directly from a Booklet written by a Roman Catholic priest for the consumption of "lay" Catholics and their non-Catholic friends.

The points brought out in the booklet are completely opposite to the teachings of Christ.

The first portion of the pamphlet deals with the above question.

The Catholic priest is "reverend" because in the acts of his office he is an "alter Christus"—another Christ. . . .

And people who see in the priest only a man, a human personality—do not know their catechism. . . .

The priest is made to be the mediator between God and the man of sin, who in his sinfulness not only dare not but can not approach the God whom he has offended.

The best reply to these are quotations from the Bible: "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.)

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." (Acts 10: 25, 26.)

"For there is one God, and one mediator between God and man, the man Christ Jesus." (1 Tim. 2: 5.)

Christ warned his disciples that sometime in the future there would be those who would term themselves "OTHER CHRISTS." They were said to be FALSE CHRISTS. This writer knows of no one any MORE false than the so-called "other Christs" of Roman Catholicism.

The apostle Peter (claimed by the Roman Church as her first pope) would not allow Cornelius to fall down and worship him. He said, "I myself also am a man." Obviously, Peter knew nothing about Catholic Catechism.

Although Catholicism would have petitions directed to Mary, and in turn, she directs her petitions (allegedly) to the throne of God—thus making her a mediatrix—the Bible still states that there is ONE MEDIATOR between God and man, "the man Christ Jesus." This also excludes ALL the "other Christs," as the Catholic Church terms her priests.

More Catholic Quotations

Oh yes, the Priest does have the power of miracles.

Spiritually, he cures deafness, blindness, paralysis and death in the sacraments. When the Priest performs the office to which he is ordained and for which the Spirit of God is given him, he is an "alter Christus"—another Christ. That is his sublime dignity. That is why we have to call him 'reverend'. . . .

It is more than a sin to lay violent hands on a priest; it is a sacrilege. Thus, he stands out among men as one who demands admiration, awe, a profound reverence . . . on account of the grace and vocation of God and His gift of the Spirit. . . .

When I go to him (a Catholic priest) to confess my sins, I believe that I am confessing to God who uses my Father Confessor as His instrument. Eagerly I wait to see his sacred hand raised in absolution and I see there and I hear in his words the power and the loving kindness of my Saviour Jesus Christ—not the human weaknesses nor peculiarity of a mere man." (pp. 9, 10.)

It is interesting to note the manner in which the Catholic priest sidestepped the subject of priestly "miracle-working." It is not physical at all, as were the miracles of Christ and the apostles, but "Spiritually, he cures deafness, blindness, paralysis and death in the sacraments." Actually, it appears that the blind is leading the blind, and both have fallen into the ditch.

Far be it from us to lay hands violently upon anyone, even a Catholic priest, but it is so unique—this admonition—coming from a priest—that a priest "stands out among men as one who DEMANDS admiration, awe, a profound reverence. . . ." The only occasion in which the translators of the King James Version of the Bible saw fit to use the term "reverend" was in reference to God Himself. (Psalm 111: 9.)

The very emulation, almost adoration, indicated by the words of the priestly writer—"Eagerly I wait to see his SACRED hand raised"—shows the attitude the priests desire the "laity" to manifest toward the "clergy." But Christ said: "You know that those who are regarded as

(Continued on page 160)

ROMAN CATHOLICISM UN-AMERICAN



*A Shocking Expose from Official
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O. C. LAMBERT

Pope Claims Authority Over All

Next to the last Pope (Pius XI, in his *Encyclical, Light of Truth* said, the "Roman Pontiff has from on high an authority which is supreme, above all others and subject to none." (page 5.)

Pope Leo XIII said: "We (the Pope hold upon this earth the place of God almighty." (*Great Encyclical Letters*, p. 304.)

Catholic Encyclopedia (a Knights of Columbus production) further says: "He [Christ] established a hierarchy of jurisdiction. Moreover, He established His Church as a visible, external, and perfect society, hence He conferred on its hierarchy the right to legislate for the good of that society. For this double purpose, the sanctification of souls and the good or welfare of religious society, the hierarchy of jurisdiction is endowed with the following rights: (1) the right to frame and sanction laws which it considers useful or necessary, i.e., legislative power; (2) the right to judge how the faithful observe these laws, i.e., judicial power; (3) the right to enforce obedience, and to punish disobedience to its laws, i.e., coercive power; (4) the right to make all due provisions for the proper celebration of worship, i.e., administrative power." (*Catholic Encyclopedia*, VIII, 323.)

Pope As "God Himself"

Hear Pope Leo XIII again: "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 to the Roman Pontiff as to God Himself." (*Great Encyclical Letters of Leo XIII*, p. 193.)

The following extensive quotation from Pope Leo XIII resents equality of religions which prevails in the United States and condemns our Declaration of Independence, our Constitution and the Bill of Rights.

Thus, as is evident, a State becomes nothing but a multitude, [mob—O. C. L.] which is its own master and ruler. And since the populace is declared to contain within itself the springhead of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty toward God. Moreover it believes that it is not obligated to make any public profession of any religion; or to enquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that the public order may not be disturbed by any particular form of religious belief.

And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is free to follow whatever religion he prefers or none at all if he disproves of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad what he thinks.

Now when the State rests on foundations like those just named—and for the time being they are greatly in favor—it really appears unto what and how unrightful a position the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior, to societies alien from it; no regard is paid to the laws of the Church and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instruction of the people. With reference to matters that are of twofold jurisdiction, they who administer the civil power lay down the law at their own will, and in matters that appertain to religion defiantly put aside the most sacred decrees of the Church. They claim jurisdiction over

the marriage of Catholics, even over the bond as well as the unity and the indissolubility of matrimony. They lay hands on the goods of the clergy, contending that the Church cannot possess property. Lastly, they treat the Church with such arrogance that, rejecting entirely her title to the nature and rights of a perfect society, they hold that she differs in no respect from other societies in the State, and for this reason possesses no right nor any legal power of action, save that which she holds by the concession and favor of the government. If in any State, the Church retains her own right, and this with the approval of the civil law, owing to an agreement publically entered into by the two powers—men forthwith begin to cry that matters affecting the Church must be separated from those of the State.

Their object in uttering this cry is to be able to violate unpunished their plighted faith, and in all things to have unchecked control. And as the Church, unable to abandon her chiefest and most sacred duty, cannot patiently put up with this, and asks that the pledge given to her be fully and scrupulously acted up to, contentions frequently arise between the ecclesiastical and the civil power of which the issue commonly is, that the weaker power yields to the one which is stronger in human resources." (*Great Encyclical Letters of Leo XIII*, pp. 120-122.)

This one blasphemously arrogant statement almost covers the field of our present enquiry. Let us list the things real Americans believe that are here brazenly denied: (1) that the people have a right to make the laws; or as our Declaration of Independence expresses it, that governments "derive their just powers from the consent of the governed"; (2) that all religions should be treated equally, or that we should have freedom of religion, which is squarely against the First Amendment in our Bill of Rights; (3), free thought; (4) free speech; (5) free press; (6) separation of Church and State; (7) a state free from Catholic domination; (8) public schools; (9) civil marriage, which in their language "is not a marriage in any sense"; (10) taking away from the Catholic Church coercing power or the power to kill men who will not submit, even by the most savage means. They speak of "extirpating" and "exterminating" Protestants! They speak in praise of the Inquisition which burned millions at the stake for eight hundred years! The popes speak yearningly for the "ancient Authority."

Pope Urges Hierarchy to "Resume" Authority

"But ecclesiastics should resume their ancient authority, and an interdict or an excommunication should make kings and kingdoms tremble as in the days of Nicholas I or Gregory VII." (*Life of Leo XIII*, p. 540.) "To restrain and bring back her rebellious sons THE CHURCH USES both her spiritual power AND THE SECULAR POWER AT HER COMMAND." (*Cath. Ency.*, VII, 261.) [The emphasis in this statement is mine—O. C. L.]

You will note that these recent statements are in the present tense, and the quotation is from *Catholic Encyclopedia*, which was issued by the Knights of Columbus. So this is what the Knights of Columbus believe! Should this institution, with its boasted 1,000,000 members in America, be allowed to have unlimited privilege to plot the destruction of America?

Pope Over All

Wherefore resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees, both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Oecumenical Council of Florence (1439 A.D.), in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and head of the whole Church, and the Father and Teacher of all Christians; and that full power was given to him in Blessed Peter to rule, feed, and govern the Universal Church by Jesus Christ Our Lord, as is

contained in the Acts of the General Councils, and in the Sacred Canons.

Hence we teach and declare that by the appointment of Our Lord, the Roman possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly Episcopal, is immediate; to which all, of whatever rite or dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination, and true obedience, to submit not only in matters which belong to faith and morals, but also in those that pertain to the discipline and government throughout the world, so that the Church of Christ may be one flock, under the one supreme pastor, through the preservation of unity both of communion and profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation. (*Dogmatic Decrees of the Council of Trent*, pp. 159, 160; *Teachings of the Catholic Church*, pp. 143, 144.)

Whole Community—Bound to Obey

But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or that should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. (*Great Encyclical Letters of Leo XIII*, p. 384.)

The very fact that the Church could call upon the civil power to repress rebellion against her teaching proves conclusively that the men of that day considered the Church's teaching necessary for the well being of society. Many non-Catholics of today find this viewpoint difficult to understand, for with them religion is a matter of human opinion. They believe that a man is free to choose his religious beliefs as he chooses the style of his coat, or his political opinions. They have ceased to regard religious truth as something objective; they have ceased to believe in Divine revelation." (*Question Box*, p. 192.)

In the Present Tense

To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command. (*Catholic Encyclopedia*, VII, 261.)

The Church established by Christ, as a perfect society, is empowered to make laws and inflict penalties for their violation. Heresy not only violates her law but strikes at her very life, unity of belief, and from the beginning the heretic had incurred all the penalties of the ecclesiastical courts. (*Catholic Encyclopedia*, VIII, 36.)

Still Claims These "Rights"

Ecclesiastical courts have lost much importance in modern times; in some countries by mutual agreement between the Holy See and the civil power, their jurisdiction is limited to purely ecclesiastical matters. In other places the same restrictions are placed upon them by the State, but the Church does not renounce her claims. The privilege of the court is of divine right or, as a more commonly held, based on divine right and formally established by ecclesiastical authority, so that while it may be modified in its applications and its exercise partially suspended, it cannot be given up altogether. (*General Legislation in the New Code of Canon Law*, pp. 251, 252.)

"Compel Heretics, Schismatics and Apostates"

Although the Church, having authority over all baptized persons, might compel heretics, schismatics and apostates to have their children receive the sacrament of Baptism, ordinarily she does not exercise that right, and when both parents are non-Catholics she applies to their children the same rule as those of infidels. (*Legislation on the Sacraments in the New Code of Canon Law*, p. 29.)

Hierarchy Against Liberty

Although in the extraordinary conditions of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves but because she judges it expedient to permit them, she would in happier times exercise her own liberty. (*Leo XIII in Great Encyclical Letters*, p. 158.)

Cannot Enforce—Claim "Right" to Do So

These generally agree that, per se, baptized non-Catholics are not exempt from the observance of ecclesiastical laws, because by Baptism a man becomes a member of the Church, although there may be, here and now, an obstacle preventing him from being an actual member. The Church is not in a position to enforce these laws, but the right to do so is still radically inherent in the society established by Christ. (*A Commentary on Canon Law*, by Rev. P. Charles Augustine, I, 88.)

The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion. (*Leo XIII in Great Encyclical Letters*, p. 127.)

Is the Queenship of Mary Scriptural?

Step by step the Roman Catholic Church has elevated Mary to where she now stands in a position of equality with God in that church and performs the functions of both Jesus Christ and the holy spirit. The queenship of Mary is not determined by any reference to the Bible or to Christ. It is founded solely upon the traditions and authority of the Roman Catholic Church.

When one inquires for the factual basis in Scripture or in history for the doctrines of the immaculate conception and the bodily assumption of Mary, which doctrines have opened the way for the acclamation of Mary in our day, the common reply given is a part of a famed theological epigram: "potuit, decuit, ergo fecit—God could do it; it was fitting that He should do it, therefore He actually did it," that is, did the things the above dogmas affirm, namely, keep Mary free from Adamic sin, spare her body from the corrupting power of death, raise her fleshly body, blood and all, into the courts of heaven itself, without having it undergo any change.

A far greater authority than the medieval Franciscan tradition, the apostle Paul, boldly declares that none of the above doctrines have any basis in fact. Paul says: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Paul did not exclude Mary, a fleshly descendant of Adam, from this rule. Paul does, however, exclude Jesus Christ, because Jesus was not the son of Joseph, a descendant of the man Adam. Jesus was the Son of God, born not from a fleshly will or from man's will, but from God. (Rom. 5: 12; Heb. 7: 26; Luke 1: 34, 35, NW.)

As for the assumption dogma, Paul argues that no one, not Mary nor even Jesus himself, can take his physical, human body with him to heaven. "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15: 44, 50, NW.)

Despite the unscripturalness of these dogmas, the Roman Catholic pope Pius XII energetically builds upon these sandy traditional foundations. In the autumn of 1954 he elevated Mary to new glory and new heights by symbolically crowning her the reigning queen of heaven and of all creation. He also proclaimed that every May 31 should be set aside as a special feast day to the queenship of Mary. Mary is being hailed by such titles as "Queen of all hearts," "Queen of Peace," "Queen of the Universe," "Queen of Heaven and Earth," "Mistress of all creation," plus such popular designations as "Mother of the United Nations," "Mother of America," "Mother of the Atomic Age," "Our Lady of Television," "Queen of Education" and "Queen of the Home."

Mary Made Equal to God and Christ

Roman Catholic theologians represent Mary as coredeemer and comedatrix with Christ. She is seen performing many functions that, in the Christian Greek Scriptures, are exclusively associated with Jesus Christ and the Holy Spirit. Nations are being urged to call upon Mary in their hour of danger, difficulties and doubts. The attention and devotion given to Mary in the Roman

Catholic world now equal, even exceed, that given to Jesus Christ.

The activities of Jesus Christ are being removed farther away from direct contact with human life by Catholic authorities. Christ is being regarded as living aloof from mankind. He is no longer seen as the only One who intercedes before God in behalf of fallen human-kind. Mary now is pictured as the copartner and cointercessor, transmitting prayers from earth to God. In fact, in all that has to do with salvation, with the achievement of human welfare and the establishment of peace on earth, Mary figures as prominently as does Jesus Christ.

Note how an official Catholic publication, *Our Sunday Visitor*, bestows honor upon Mary and equates her work with that of Jesus Christ, the Holy Spirit and God himself: "The name Mary is said to mean 'Star of the Sea.' Mary is set in the heavens as a bright star in the blackness of night, as a beacon in the storm that threatens to engulf civilization. Mary is a teacher given us by God to correct His erring children, to set our feet in the path of justice." "Mary manifests herself in a special manner as the bright Morning Star and the Seat of Wisdom." Place "an unwavering confidence in Mary." "In danger, in difficulties, in doubts, think of Mary. Call upon Mary." "Never let her name be absent from your heart. If you would obtain the help of her prayers, do not neglect to follow the example of her conduct. If you follow her, you will not stray; if you pray to her, you need not despair. If you think of her, you will not err; sustained by her, you will never fail; protected by her, you need not fear; guided by her, you will walk unwearied. If she smiles upon you, you will succeed." The pope expressed firm confidence that through Mary "mankind will little by little progress along this way of salvation and the hearts of their peoples toward concord and charity." (*Our Sunday Visitor*, October 17, 1954.)

If Mary performs the above functions, what is there left for God and Christ to do? If Mary intercedes, directs and teaches mankind, what is the assigned work of the Holy Spirit? If Mary occupies the foremost position in our hearts, what place does God occupy? Does not the elevation of Mary obscure the headship and activities of Christ over his church? Does not it minimize his earnest and undying concern for the members of his church body and for all who call upon him in spirit and in truth? Is not all this glorifying of Mary unscriptural?

The Bible Dethrones Mary

The Roman Catholic Church hails Mary as "a bright star in the blackness of night, as a beacon in the storm that threatens to engulf civilization," whereas the Bible says that Jesus is "the root and the offspring of David, and the bright morning star." Instead of Mary's being the beacon light, Jesus is hailed as "the light of men"—"the light of the world." The prophet Isaiah foretold that Christ would be raised "a signal over the peoples." While Mary is nowhere referred to in the Scriptures as "teacher," Jesus is frequently called by that title. Nicodemus, a ruler of the Jews, said to Jesus: "Rabbi, we know that you as a teacher have come from God." Jesus, in fact, counseled: "Do not you be called 'Rabbi,' for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ." (Rev. 22: 16; John 1: 4, 8; 12, NW; Isa. 62: 10, AT; John 3: 2; Matt. 23: 8-10, NW.)

The inspired Scriptures declare that Jehovah the Almighty God and his Son Christ Jesus, the Holy Spirit and Word of truth are to be helpers, teachers, educators, directors and counselors in God's organization. But nowhere is Mary mentioned as such. Isaiah stated: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." Regarding God's Word the psalmist wrote: "Thy word is a lamp unto my feet, and light unto my path." Of the Holy Spirit Jesus said: "I will request the Father and he will give you another helper to be with you forever, the Spirit of the truth, which the world cannot receive." "But the Helper, the Holy Spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—Isa. 54: 13; Psalm 119: 105, AS; John 14: 16, 17, 26, NW.

Catholic theologians call Mary "the Seat of Wisdom"; the Bibles says: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." Catholics are directed to call upon Mary in their hour of danger, difficulty and doubts; God's Word tells us that "God is our refuge and strength, a very present help in trouble"; that "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." Catholics look to Mary "to subdue violence beneath her foot," but God's Word assures us: "The God who gives peace will crush Satan under your feet shortly." (Prov. 2: 6, 7; Psalm 46: 1-3; 145: 18, 19, AS; Rom. 16: 20, NW.)

No Mention of Mary by Apostles

The elevated position that Mary holds in the Catholic world is certainly not in accord with the Scriptures. When examining what the Bible record has to say about Mary, we are amazed at the scarcity of comment. Only one mention is made of her outside the Gospels. Neither the apostle Paul, nor the apostle Peter, nor Judas, the servant of Jesus, nor James, the brother of Jesus, make so much as one single mention of her in all their inspired writings. Mary is conspicuous by her absence of mention. Paul makes frequent references to faithful women, but never mentions Mary. Why such silence? There can be only one answer. The exalted offices of queen of the universe, queen of heaven and all creation, are purely man-made and have no basis in fact. Mary's pre-eminence was "among women" only, because the Messiah was to be born of her: "Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1: 28, 42, NW.)

But the apostles were not alone in their silence. Jesus himself very carefully refrained from giving any special attention to his earthly relatives, never once granting to them any pre-eminence, but always emphasizing his personal relationship with his Father. "Whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother." The earliest account of Jesus as a child begins with his saying to his parents: "Did you not know that I must be in the house of my Father?" And his last words were: "Father, into your hands I entrust my spirit." There are at least 150 Scriptural references in which Jesus is mentioned in close association with his Father, but there is absolutely not one reference where Jesus expresses an affiliation with his mother. There is not one single instance where he addresses her as "mother." He invariably refers to her as "woman." "What have I to do with you, woman?"

"Woman, see! your son!" (Matt. 12: 46-50; Luke 8: 21, 2: 45; 23: 46; John 2: 4; 19: 26, NW.)

Nowhere in the Bible is Mary seen as a mediatrix or intercessor, or as a co-worker with Jesus in the role of human salvation. Jesus stands alone in these offices, saying: "Apart from me you can do nothing at all. If anyone does not remain in union with me, he is cast out as a branch and is dried up, and men gather those branches up and pitch them into the fire and they are burned. If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you." "No matter what you ask the Father in my name he might give it to you." Instead of God's servants' performing "all their actions 'through Mary,'" as taught by the Roman Catholic Church, the inspired Paul extols God's mercy and wisdom, and says: "Because from him and by him and for him are all things. To him be the glory forever. Amen." (John 15: 5-7, 16; Rom. 11: 33-36, NW.)

Pagan Background Exposed

Mary's exaltation is part of a deliberately planned and carefully executed scheme on the part of the Roman Catholic Church to revive the ancient form of worship of the queen of heaven, as was practiced in the pagan nations of ancient Babylon, Egypt and Rome; and also in the unfaithful ancient nation of Israel. Herodotus, from personal knowledge, testifies that in ancient Egypt the "queen of heaven" was "the greatest and most worshipped of all the divinities." The historian Alexander Hislop writes that according to the Chaldean doctrine, Semiramis, the mother and later the wife of Nimrod, when exalted to divinity under the name of the queen of heaven, came to be worshiped as "the Holy Spirit incarnate." Nonnus, speaking of the Babylonian queen of heaven calls her "the hope of the whole world." She is also referred to as "mistress of all creation." Hislop further says that it was this same goddess who was worshiped at Ephesus, whom Demetrius, the silversmith, characterized as the goddess whom "the whole province of Asia and the inhabited earth worships." All of these titles, which were once applied to pagan goddesses, are now attributed to Mary. (Acts 19: 27, NW.)

The ancient nation of Israel fell victim to this form of idolatry. Instead of to Mary, the Hebrew women offered cakes in the streets of Jerusalem to the Babylonian goddess, Astarte. They burned incense to the queen of heaven and poured out drink offerings to her. The people openly defied God and his Word to carry out their wicked practices. For their willful wickedness God reduced them to slaves and completely devastated the land. Will God react differently today? He says of himself: "I, Jehovah, change not." (Jer. 44: 15-19; Mal. 3: 6, AS.)

Aside from Babylonian paganism and Catholic tradition, there is absolutely no authority whatsoever for the present worship of Mary or any other woman as the queen of heaven. It would be well, therefore, to heed the apostle Paul's advice: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." "Even if we or an angel out of heaven," says the apostle, "were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." Because as the apostle Peter sums up regarding Christ Jesus: "There is no salvation in anyone else, for there is not another name under heaven that has been given

among men by which we must get saved." Let these inspired words of God, not the traditions of men, guide you in your worship. (Col. 2: 8; Gal. 1: 8; Acts 4: 12, NW.)

From *The Watchtower*

Roman Catholicism Vs. Americanism

W. S. BOYETT

There is a vast difference between Catholicism and Americanism. The two stand in direct opposition to each other. Catholicism only acquiesces at the present because of numerical insignificance. Catholics look forward to what they are wont to call "happier times." To sustain this point we quote from *Great Encyclical Letters of Pope Leo XIII*, p. 158. (It should be remembered that Leo XIII was a modern pope, who ascended the papal throne in 1878. There have been only two popes since Leo—Pius XI and Pius XII, the present pope): "Although in the extraordinary conditions of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves but because she judges it expedient to permit them; she would in happier times exercise her own liberty." A more recent authority, Cardinal Gibbons, in his *Faith of our Fathers*, said: "For our part, we have every confidence that ere long the clouds which now overshadow the civil throne of the pope will be removed by the breath of a righteous God, and that his temporal power will be reestablished on a more permanent basis than ever before." This admits that the civil powers of the pope are now restricted, but there is the desire that the "civil throne" of the pope will soon be restored in a more permanent way than ever before.

To show the vast difference between Catholicism and Americanism, and the attitude of the former toward the latter, we quote again from Leo XIII: "Hence from all that we have hitherto said, it is clear, beloved son, that we cannot approve the opinions which some comprise under the head of Americanism." (*ibid.*, p. 452.) Leo not only disapproves of certain principles that are contrary to Romanism, but he disapproves of Americanism by name. Can there be any doubt about the official attitude of Roman prelates toward the principles on which our country is founded? It should be remembered that this statement was made by a man that is considered to be infallible by all that have embraced the system of Roman Catholicism. This view is not held in common by all that people who have professed the religion of Catholicism, but it is the teachings of the head of that organization of which they are members: "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, of writing or of worship, as if these were so many rights given by nature to man." (*Great Encyclical Letters*, p. 161.) Now, contrast this statement with the first Amendment to our Constitution: "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." Leo says that it is unlawful to grant, demand or defend unconditional freedom of thought, of speech, of writing (or the press) or of worship. If these liberties are not expressly guaranteed in the Bill of Rights, then language means nothing. When an advocate of Roman Catholicism pledges allegiance to the Constitution he pledges to grant, demand and de-

fend the very things that the infallible (?) Pope Leo XIII states is unlawful.

Our Constitution states that under it all legislative power there granted shall be vested in a Congress of the United States, which shall consist of a Senate and a House of Representatives. Since there is no greater power in these United States, and since the Constitution specifically states that the Senate and House of Representatives may make no law respecting an establishment of religion, or prohibiting the free exercise thereof, then any organization that would abridge or legislate in these matters is contrary to the Constitution of the United States of America. But there has never been a country wherein the civil power has been dominated by Roman Catholicism that did not legislate against the freedom of religion and against free speech. Pope Pius IV required bishops to refuse lay persons leave to read even Catholic versions of the Scripture unless their confessors or parish priest judged that such reading was likely to prove beneficial. (Cath. Dict., p. 85.)

The word "imprimatur" is a Latin word meaning "let it be printed." All authentic Catholic publications must bear the "imprimatur" of either a cardinal or bishop. In a country where the civil power is under the Roman Pontiff nothing could be printed without the consent of one of the dignitaries of the hierarchy. Add to this the fact that Catholicism teaches that the Church is a "civil sovereignty" and that the pope is head of all, and the conclusion is inescapable that under such a civil sovereignty one would not be allowed to print anything except that which was approved by the pope. Such a pope as Leo XIII, who has condemned Americanism by name, might even forbid the publication of our Constitution, since it is the one document above all others that sets forth the ideals of Americanism. In support of this statement we quote from *Catholic Principles of Politics*, by John A. Ryan and Francis J. Boaland. This book, a 1950 publication, is "the basic text for colleges and seminaries." Its authors are men of very high standing. Mr. Ryan is Director of the Department of Social Action of the National Catholic Welfare Conference. Mr. Boland is Head of the Department of Politics at the University of Notre Dame. The book is published under the Imprimatur of Cardinal Francis J. Spellman, of New York. From page 289 of this book we quote: "It cannot be called in question that in the making of treaties, in the transaction of business matters, etc., they have been wont to treat with the church as with a supreme and legitimate power. And assuredly all ought to hold that it was not without a singular disposition of God's Providence that this power of the Church was provided with CIVIL SOVEREIGNTY as the surest safeguard of her independence." Now, to show whom Catholicism recognizes as head over this and all other civil powers, we quote from page 288: "Over this mighty multitude God has himself set rulers with power to govern; and he has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom he has given the keys of the kingdom of heaven." The Bible teaches that Peter received the keys of the kingdom. Catholicism teaches that they were handed down from Peter to the popes whom they say are the successors of Peter.

What would happen if the system of Catholicism were predominant in the United States? This question is very plainly answered in *Catholic Principles of Politics*:

Does State recognition of the Catholic religion necessarily imply that no other religion should be tolerated? Much depends upon circumstances and much depends upon what is meant by

toleration. Neither unbaptized persons nor those born into non-Catholic sects, should ever be coerced into the Catholic Church. This would be fundamentally irrational, for belief depends upon the will and the will is not subject to physical compulsion. Should such persons be permitted to practice their own forms of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State. At least this is the approved Catholic doctrine concerning the religious rights of the unbaptized. (pp. 316, 317.)

If this were a Catholic country we could have family worship, but that is all. This point is further emphasized in the following quotation:

Suppose that the Constitutional obstacle to proscription of non-Catholics has been legitimately removed and they themselves have become numerically insignificant: What would be the proper course for a Catholic State? Apparently, the latter State could logically tolerate only such religious activities as were confined to the members of the dissenting group. It would not permit them to carry on general propaganda [Preach generally their belief or doctrine. WSB] nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation. (ibid., p. 320.)

This simply means that if the voting power of our nation was ever predominated by Catholicism, then all other religious bodies would not be permitted to worship except to the extent that they confined their worship to those already members of their group. They could not invite the public, nor could they preach to all men what they believed. Neither would they be exempt from taxation. If America today treated Catholics like Catholics would treat all others if they had the power, then America would not allow them to do any public teaching nor extend to them freedom from taxation. But America is a democracy and guarantees freedom to all. God grant that it may ever so remain.

It is obvious that the very things taught in the above quotations are directly opposed to our Constitution. Americans, it is time to wake up! I know that if you lift your voice against this un-American institution, you will be dubbed a Communist, just as I expect to be, but fear not. Americanism is vitally opposed to Communism and Catholicism. To be a true-blooded American I must oppose both alike. I cannot see that we would be profited any if in our fight against Communism we should allow ourselves to be conquered by another tyrannical power that would destroy our Constitution.

P. O. Box 75673, Sanford Station
Los Angeles 5, Calif.

August 14, 1956

Community Facilities Administration
United States Housing and Home Finance Agency
Washington, D. C.

Dear Sirs:

Re-Loans to Catholic Universities

The August 11 issue of the Brooklyn (Diocese) Tablet carries an item regarding loans of more than \$1,000,000 (aggregate) to the Catholic University of Puerto Rico and Regis College in Denver.

What many of us would like to know is, why is American Taxpayer's money going to finance religious indoctrination? Our country still (supposedly) enjoys separation of Church and State and we would like to know by what Constitutional provision your agency steps out of bounds and "gives" money to organizations whose primary purpose is to take over our country.

We well know that the Puerto Rican priests teach their followers to hate Americans. We well know that

the movement to subvert our Constitution and take over our country is spearheaded by the Jesuits.

If you think I lack proof of what I say, let there be an investigation. I have irrefutable documentary evidence of everything I have said, evidence I have offered to those who are supposed to be defending our country against all enemies. Naturally, the Catholic Church having a strangle hold on our politicians, my offers have been ignored.

Your action in granting these loans could not be more out of place had they been granted to Communist organizations. Communism and Catholicism are not enemies, they are rivals for the control of the minds of men. There is ample proof of this which I am ready to present at anytime to any investigating committee that will hold its investigation publicly and before television cameras.

You will, of course, say that the loans were not to build school buildings but for housing facilities. What's the difference? It is still using our money to finance subversion against us.

While another item in the same issue of the *Tablet* reveals a loan about to be made to a college in Loretto, Penna., in connection with a monastery or Ave Maria Hall. The article is so full of double talk that its real meaning is vague. If you are planning to loan to this institution, we hereby protest before the loan is made. Let us not divert any more taxpayer's money to finance subversion.

Very truly yours,
Raywood Frazier

Communists Found Guilty

NEW YORK, July 31 (AP).—A federal court jury convicted six second-string Communist leaders Tuesday of conspiring to teach and advocate overthrow of the U. S. government by force and violence.

Each faces a possible maximum sentence of five years in prison and a \$10,000 fine.

Judge Alexander Bicks told the jury of eight men and four women, who deliberated 11 hours before reaching a verdict, that "you have done an excellent job."

The court fixed Sept. 17 for sentencing and denied a government request that bail of the defendants be increased.

The trial lasted three months.

Those convicted are Alexander Trachtenberg, 72, former Communist Party national committeeman; George Black Charney, 51, acting chairman of the New York State Communist Party; Sidney Stein, 40, assistant national labor secretary; Fred M. Fine, 41, public affairs secretary; William Norman, 53, executive secretary of the state party; and James E. Jackson, Jr., 31, southern regional director of the party.

Trachtenberg and Charney previously were tried and convicted, but won new trials after turnabout witness Harvey Matusow signed an affidavit that he gave perjured testimony against them.

Chief Assistant U. S. Attorney Thomas Gilchrist said the convictions "brought the total number of Communists convicted to 108.

"The last of the national leaders of the party who were functioning in the 1940s has now been accounted for in this trial," he said. . . .

The above Associated Press article is encouraging. It states that the last of the national leaders of the party

in the 1940s has now been accounted for in this trial. We wish we could feel that this ends the activities of the Communists in this country. Unfortunately we are not so optimistic. It may be a long time before all the Communist ideologies and activities are eradicated. It behooves all of us to remain alert to their "brain-washing," if it is either in groups or on mass basis. L.R.W.

"In Sheer Self-Defense . . . Catholics Quote the Bible"

A columnist writing in a Roman Catholic paper, *Our Sunday Visitor*, July 15, 1956, stated the following in the first paragraph of the column:

In sheer self-defense some of our better Catholics are quoting the Bible in our community. They have to in order to get across an idea to those who are outside the fold and lean much toward quotations as proof of a point.

It is refreshing to see such an admission from our Catholic friends. Alberta Schumacher, the columnist, indicates that in "sheer self-defense" some of the better Catholics are using the Bible in attempt to teach those outside the fold. It seems that the Catholics are finally recognizing and admitting that it takes the Bible to authenticate certain spiritual truths, and they are belatedly coming around to the Good Book. The reason they are being forced to this position is that those outside the Catholic fold "lean much toward quotations as proof of a point." This they could have learned from the Bible itself, if the Catholic Church could have acknowledged the truths of Scripture, while she followed her own iniquitous way.

The editor of the St. Louis (Mo.) *Register*, on July 20, 1956, wrote:

It is almost unbelievable that one of the sources of God's revelation to man should be so rarely read, so seldom understood and its principles so infrequently put into practice.

But let us reduce this anomaly to one specific area in our life, and that is the individual Catholic's ignorance of the text of the Scripture and its meaning. Usually it isn't until he bumps up against a "Bible-quoter" that he realizes the void in his knowledge. He will decry the fact that there are not more Bible classes available to him so that he can do some quoting himself. Obviously he forgets that there has been a Bible in his living room for many years, unopened, unread, a mere ornament for a Christian home and nothing more.

Then there are those who complain about the language, saying that it is so archaic that it is well nigh incomprehensible to the modern man. They are evidently unaware that there are a number of new translations published in recent years that make the entire Scripture, and especially the New Testament, very readable.

Your failure to appreciate and inability to understand the Bible are not due to a lack of classes but to a lack of interest.

Your failure and inability are not due to the language of the text but to lethargy—just plain laziness, from which we all suffer and which we must strive to overcome. . . .

The simple solution to this problem involves just two factors, the Catholic and the Bible—they should get together!

May we suggest that **THE CATHOLIC CHURCH AND THE BIBLE NEED TO GET TOGETHER.**

Since the year 1582 A.D., when the English College at Rheims first published an English version of the New Testament, English speaking Catholics could have read the following: "And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All scripture inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (2

Timothy 3: 15-17.) Yes, even the Roman Catholic English version states that the scriptures furnish to every good work. Therefore, any work *not found* in the Scripture is not a good work.

For several centuries, Roman Catholics have had available copies of the Bible for their own use and study. However, it is obvious that only quite recently has the Catholic Church begun to recognize her lack in Bible knowledge.

Catholic Confessions

(Continued from page 153)

rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all." (Mark 10: 42, 43. Catholic Confraternity Version.)

"And call no one on earth your father; for one is your Father, who is in heaven." (Matt. 23: 9.)

John the apostle wrote, "... and hath made us kings and priests unto God." (Rev. 1: 6.) The child of God needs no other priest than *Jesus Christ our HIGH PRIEST*, who is *our ONE MEDIATOR*, between us and our heavenly Father, God himself. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all ... but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ... For by *one offering* he hath perfected for ever them that are sanctified." (See Heb. 10: 10-12-14.)

It is nothing short of blasphemy to call some mere man "reverend father" as a spiritual or religious title.

"St. Bartholomew's Day Massacre"

Has Catholicism Changed?

ROY J. HEARN

The following news item which appeared in the *New York Times*, May 29, 1956, was sent the preacher by P. O. A. U. (Protestants and Other Americans United for Separation of Church and State.) This is a sample of some things closer—yes, much closer—to 1956.

LONDON, May 28, 1956—A letter of congratulation from Pope Gregory XIII to King Charles IX of France on the St. Bartholomew's Day Massacre of Huguenots was sold at auction here today to a *New Yorker* for L 640 (\$1,792).

The letter was dated September 5, 1572, twelve days after the massacre began. The massacre continued in Paris until September 17, and in the provinces until October 3. And estimated 50,000 Protestant Huguenots were killed. The Pope said:

"We rejoice with you that with the aid of God you have relieved the world of the wretched heretics."

Catherine de Medici was the primary instigator of the massacre, but she obtained authorization for it from King Charles.

The papal letter, written in Italian, brought the highest price for a single lot today at an auction at Sotheby's of manuscripts collected by the late Andre de Coppett of New York, a stockholder and sisal planter. The purchaser was Miss Emily Driscoll of 115 East Fortieth Street, New York.

MUST A CHRISTIAN VOTE FOR PROHIBITION?

KNIGHTS OF COLUMBUS OF AMARILLO

As Christian Americans concerned with the welfare of the community in which they live.

As promoters of respect for law, both human and divine.

APPEAL TO THEIR FELLOW CITIZENS TO VOTE

FOR THE LEGAL SALE AND CONTROL OF ALCOHOLIC BEVERAGES

Legal Prohibition is fundamentally opposed to the dignity of man and his freedoms implied by the constitution of the United States.

Legal prohibition implies that Alcoholic beverages ARE INTRINSICALLY EVIL though blessed and used by Christ the Son of God.

Legal prohibition can only produce contempt for law and the most disastrous results for our community as was demonstrated by National Prohibition which did not promote temperance.

—Paid by Amarillo Council 1450 Knights of Columbus

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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

VOL. IV, No. 11

NASHVILLE, TENNESSEE, NOVEMBER, 1956

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"Ye shall know the truth."

John 8: 32

Catholic Canon Law

"What Laws Can The Church Change?" is the title of a small pamphlet distributed by the Liguorian Pamphlet Office, Redemptorist Fathers, Liguori, Missouri, "published with ecclesiastical approval." The author of the pamphlet is D. V. Miller. He says, "... there are 2,414 Canons. Many of these canons are 'laws' that have undergone extensive changes in the course of history before they reached the form in which they are promulgated today." (p. 18.) Usually, canons are laws that have been made over the years by the church, some of which have been revised and embellished numerous times. Not many of these became authoritative by a single stroke of the pen or by a single word of mouth. Most of them grew out of some notion first put forth by some member of the hierarchy and after a long period of time crystallized into general practice. Finally they were given authoritative sanction by the pope, making them canon laws. Most canon laws have been modified in one way or another from time to time. In years to come other changes will be made in the growing number of canon laws now recognized by the Roman hierarchy.

It is difficult to reconcile the idea of more than 2400 canon laws made by the Catholic Church through the years with the doctrine that "Rome never changes." However, in an effort to do so, Mr. Miller elucidates as follows:

EVERY CATHOLIC knows (and practically all non-Catholics have heard about it) that one of the major proofs given for the truth of his religion is the fact that it does not change, that it has been the same for over nineteen hundred years. This unity and sameness of teaching is set forth as evident especially in the laws that Catholics are expected to obey. Catholics are taught that there has been no change in the teaching of their Church as to the essential laws that must be observed for their salvation since Christ Himself left the world.

In an effort to explain the ever changing practice of the Roman hierarchy Mr. Miller divides his treatise into three heads:

(1) There are two kinds of laws that the Catholic Church has no authority to change or tamper with in any way, that she never changed and never will change. They are natural moral laws and positive divine laws. . . .

(2) There are some laws in effect in the Catholic Church that she has the authority to change, but most probably never will change, because they represent, not a clear, positive com-

mand of Christ, but a spirit and direction that He entrusted to His Church. . . .

(3) There are many laws, rules and regulations in the Catholic Church that were made, not by God, or by Christ, but by the authority of the Church herself for the protection of the faithful, for the right observance of religious ceremonies, and for the right discipline and order in Church matters. These laws the Church can change, has changed in the past, and probably will change again, according to varying circumstances and needs.

Mr. Miller justifies his reasoning by quoting from Matt. 16: 9 as follows, "Whatsoever you shall bind upon earth, it shall be bound in heaven; whatsoever you shall loose on earth, it shall be loosed in heaven." It has been well said, "That which proves too much proves nothing." This passage certainly proves too much for Catholics. They admit there are certain laws they cannot change. These they have divided into two classes which they call (1) "The natural moral law . . . that God inscribed upon the very nature of human beings when he created them," and (2) "The positive divine laws . . . made up of the commands that Christ gave to all men when he appeared on earth, that could not have been known by the mind of man except through the words of Christ." But the Scripture relied upon as authority to make laws for the church allows no exception. It says, "WHATSOEVER you shall bind on earth, it shall be bound in heaven; WHATSOEVER you shall loose upon the earth, it shall be loosed in heaven." If this Scripture gives the Catholic Church the right to make or change any law at all, then it gives her the right to change any or every law of God. It gives the church full and complete right to make her own laws, or else it gives the church no right whatever to do so. To argue there are certain kinds of laws which the church can change and certain kinds which the church cannot is to assume that for which there is no ground either in reason or revelation.

The fact that certain acts of worship are carried out in various manners which have grown up among us is one thing, to enact a custom into "canon law" and make it mandatory under penalty of great consequences, is something else. While the apostles lived on earth they were given authority by a direct out-pouring of the Holy Spirit to announce God's law. But they could make no law for

(Continued on page 176)

Voice of Freedom

Published by

FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Editorial Comments

A number of new writers have contributed special articles to this issue of the VOICE OF FREEDOM. Considerable research has gone into the preparation of these articles. The information is valuable especially to the student of church history. We suggest that you make the best possible use of your copy of this issue. Either pass it along to others to read, or else file it for future reference. Many will find that they can do both.

Special attention is called to the brief article, *A Word of Appreciation*, written by Guy N. Woods. In response to an article which he wrote to another publication quite a number of contributions have been received to help in the work being done by the VOICE OF FREEDOM. A great deal of work goes into this magazine each month. Many inquiries are answered and numerous requests are filled. Right now we need several hundred dollars for the publication and distribution of a number of tracts. We hope to publish some of these in the very near future.

Many new subscriptions are being received by the VOICE OF FREEDOM. But its growth depends very largely upon its friends. If you believe in keeping our schools, our religion, and our presses free from domination either by the Russian Communists or the Roman Catholics, then talk to your friends about the VOICE OF FREEDOM. They will subscribe to the magazine when they know about its real mission.

* * *

Catholic Efforts to Control the Press

ALONZO D. WELCH

Freedom of the press is one of the basic American liberties. It is guaranteed against congressional tyranny by the First Amendment to the Constitution and is protected against state action by the Fourteenth Amendment. In its liberal construction of these constitutional provisions as reflected by the imposition of restraint only in cases such as subversion, obscenity and fraudulent representation, the Supreme Court has served as an alert guardian of literary freedom in America.

Control of the press by the Church through a rigorous system of censorship is a fundamental tenet of Roman Catholicism. It is sanctioned by the pope, embodied in canon law and vigorously enforced by Catholic officials and their subordinates wherever it is possible and expedient. Since the Catholic hierarchy deems itself to be the guardian and purveyor of truth for all mankind, it presumes to determine and to dictate what is suitable reading for the public mind. According to Canons 1384 to 1405 of the Church's Code, it is wrong to publish and to read books which attack or oppose any major Catholic dogma, church discipline and good morals and which defends heresy, birth control, divorce and the masonic order. Books describing new miracles not approved by the Church and all Bibles except the Catholic Bible are also banned. From the viewpoint of the hierarchy the publication of a book which endangers faith and morals

parallels the prohibited practice of putting poison in wells and selling tainted food. The Church teaches that any literature opposed to Catholic standards is immoral. Hence, the widely cherished American ideal of freedom of the press is not only repugnant to the Catholic doctrine of thought control, but was declared by Pedro Cardinal Segura of Spain in 1953 to be one of the most pernicious evils of our time.

Through the use of pre-publication censorship and the threat of excommunication, the Catholic Church has acquired rigid control of practically all Catholic authors, publishers and book sellers. However, the efforts of the hierarchy to control the press are not limited to its constituents. It proposes to suppress all literature published by non-Catholics which does not conform to its canons. Thus in a free nation like ours, where the resolute purpose of the Church to control the thoughts of men meets the dynamic and inveterate tradition of a free press, there is tremendous conflict and tension. Since the power of the state is not usually available as a means of enforcing canon law in America, the Church has resorted to extralegal methods of coercion. Its use of organized protest, retributive boycott and strategically located vigilantes has been persistent and effective. Its ability to engender fear of reprisal and to hold the specter of economic insecurity over reputable business firms has induced many of America's leading publishers to refrain from printing anything critical of the Catholic Church.

Organized Protest

That the Catholic Church is a unified militant organization is well attested by its ability to direct an organized protest against any publisher who distributes material detrimental to the Catholic cause. If a newspaper publishes a news story reflecting adversely upon the character of a priest, or if an advertisement appears advocating birth control or some other practice contrary to Catholic doctrine, it is a common thing for the local priest to condemn the paper from the pulpit. Following this official denunciation, local Catholic organizations and individuals, under the direction of priests, write, telephone and telegraph vigorous protests to the editor or the business office. *Time* magazine of October 23, 1944, printed a detailed description of the methods employed by the hierarchy to suppress news stories unfavorable to Catholic priests. Charles J. Mullaly, a Jesuit priest, published in the Jesuit magazine, *America*, February 11, 1928, a point-by-point delineation of techniques recommended for use in compelling newspapers and magazines to conform to Catholic standards. He suggests that the strategy be aimed primarily at the business office and proposes three ways to produce the desired pressure. First, inform the business manager of your refusal to purchase another copy of the offending paper. Second, threaten to boycott the merchants with whom you deal if they continue to advertise in the periodical. Third, tell the news dealer that you will refrain from patronizing him if he persists in displaying the paper in question. It is obvious from the most cursory perusal of Mullaly's suggestions that his approach is as vicious as anything that can be devised short of violence. Their effectiveness is proved by the increasing tendency of numerous non-Catholic publishers to suppress news and to reject manuscripts that reflect unfavorably upon Catholic doctrine and the clergy. On September 11, 1944, when the Scripps-Howard San Francisco News printed the brief story of the arrest of a priest for drunken driving, archbishop Mitty charged the

paper with antagonism and bigotry and threatened to write an official letter to be read in every pulpit in the diocese denouncing the paper for its hostility. Catholic advertising was temporarily withdrawn from the Saturday issue of the paper. The fact that no other San Francisco paper carried this news item is quite significant. Experiences of this kind have been numerous among newspaper publishers across the country.

The *Catholic Universe Bulletin*, a diocesan paper published in Cleveland, Ohio, made a survey of articles in leading encyclopedias on Christ, Mary and the Catholic Church. Finding many of them unacceptable, the paper sent its survey to the encyclopedias involved and asked them to comment. On June 1, 1956, the *Universe Bulletin* reported that the editors of *Collier's Encyclopedia* had agreed to consult their Catholic advisor, Robert I. Gannon, of Fordham University concerning their article on Christ. *American Peoples Encyclopedia* informed the *Universe Bulletin* that their article on Christ was being rewritten as a result of the survey. The *Universe Bulletin* observed that *Encyclopedia Britannica*, whose articles on Christ and Mary were unacceptable, had not replied. However, the editors manifested no anxiety. Why should they? The *Church and State Newsletter* for September, 1949, reported that at the publishing offices of the *Encyclopedia Britannica* in Chicago "an adjoining office has been established, with the following legend on the door: 'Catholic Committee on *Encyclopedia Britannica*.'" The *Newsletter* report added: "The editors of the *Encyclopedia* submit their copy to the neighboring office for censorship." Thus it is obvious that through organized protest the sinister Roman censorship machine is becoming more and more entrenched in high places. Such incidents as the removal of Paul Blanshard's book, *American Freedom and Catholic Power*, from the book department of Macy's department store in New York City and the banning of *The Nation* from public school libraries in New York City by the New York School Board are no longer inexplicable to informed Americans.

Retributive Boycott

If organized protest and the threat of boycott prove ineffective, the next step is the enforcement of the boycott itself on both primary and secondary levels. Occasionally, the actual boycott will constitute a part of the original protest. On May 26, 1951, *The Pilot*, the official organ of the Roman Catholic Archdiocese of Boston, called upon its readers to cancel their subscription to *Newsweek* because it ran a favorable review of *Communism, Democracy and Catholic Power*. In its issue of August 5, 1951, *The Register*, a national Catholic weekly, reported that the *Reader's Digest* had been withdrawn from 113 diocesan schools by Monsignor E. J. Westerberger, school superintendent, as a result of an article on birth control carried in the July issue of 1951. It is profitable to note how quickly the boycott was applied in this case.

Catholic Vigilantes

Dedicated members of the Catholic Church stationed in key positions throughout the country stand ready to do all they can to suppress anti-Catholic literature. It may be the editor of a paper, a member of a school board or a public librarian. Even city officials have used their

power to apply the principles of the National Organization for Decent Literature, a Catholic group that censors magazines, in a local censorship program. The Christophers, another Catholic organization, has published a manual entitled *Library Work: Arsenal of Ideas* in which they instruct public librarians of the Catholic faith in methods of discouraging and preventing the reading of books disapproved by the Church. Let no one deny that the "bore-from-within" technique is fully exploited by the Roman Catholic Church in America.

While we do not contest the right of a religious organization to limit the freedom of those who voluntarily subscribe to its restrictive dogmas, we are unalterably opposed to the efforts of any organization, religious or otherwise, to abridge the liberties of free Americans by undue pressure. In decrying the means used by the Roman Church to control the non-Catholic press, we also deplore the treasonous moral weakness of those who submit to them. Each compromise with tyranny is a step toward enslavement.

A Word of Appreciation

GUY N. WOONS

Some weeks ago, in an article in the *Gospel Advocate*, in tribute to the late G. C. Brewer, former editor of THE VOICE OF FREEDOM, we asked others to join us in a contribution to this magazine in memory of him who gave his best efforts and last years to its publication. The response was especially gratifying. Letters, enclosing substantial sums, came from a large host of friends of Brother Brewer and the paper, and many personal tributes were paid him in these communications.

We are sure that nothing we could do would have warmed his heart so much as this valued assistance to a paper he loved. He was an inveterate foe of Communism and Catholicism; and, for many years availed himself of every possible opportunity to warn the people of this nation of the threat which these alien philosophies constitute to the body and souls of the people of this free nation.

All liberty-loving people should rejoice that this powerful and effective medium—THE VOICE OF FREEDOM—will not be terminated, but will continue in its mission under the able editorship of Brother L. R. Wilson. To enable it to accomplish the greatest possible good it is necessary for all to rally to the support of Brother Wilson and the paper and encourage him and it in its great mission. This we can do by regular contributions, by obtaining subscriptions, by assisting in distributing tracts which may be obtained from time to time from the paper. (It should be remembered that these tracts cost money to reproduce, and we should supply enough to replace the stock when we request them).

Will not those who have not yet done so forward a contribution in memory of Brother Brewer? Whether little or much, it will assist greatly. Address all communications concerning the matter to L. R. Wilson, Editor, THE VOICE OF FREEDOM, P. O. Box 567, Cleburne, Texas.

Catholic Propaganda in America

J. L. DAVIDSON

Catholic propaganda activities in America, as elsewhere, are conducted by "The Society for the Propagation of the Faith." This society was created by Pope Gregory XV, on June 21, 1622. The following comment from an official Catholic newspaper marks the beginning of propaganda efforts in America: "A mission given in St. Patrick's, Norfolk, Virginia, in 1856, was the first ever aimed particularly at non-Catholics." (*The Register*, August 12, 1956, p. 3.) The National Director of Propaganda in America is Bishop Sheen of radio and TV fame. He declared: "We who belong to the Holy Father's own Missionary Society know that your gifts will help. Do not merely bequeath something, bequeath it for Christ's Church, for its expansion throughout the world. That means, give to the Society for the Propagation of the Faith." (*Ibid.*, p. 2.) The success of this enterprise is indicated as follows: "The Church in the United States was taken off missionary status in 1908. There are now 1 vicariate Apostolic, 26 archdioceses, 105 dioceses, and more than 16,000 parishes. There are 4 Cardinals, 34 archbishops, 170 bishops, 47,000 priests, and 154,000 nuns." (*Catholic Chaplain's Bulletin*, Fort Hood, Texas, October 9, 1955.)

In 1948, according to Paul Blanshard, *American Freedom and Catholic Power*, Catholics in this country were publishing 51 newspapers, 81 magazines, and millions of tracts and pamphlets. *The Register* boasts of 33 separate editions and 300,000 circulation. The National Catholic Welfare Council distributes 60,000 words weekly to the Catholic press. The Knights of Columbus invested \$350,000 in magazine advertising in one year. The hierarchy uses nation-wide radio and TV broadcasts with a potential audience of 130,000,000 Americans.

The Catholic church is to be commended for its zeal and efficiency in propagating its faith, but its methods are deplored by all honest citizens. The conflict begins with the definition of words. To understand Catholic definitions of such terms as *freedom*, *democracy*, or *freedom of worship*, we must turn the dictionary upside down or throw it away, because they do not mean the same to them as they do to us. Catholic propaganda on disputed points is often clothed in language which is slightly off-center from the truth. The deviation is designed to be so slight as not to be noticeable. The object is to leave the impression that the Catholic church supports freedom of worship, speech and press, whereas any informed person knows the reverse to be true. By such methods the hierarchy hopes to win the confidence of the American people so it can eventually "take over" America.

Every Catholic priest in America has vehemently denied that the hierarchy has any political ambitions here, but when the highest Catholic authorities give us a vivid picture of a Catholic America, we must assume that the denials are made with "mental reservations." *Catholic Principles of Politics*, by Bishops Ryan and Boland (Imprimatur, Cardinal Spellman), substantiates the charge. The authors quote *Christian Constitution of States*, by Leo XIII (p. 286), to the effect that every man is bound in conscience to worship God, not as he chooses, but as a Catholic. That it is a sin for the state not to make a public profession of the Catholic religion. That this profession obliges the state to enact laws establishing Catholicism as the state religion, and to suppress any group that challenges its position.

On Leo's decrees, our authors comment: "The logic of pope Leo's argument is unassailable. Men are obliged to worship God, not only as individuals, but also as organized groups." (*Ibid.*, p. 311.) Then they attempt to show that because our Constitution is friendly to the religion of individuals, the United States *does* make a public profession of religion. "These institutions and practices are in fact what Leo called 'a public profession of religion.' To assume that the 'public profession of religion' always calls for something radically different from the arrangement obtaining in the United States is to be guilty of confused thinking, and to ignore the important facts of experience." (*Ibid.*, p. 313.)

The gentlemen are guilty of a deliberate attempt to deceive. They must know that the position of religion in this country does not remotely resemble what Leo calls "a public profession of religion." This is evident from the following: "He (Leo) declares that the State must not only 'have care for religion,' but recognize the true religion. This means the form of religion professed by the Catholic Church. It is a thoroughly logical position, because no State is justified in according error the same recognition as truth." (*Ibid.*, p. 314.) "Should such persons (non-Catholics) be permitted to practice their own form of worship? If these are carried on in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may be properly tolerated by the State. . . . To the objection that the foregoing argument can be turned against Catholics in a non-Catholic State, there are two replies. First, if such a State were to prohibit Catholic worship or preaching on the plea that it is wrong and injurious to the community, the assumption would be false; therefore, the two cases are not parallel." (*Ibid.*, pp. 317, 318.) Their first "reply" is sufficient to show the arrogance with which these self-appointed guardians of the faith assume the right to deny us freedom of worship. Our authors contend that Leo's pronouncements apply only to "Catholic States," but since the "Society for the Propagation of the Faith" is working feverishly to make America a Catholic state, it is obvious what would be in store for us, if and when that point is reached. The bishops leave no doubt about Catholic intentions in America: "Suppose that the Constitutional obstacle to proscription of non-Catholics has been legitimately removed: what then would be the proper course of action for a Catholic State? The latter State could tolerate only such religious activities as were confined to the members of the dissenting group. [This means they could not preach to or teach any others. This is why they tried so hard to prevent any one from preaching in Italy. And will not tolerate such in Spain or Colombia, where they have the power. *Editor*] We are confident that the great majority of our fellow citizens will be sufficiently honorable to respect our devotion to truth, and sufficiently realistic to see that the danger of religious intolerance toward non-Catholics is so far in the future that it should not occupy their time and attention." (*Ibid.*, pp. 320, 321.)

The foregoing is an example of subversive Catholic propaganda. It should be noted that the bishops do not say that the hierarchy has no designs on America, but that it is so far in the future that we need not worry about it. They hope to lull us to sleep while Rome slips its vicious tentacles around the heart of our country—the Constitution. The hierarchy has never accepted American democracy as final. Ryan and Boland avow, "It has not yet been proved that a stable and enduring civilization

can be built on a democracy such as ours." (*Ibid.*, p. 278.) They foresee the day when the Constitutional obstacles to proscription of non-Catholics will be "legitimately" removed. That is, through democratic processes, they expect to gain control of America, in order to destroy our democracy. When America becomes "overwhelmingly Catholic," we will have to hide to worship God according to our convictions. However, "the important facts of experience" (Spain, Central and South America) indicates that we would even be denied the pitiful privilege of worshipping "in an inconspicuous manner." In the meantime, they hope that we will respect their convictions, while they do not respect ours. Such is the logical conclusion drawn from the "philosophy" of Leo XIII, Bishops Ryan and Boland, and Cardinal Spellman.

In view of Catholic *Principles of Politics*, the following from "Brother" Fidelean, La Salle College, Philadelphia, is somewhat less than convincing: "Your August 6 'Can a Catholic Win?' makes it hard to decide what is more obnoxious—the idea of some politicians that a Catholic will automatically vote for a Catholic, or the notion of some Protestants that the patriotism of Catholics is somehow diluted by their loyalty to the Church." (*Time*, August 27, 1956.) What the "Brother" says is true of the "laity" because many of them do not share the quaint notions of the "clergy" about democracy. However, the priests cannot deny that their first loyalty is to Rome.

Much more convincing is the following from Charles H. McGuire, Brooklyn: "It is certainly a big mistake to take a report of a survey conducted by Roman Catholics at face value, specially when that report and survey is about Roman Catholics, and on a subject dear to their hearts—gaining control of the U. S. The Roman Catholic Church is an international conspiracy of totalitarians, far more dangerous to this country than are the Communists." (*Ibid.*)

The Soviet newspaper Pravda said in 1948: "Every line of our newspapers and journals, must be devoted to the task of educating the mass of the working people in the spirit of Communism." Substitute *Catholicism* for *Communism* and we have "*Catholic Propaganda in America*."

* * *

Catholic Efforts to Control Our Public Schools

ROY J. HEARN

Over one hundred years ago Horace Greely wrote: "In New York we are now having a struggle; the Old World hierarchs are pressing us and attempting to destroy our public school system, and to substitute sectarian, theological schools, contrary to the very spirit of our institutions. The time may come when our children will separate in the streets and go to sectarian schools, attached to their various churches, but when it does come we shall have a nation different from what our fathers intended. The American character and the American principle will then be radically changed; then will be the death of our present institutions founded on common schools and a free Bible. These are corner stones and, if our nation stands at all, it must stand on these." (*Christian, Americanism or Romanism, Which*, p. 213.)

These words are many-fold more applicable today than a hundred years ago, and if the present trend continues the above prophecy will soon come to pass. The conflict is upon us. The Catholic hierarchy is opposed to our public schools and is determined to destroy them. The following claim is made:

Education outside the control of the Roman Catholic Church is damnable heresy . . . Public schools open to all children for the education of the young should be under the control of the Roman Catholic Church, and should not be subject to the civil power, nor made to conform with the opinions of the age. (*Encyclical of Pope Pius IX, Syllabus of 1864.*)

Catholic Attitude Toward Public Schools

This is expressed by Catholic Bishop John F. Noll in his book, *Public Enemy No. 1*, published in 1944. According to the official Catholic position, the foremost enemy of this country is not war, crime, immorality nor Communism, but the American public school without Catholic control and education in Catholic doctrine.

In his booklet, *May An American Oppose the Public School*, Jesuit Paul Blakely says:

Our first duty to the public school is not to pay taxes for its maintenance. . . . The first duty of every Catholic father to the public school is to keep his children out of it. . . . Every (Catholic) parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education.

By this he means Catholic religion only.

Blakely also declares in the Jesuit magazine, *America*, September 20, 1930:

"The school, if not a temple," quotes Pope Pius XI, "is a den." The public school has never claimed to be a temple. Whatever its pretensions in this respect, it is, most assuredly, something which Catholics must oppose. . . . If Catholics do not oppose the public schools, what is the meaning of the Encyclical of 1929?

The following from the referred to *Encyclical of Pius XI* (Dec. 31, 1929) shows the aim of the Catholic Church to take control of American education:

In the first place, education belongs preeminently to the Catholic Church for two supernatural reasons. . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation. . . . Nor is there a civil power which can oppose it.

Some Reasons Why Catholics Desire Control

The ultimate aims of the Catholic hierarchy are to build up their rival system of parochial schools at public expense, and finally to eliminate the public schools altogether.

(1) *Public school textbooks teach much of the truth of history, which Rome does not wish revealed.* She would prefer to keep the Inquisition and other atrocious acts from view. An effort was made in Phoenix, Arizona, to elect Catholic members to the school board in order to change history textbooks because "They mentioned the decadence of the Papacy in the Middle Ages, the cruel tyranny of the inquisition, Catholicism's share of the blame for Europe's religious wars, and many other embarrassing facts." (Emmett McLouglin, *People's Padre*, p. 259.)

Having control of textbooks, they could keep the truth from the children, and use texts that would spread Catholic propaganda. "Give us a child when he is young, and he will always be a Catholic" is their principle. They realize they can not capture the mind and soul of a child as long as the public schools exist and the Constitution remains intact. Their purpose in parochial schools is to guard their faith and make converts to Catholicism; hence, if they can control the public schools, the quicker they can make converts, and the sooner control America.

(2) *It would provide rich rewards for Catholics.* It would greatly increase the jobs for Catholics and, con-

sequently, increase the flow of money channeled into the hierarchy through the Catholic teaching orders, and rental of church-owned property for school use.

(3) *It would give them cultural control of the community.* About 56% of the Catholic children attend public schools, which brings them into contact with those branded by the hierarchy as *heretics*. Association with non-Catholic children refutes the charges of Rome, and breaks down her planned campaign of hate.

(4) *Control of public schools would help guard Catholic faith.* Teachers and officials opposed to Catholic dogma would be eliminated. Too, in their own schools the minds of children can more easily be influenced against American democracy and ideals. Control of public schools would expedite the procedure and hasten Catholic domination of the entire country.

Emmett McLoughlin says:

"In the 'education' of the American laity, the Vatican and even the lower parish clergy deliberately conceal or distort the actual Roman Catholic teachings or rituals. They do this to prevent their own people from learning how un-American some doctrines are, or how ridiculous and petty some rules can be." (Op. cit., p. 254.)

Methods of Attack

The Catholic hierarchy begins with small things by which they would "crack the wall of separation." The 1956 *National Catholic Almanac* (p. 468) says:

"Aware that present interpretations of the U S Constitution prohibit aid to sectarian schools as such, Catholic spokesmen have centered their attention on the use of federal funds to furnish auxiliary school services, e.g., non-religious textbooks, bus rides and health services for non-public school children in every state receiving federal aid."

Catholics use many various methods of attack, such as the following:

(1) By slander, describing the public schools with such epithets as "Godless, irreligious, unChristian, scandalous, grossly immoral, filthy, vicious, diabolical, materialistic, and contributing to juvenile delinquency and adult crime in America."

(2) By infiltration, without regard for ability, of Roman Catholic teachers and administrators, they hamper the schools through politics, cause a loss of scholastic standing. Such conditions existed in Chicago, Cleveland, Buffalo, St. Louis and Cincinnati in 1947. Some of the Catholic sisters who taught in Dixon, New Mexico, could hardly speak English. The Catholic objective is to reduce this country to the level of illiteracy now existing in Catholic-controlled countries. She thrives in ignorance and superstition.

(3) Whenever possible elect at least a majority of Catholics to the school boards, and select a Catholic superintendent. These in turn will staff the schools with teaching nuns and brothers wherever possible. This is done especially where Catholic population is in the majority. School systems have been captured even where they are in the minority.

(4) With this political set-up, vote the parochial school into the public school system in order to gain support from public funds. Teaching continues to be done by nuns, and children are brought under Catholic influence entirely. Some such schools supported by public funds are listed in Catholic records as parochial schools.

(5) "Starve" a public school, close it down, then sell the property for a small part of original cost to the Catholic Church, which in turn will re-open it as a parochial school. The following will illustrate:

In Pittsburgh, Pennsylvania, the Parish of St. Canice has completed arrangements to purchase from the Board of Education a public school for \$72,500. School board officials, to justify the transfer of public, tax-supported property to Catholic hands, claimed that the Rochelle School had been operating at about 50% capacity, whereas St. Canice's school was overcrowded. It is significant that the parish has a high school that it purchased from the Board of Education four years ago.

If the present trend continues, it looks as if Pittsburgh will provide public schools at public expense, then sell the property to the Roman Catholic Church. We wonder what percent of the original cost of building or replacement the \$72,500 represents. We wonder if the displaced students of Rochelle School will find themselves overcrowding another school. We wonder how taxpayers feel about having their schools placed on the auction block." (*The Converted Catholic Magazine*, June, 1954.)

Boston offers the same sad picture. Paul Blanshard remarks:

Catholic schools are larger and more modern than public schools; and the public schools are slowly dying by attrition (gradual wearing down for lack of resources, R. J. H.). . . . Since 1945 the Archbishop of Boston has bought eleven public schools, some of them at bargain prices, and transformed most of them into Catholic parochial schools." (*The Irish and Catholic Power*, p. 311.)

He lists the schools purchased, and observes that in Cambridge and other near-by communities the story is almost as bad.

(6) By causing discontent and strikes in public schools. Also they manage to "dump" all Catholic children whose mentality is low onto public schools, and keep the children of higher intellectual level for parochial schools.

Conclusion

These encroachments upon our public schools and American liberties are increasing at an alarming rate. Every citizen of our country should be concerned and be informed concerning the ominous clouds that are gathered upon the horizon, and seek their dispersal lest the storm soon break in its full fury upon our once peaceful land.

In subsequent articles we shall cite specific examples of the national movement of Roman Catholics to control all public education.

* * *

Catholic Efforts to Unite Church and State

JACK SHACKELFORD

One of the great achievements in the cause of human progress is the total and final separation of church and state. Every citizen should be deeply grateful for our unique religious freedom. This represents a new and radical departure from more than a millenium of turmoil and strife in Europe. In order that we may be better prepared to safeguard this precious liberty we must learn something of its development and nature.

Every serious minded student of this problem is indebted to Anson Phelps Stokes, whose monumental work, *Church and State in the United States*, was published in 1950 by Harper Brothers, New York.

Although many of the early settlers came to America to escape the persecutions resulting from European union of church and state, either Anglican or Congregational churches enjoyed full or partial establishment in all but four of the early colonies.

A large measure of religious freedom was established for the first time on American soil by Roger Williams in Rhode Island, 1636.

The basis for complete religious freedom is found in

Virginia's "Declaration of Rights," drafted three weeks before the "Declaration of Independence." The Constitution of the United States is interpreted in the light of this great document prepared under the leadership of Thomas Jefferson, George Mason, and James Madison.

Thus the movement for religious freedom had its beginning with the states. The Federal Constitution, Article 6, merely implies the right of religious liberty. Some of the states, however, refused ratification until the Bill of Rights was added. The First Amendment is limited to the Federal congress. The Fourteenth Amendment extends the principle of religious liberty to the states.

The United States Supreme Court on February 10, 1947, handed down a decision of far-reaching importance (*Everson vs. Board of Education*, 330 U.S. 1). In a five to four decision, a New Jersey law permitting tax-supported bus transportation to parochial schools was upheld. The opinions in this case represent the most important effort made thus far to define religious liberty.

The statements are found in the majority opinion: "The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'"

The dissenting opinion of Justice Wiley Rutledge (1894-1949) is perhaps the most complete statement of Constitutional grounds for an absolute separation of Church and State ever made by a justice of the court. He indicated that Madison's writings in behalf of religious freedom in Virginia must be considered "warp and woof" of our Constitutional tradition.

On the surface, the Roman Catholic Church appears somewhat more liberal in the United States than in other countries. Most Catholics live in close contact with Protestants, Jews, and others. At least half the Catholic children attend the public schools. But every apparently liberal statement must be carefully evaluated in the light of the Roman doctrine of sovereignty.

There is a basic difference between the government of the United States and of the Roman Church. Our whole philosophy of freedom based on the consent of the governed is in complete conflict with this authoritarian central government whose sovereignty is not in its members but in the pope.

The constitution *Pastor Aeternus*, adopted at the fourth session of the Vatican Council, July 18, 1870, provides that this "power of jurisdiction of the Roman Pontiff . . . applies not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the church throughout the world."

When carried to its logical and natural conclusion this makes the pope the fundamental source not only of moral truth but of the validity of political power, based upon the assumption that he is God's appointed representative on Earth.

In 1899, Pope Leo XIII (1810-1903) addressed an apostolic letter to Cardinal James Gibbons (1831-1921) in which he expressly rebuked American liberalism: "For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world." (Stokes, *Op. Cit.*, II, 359.)

The twilight zone of conflict between the pope and

the state is in the realm of "morals." The Roman Church has always contended that morals and religion are inseparable. But, morals are not only individual, but also social. It is impossible to say where personal morals end and social morals begin. Thus, the whole sphere of social legislation is one in which there is continuing conflict. This includes marriage, divorce, birth-control and education.

Roman Catholic hospitals derive their motivation and inspiration from religion, although the majority of patients may be non-Catholic. Thus the Hill-Burton Act of 1946 is a specific example of the violation of the wall of separation between church and state. The report of the Federal Security Agency, as of June 30, 1952, showed that all grants under this act amounted to \$87,476,600. Of this total, the Roman Catholics received 78% amounting to \$68,143,000. [Under the Hill-Burton Act as of June 30, 1956, all Protestant hospitals had received \$23,119,000, while the Catholic hospitals had received \$112,119,000. *The Editor.*]

Direct tax support of the parochial schools has, however, been the main effort of Roman Catholics to break down the constitutional barrier between church and state.

The statement of Francis Cardinal Spellman, issued to the press on August 6, 1949, should be carefully studied. The Cardinal had launched a bitter attack on Mrs. Eleanor Roosevelt because of her opposition to the Barden Bill, which proposed direct tax support of parochial schools. But, when public reaction became overwhelmingly strong the Cardinal's position was greatly modified. He said: "We are not asking for general public support of religious schools. . . . Under the Constitution we do not ask nor can we expect public funds to pay for the construction or repair of parochial school buildings. . . . There are, however, other incidental expenses involved in education, expenses for such purposes as the transportation of children to and from school, the purchase of non-religious textbooks, and the provision of health aids."

The Barden Bill had nothing to do with these so-called "auxiliary aids." This statement has been regarded as epoch-making and as representing an entirely new and different attitude.

It seems far more likely that the Roman Church is reconciled to waiting with one foot in the door. Unquestionably, the fringe benefits which their schools now receive in many states, constitute a highly dangerous opening wedge which could ultimately destroy the whole foundation of our cherished religious freedom.

"Separation of church and state" is not approved by Catholic authority without reservation or limitation. The Roman Church may, while yet in the minority, adapt itself to this separation. But, by its very nature, Catholicism can never accept this principle as ideal.

Toleration far more nearly expresses the true Catholic attitude than religious freedom. The *Catholic Encyclopedia* has much to say of tolerance, but contains no separate article on religious freedom.

Perhaps this recent statement of the official organ of the Jesuits in Rome, quoted in the *Christian Century*, June 23, 1948, will reveal the real philosophy of Rome: "The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority

of the people are Catholics, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But, in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs."

It seems evident that the continuing growth of the Roman Catholic Church poses a real threat to religious freedom. Already the largest single church group in the United States with 33,396,000 members, the percentage of growth during 1955 was 3.1% compared with 2.3% for all Protestants.

Every citizen of the United States should awaken to the real danger of loss of religious freedom once this Church is able to claim a vast majority of our people.

* * *

Catholic Superstitions

URIE T. POISALL

That Catholic superstitions keep her subjects bound in ignorance and fear cannot be denied. It has obstructed and retarded progress and development in every field of endeavor.

Emmett McLoughlin in his book, *People's Padre*, said:

Another thing that made me question the value of Roman Catholicism was its encouragement of superstition. Southwest Phoenix of the 1930's was blighted not only physically but also mentally. Harder to kill than the spirochete of syphilis were the superstitions and taboos of ignorance: A water chestnut carried in the left rear pocket prevented disease. . . . A woman in labor had only to put a sharp knife under her bed to cut the pains. . . . The child with one toe on each foot and one finger on each hand, who hopped like a frog, had been formed that way because his mother had dreamt of frogs. . . . Fresh bacon rind rubbed on a baby's bald pate was a safer preventive of disease than the immunizations of our clinic.

After much more about superstitions, he said:

I thought of my own ancestry. Both of my parents had come from Ireland. They had been steeped in superstitions—that holy water kept away lightning, that blessed medals warded off disease, that rain on a fresh grave was a blessing from God. They spoke more in genuine belief than in poetic fancy when they recited the age old tales of the "giant's causeway" and of fairies, banshees and leprechauns. What, in seven centuries, had Ireland, under the domination of the Roman Catholic Church, produced besides a few poets and not enough well known scientists to count on the fingers of both hands?

When Galileo gazed into the heavens and decided the earth moved, Catholic superstition hailed him before the Inquisition, where he was humiliated, if not actually tortured. "At any rate, it is certain that he was exposed to cruel moral torture, while no menaces were spared to make him quail before his judges. On June 22, 1633, Galileo, at the age of seventy years, on his knees and clad only in a shirt of sackcloth, was forced to pronounce, in the presence of his judges and a large assembly of prelates, a most humiliating formula of abjuration." (*Johnson's Cyclopaedia*, III, 654.)

Mexico celebrates the feast of Our Lady of Guadalupe on December 12 as its greatest holy day. This superstition arose from the claim that Mary, the mother of Jesus, appeared on the hill of Tepeyac to grieving Juan

Diego many years ago. I witnessed this celebration in the village of Tortugus, New Mexico, just across the highway from the State College at Messilla Park. It consists of pagan dances, to the accompaniment of tom-toms; with the participants dressed in ancient Indian regalia. The evening before, lighted candles in paper sacks half-filled with sand are set on the walls of their adobe cottages, "to light the Good Spirit" to the house. (I suppose the spirit cannot see in the dark.) Also, pilgrimages are made to shrines on tops of nearby hills. The pilgrims carry lighted candles.

Candles offer an interesting study in superstition. In *Our Sunday Visitor* (a Catholic paper) January 30, 1955, a priest wrote:

This candle stands for Our Lord. I know that Our Lord is a man, a human being, just like other human beings. But he is also God. The candle reminds me of this. How? Well, the wax part of the candle stands for Our Lord's body. The wick that is hidden inside the wax stands for his soul. The bright flame that burns above the candle when it is lit stands for Our Lord's divinity, for that part of Him that is God. This, then is the first reason why we use candles in the church. We use them to make us think of Our Lord. We use them to remind us that He is both God and Man.

Many superstitions have arisen from their baptismal ceremonies, not the least are those about salt. This from the *Manual of Prayers*, for the use of the Catholic Laity, is the explanation of ceremonies for the Sacrament of Baptism:

The Priest, as God's representative, then lays his hand on the head of the person to be baptized, to denote possession in the name of the Almighty. He then blesses the salt, to purify it from the malignant influences of the evil spirit; and puts a few grains of this salt, thus blessed, into the mouth of the person being baptized. The salt is the symbol of wisdom, as when St. Paul says (Col. 4: 6), "Let your speech be always with grace seasoned with salt." Salt is also a preservative against corruption.

We might raise the question, why cannot the salt perform this natural function of preservation without the priest having to "purify it from the malignant influences of the evil spirit"? Who can doubt that the "old wives'" practice, popular a generation or so ago, of washing the child's mouth with soap and water for saying a "bad word" came from this pagan superstition?

Legion are the ridiculous stories of people dreaming, or imagining they died and went to heaven, where "Ole Saint Peter" is always described as the gate keeper. All of these superstitions about Peter telling this one to "come in," or that one to "go below," and asking others long lists of questions, grew out of false tradition that Jesus gave Peter the keys to the kingdom, making him a sort of door keeper to the church, and now he is exalted to the "Master Guard" of the "Pearly Gates." The truth is, Peter is not and will not be the judge. "One only is the law-giver and judge, even he who is able to save and destroy." (Jas. 4: 12.) Peter will have nothing to say about who shall enter.

Perhaps there is no day in the week around which as many superstitions have grown up as Friday. While I am not convinced that Jesus was crucified on Friday, to save argument grant that he was. Then why should Friday become such a bugaboo? For many years Friday was "hangman's day." It is unlucky to begin a new undertaking on Friday. "Good Friday" is a day for planting. Some religious groups, while claiming to be "protestant," observe the communion on Thursday night in honor of "Good Friday." Fish is the only meat to be eaten on Friday; and on and on.

These superstitions often bring tragedy. In the little village of Guadalupe, just twelve miles from where I am sitting, on September 12, 1952, a Mexican Catholic killed an elderly Mexican woman, because, he claimed, she had "hexed" his wife into blindness, and refused to return the picture of his wife which she used. In her home the deputy sheriffs found many relics, statues, crucifixes, a shrine, and more than two hundred pictures of people whom she had "hexed." The trial for first degree murder was held in Phoenix in 1953, and was reminiscent of the Salem witch trials and the Roman Catholic Inquisition. By a long procession of Mexican Catholic witnesses, evidence was given of the wife's blindness, and that the murdered woman had been a well-known witch and "hexer." In giving their opinion, two Phoenix psychiatrists, one an ex-Catholic, stated that the defendant was "suffering from a delusional system inculcated by certain not uncommon cultural beliefs," and that "his anxiety increased until his action was inevitable. . . . The guilt rests with a society that condones practitioners of such arts." It is known that by "cultural beliefs" and the "society that condones" they both meant the Roman Catholic Church, with its encouragement of superstition in Mexico for four hundred years.

Near Tucson is the Mission of San Xavier del Bac, to which pilgrimages are made from Tucson and nearby communities, usually on foot. The pilgrims crawl on their knees through the church to the ancient wooden reclining statue of St. Francis Xavier.

Only the glorious light of the Gospel will dispel the darkness of such ignorance and superstition.

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Catholic Claims of Apostolic Succession

RAYMOND C. KELCY

Catholicism is based upon three related assumptions and we shall examine these in this study.

The Primacy of Peter

In a tract, *Catholic Religion Proved by Protestant Bible*, we find this: "The Bible teaches that Christ founded but one church, not many churches, and that this is the church which has Peter for its head. Hence, only the church having Peter and his lawful successors for its head can logically claim to be the Church of Christ." (Page 6.)

The passage upon which the primacy of Peter is based is grossly misused by Catholic writers. They allege that Matthew 16: 18 teaches the building of the church upon Peter. Gibbons says: "The word Peter . . . means a rock. The sentence runs thus: 'Thou art a rock and upon this rock I will build my church.'" (*Faith of Our Fathers*, 92nd Edition, pp. 98, 99.) Gibbons further says that "the sentence can bear no other construction unless our Lord's good grammar and common sense are called in question."

But if our Lord used good grammar, then the rock cannot refer to Peter, and here is a point that all honest Catholics should be able to see. In the Greek the term for Peter is PETROS (masculine gender). It means a STONE. The term for rock is PETRA (feminine gender). In reality, Jesus said, "Thou art PETROS and upon this PETRA I will build my church." Here we have two different words. If Jesus had meant that he was to build his church upon the apostle, he would surely have used the same word in each case. The fact that he did not is proof that he did not build the church upon Peter. We cannot have PETRA referring to Peter without making

Jesus guilty of a grammatical error. One word is masculine and the other is feminine. Jesus would not have used a different word, and that in the feminine gender, if he had meant to designate Peter.

Jesus did not promise to Peter any power or authority that he did not also promise to the other apostles. None of Peter's writings display any evidence that he was conscious of supremacy over the other apostles. Instead he writes to elders and exhorts them as a fellow-presbyter. (1 Pet. 5: 1.) He did not anywhere teach that he was pre-eminent in authority and he says that God has given to us all things that pertain to life and godliness. (2 Pet. 1: 3.) Evidently, the doctrine of his primacy was not one of these "all things."

In the apostolic council in Jerusalem Peter does not exercise pre-eminent authority. (Acts 15.) If he had been pope he could have settled the controversy with one authoritative statement. However, we read that Paul and Barnabas went to Jerusalem to see "the apostles and elders about this question," and that "the apostles and elders were gathered together to consider this matter." Then the apostles, elders, and brethren sent out a letter to the churches regarding certain decisions reached, but no infallible verdict went out from Pope Peter!

Surely, if Peter had been supreme the other apostles would have taught it, but an examination of their epistles reveals that they nowhere so much as alluded to it. Paul mentioned Peter in his writings but never as being above the other apostles in authority. What conclusion shall we reach after we see the abundance of teaching in Catholic books of today relative to the primacy of Peter and then turn to the New Testament and find it not one time mentioned? Surely, the silence of the New Testament on a doctrine considered so vital to Catholics today is proof that it was not taught in apostolic days.

Apostolic Succession

We find the following claims made by Catholics relative to apostolic succession:

(1) That the bishops of Rome are successors of Peter; "The Catholic Church teaches also that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of his whole church, and that the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successors." (Gibbons, op. cit., p. 95.)

(2) That other bishops are successors of the other apostles: "These officials, the first bishops of the church, were the original twelve apostles. For them, perhaps as a mark of special reverence because of their close association with our Lord, the term 'Apostle' has been more or less exclusively reserved. In this reservation are included, with the original twelve, St. Paul, to whom our Lord appeared later, and usually also St. Barnabas. Thereafter, however, the term Apostle is abandoned and the term Bishop is retained." (*The Appeal to Reason*, Duane G. Hunt, Bishop of Salt Lake, p. 33.)

(3) That the apostles appointed successors: "The Bible teaches that the Apostles appointed lawful successors to carry on their work." (*Catholic Religion Proved by Protestant Bible*, p. 5.)

Again, "To the apostles, our Lord entrusted the duty of choosing successors. And their very first act, it is significant to note, at least the first act of which we have any record, was to choose a bishop to fill the place left

vacant by Judas. One by one they chose others as they were needed, so that when they were all gone, their places had been filled. These newer bishops in turn appointed others to take their places. Generation after generation the process has been repeated. And thus the authority given by our Lord to the original apostles has been brought down to us at this very moment." (*The Appeal to Reason*, p. 33.)

(4) That the same doctrine must be taught by the church of every age. "No church can claim to be the true church whose doctrines differ from those of the apostles, or whose ministers are unable to trace, by an unbroken chain, their authority to an Apostolic source." (Gibbons, op. cit., p. 38.)

The theory of apostolic succession is only a theory. It is nowhere taught in the Bible. Peter admonished Christians to abide in the truth he was writing, but he did not instruct them to give ear to his successors! (2 Pet. 1: 12-15.) If Peter had successors, we would expect them to have the same power and authority Peter had, but Catholics admit the Pope is not inspired! (Gibbons, op. cit., p. 121.) This is a virtual admission that the Popes are not successors to Peter, for if they are unlike Peter in power and authority they are not true successors. Again, we observe: A doctrine such as a succession of popes, which doctrine is so vital to Catholicism today, and which receives so much emphasis in their books, yet which is entirely absent from the New Testament, is of necessity a doctrine that was unknown in apostolic days. Yet Catholics publish what they call a list of popes, with two-hundred-sixty-two names, ranging from Peter to Pius XII, and refer to it as "The Title Deed of The Catholic Church." It does not appear to be a very good title deed, for the only evidence of popes before the seventh century is Catholic assertion!

Yes, an apostle was appointed to take the place of Judas, but Judas fell by transgression. His office was therefore left vacant and needed to be filled. But when James was killed we do not see any concern about filling his place! (Acts 12.) As a matter of fact, the apostles have not abdicated and they still exercise authority over the church through their inspired writings. This is in clear fulfillment of the prophecy of Jesus that they would occupy twelve thrones and judge during the age of regeneration. (Matt. 19: 28.) This being the age of regeneration, they are exercising that authority, contemporaneous with Jesus sitting on the throne of his glory.

Catholics cite such passages as Titus 1: 5 in proof that the apostles appointed successors. When we turn to this passage we do not see anything that resembles apostolic succession. Titus was in Crete to ordain elders in every city. Catholics say, concerning the elders of this passage: "or priests." It is very difficult to see how they can translate the word PRESBUTEROS by the word PRIEST. There is a Greek word for "priests," but it is never confused with the word which is translated "elder." Catholic doctrine of priesthood is based upon a very erroneous translation.

Infallibility of the Church

Catholics maintain that the bishops and priests have inherited special grace and have had committed to them the deposit of faith of which they are the perpetual guardians. They misinterpret the promise of Jesus that the gates of hades would not prevail against the church, and conclude that this implies that the church could never fall into error.

The Catholic Church is thus proved to be an apostate church by their own standard, for it has often erred. In

the early seventeenth century it denounced the Copernican theory as false and heretical. In 1633 Galileo, the advocate of the system, was threatened with torture if he did not recant. This one instance is enough to refute the Catholic claim of infallibility. If we follow *their* reasoning, we would be forced to conclude that the gates of hades *did* prevail. They say the gates of hades have not prevailed because the church is still in existence. But the existence of a church does not necessarily imply divine acceptance.

Conclusion

The primacy of Peter cannot be substantiated. Of course, if it cannot, then a search for successors to that position would naturally be fruitless. If Peter was not pre-eminent, then it stands to reason that he could not have any successors who are pre-eminent. Second, there is no proof for apostolic succession. The idea of bishops being successors to the apostles is anti-scriptural. Finally, the succession of apostolic teaching in the Catholic Church through every century is a claim that is contrary to the facts of history and to what we know of Catholic doctrine today. Many Catholic doctrines are new and the only "proof" that they are apostolic is tradition. A frank comparison of the Catholic Church of today with the church of the New Testament will reveal that they are not the same church.

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Catholic Claims of Infallibility

E. CLAUDE GARDNER

Who has the final word in Christianity? Who can say *this* is right and *that* is wrong, or *this* is truth and *that* is error? Authority in religion is an essential and the proper authority must be understood by men, for without such perception confusion will result. One of the major causes of division in Christendom is the question of the standard of authority. Varied answers are given by religionists, but the one affirmed by the Roman Catholic Church is that the Church is infallible and it is, therefore, the seat of all authority, both spiritual and temporal.

The Doctrine Briefly Described

Infallibility is basic to the dogma of Roman Catholicism. It is one of its key doctrines. If one desires reliable information of Catholic dogma, he should refer not to the Bible but to the Decrees of the Ecumenical Councils (most of these are considered by Catholics as infallible, but in case of uncertainty the voice of the pope decides the dispute), liturgical books, approved catechisms, religious books bearing the proper *imprimatur* and the papal decrees. The Roman Church has claimed for centuries to be the standard of authority by virtue of its theory of infallibility. The Church claims to be infallible, which in turn declares its popes inerrant. In 1870 the Vatican Council declared the pope infallible in matters of doctrine and morals. Since the Council of Trent (1545-1563) the question of authority was not really settled. The issue was whether the authority was in the bishops presided over by the pope, or in the pope presiding over his special Roman Court of Cardinals. The latter view prevailed at the Vatican Council when the pope was declared to be infallible in his *ex-cathedra* decrees.

Catholicism accepts the authority of the Church and its traditions, the pope and the Scriptures. But the last word is a "Thus saith the pope." The idea of a "living voice of the living Church" was first advanced by Innocent III (1198-1216). Now the pope claims to be the

"Vicar of Christ"—head of the church and representative of Christ on earth.

Development of the Doctrine

Papal infallibility is a "young" doctrine since it was first proclaimed as an official dogma in only 1870. In the debate between Alexander Campbell and Bishop Purcell in 1837 the Bishop was bold to proclaim, "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. 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 it on them hard and heavy; so will I; and whenever he uses a strong epithet against them, I will use a stronger." (Campbell and Purcell, *A Debate on the Roman Catholic Religion*, p. 27.) The idea of infallibility reaches far back into the centuries beyond 1870, though it does not extend to the first century, the apostolic period of the church. For one to suggest belief in papal infallibility prior to A.D. 325 would be a "monstrous anachronism," according to the *Catholic Dictionary*.

The first pope was formerly recognized in 606 A.D., at which time the Emperor Phocas designated Boniface III as the "Universal Bishop of the Church." Through the centuries the papacy continued to grow mightily in power both spiritually and temporally. The ultimate result of this growth was the declaration of infallibility on July 18, 1870. The *Catholic Encyclopedia* (VII, 323) declares, "He (Christ) established a hierarchy of jurisdiction. Moreover, he established His Church as a visible, external, and perfect society; hence, He conferred on its hierarchy the right to legislate for the good of that society. For this double purpose, the sanctification of souls and the good or welfare of religious society, the hierarchy of jurisdiction is endowed with the following rights: (1) the right to frame and sanction laws which it considers useful or necessary, i.e., legislative power; (2) the right to judge how the faithful observe these laws, i.e., judicial power; (3) *the right to enforce obedience, and to punish disobedience to its laws, i.e., coercive power* [Italics mine.—E. C. G.]; (4) the right to make all due provisions for the proper celebration of worship, i.e., administrative power."

Before 1870 the church contended for infallibility, but it was guaranteed by the ecumenical councils. In order to announce a new dogma the council was required to call for a representation from all over the world, which made it a difficult task to convene. It was also dangerous because of the possibility of opposition. These weaknesses were eliminated by the decrees of 1870. Even though the dogma was sanctioned, an "impressive minority" opposed it and a schism resulted. Present for the Vatican Council were 744 bishops. Of these 88 were dissenters and 91 non-voters. A minority organized the "Old Catholics," which adopted as one of its chief tenets the refusal to accept the decisions of the pope as the source for all truth.

The claim of infallibility for the pope is limited to his official pronouncements—when he speaks *ex cathedra*—that is, when he addresses the universal Church as its head. By virtue of his office he speaks unerring and infallibly. One excerpt from the decree states: "We teach and define that it is a dogma divinely revealed that

the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed for defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."

Infallibility seems an easy way to "explain away" decisions that were admittedly erroneous. It is easy to say that these were not spoken *ex cathedra*!

Foundations of the Doctrine

Infallibility is based on two primary assumptions. If it can be shown that these are invalid, then the entire foundation for the doctrine as well as that of the Roman Catholic Church crumbles. What are these assumptions? (1) The church (visible) was promised infallibility, and, (2) since it is visible, it is maintained that it must have a visible head. Peter is alleged to be the first pope or visible head, whose apostleship is passed along to his successors. Even though the Scriptures are inspired it is asserted that they can not infallibly interpret themselves; therefore, the pope serves as the infallible, living interpreter of them. In order to allow Catholicism to speak on this point we submit a statement from one of its famous prelates. Cardinal Gibbons declared, "If only one instance could be given in which the Church ceased to teach a doctrine of faith which had been previously held, that single instance would be the deathblow of her claim to infallibility." He then goes, "What constitutes this permanent supreme court of the Church? . . . The Pope, then, as Head of the Catholic Church, constitutes, with just reason, this supreme tribunal." (*Faith of Our Fathers*, pp. 60, 108.)

Objections to Infallibility

Infallibility is contrary to both reason and revelation. Without becoming exhaustive we are listing a number of objections to the Catholic claims of infallibility.

(1) *Catholic proof-texts do not support the doctrine of infallibility.* The passages frequently used are Matthew 16: 18, 19; John 21: 15; Luke 22: 31. In the first passage Jesus did not promise to build the church on Peter. It is true that Peter (*petros*, a masculine word) means a stone (a small one), but when Jesus said ". . . upon this rock" another word—*petra*, a feminine word—is used, which indicates an immovable ledge of rock. Hence, the church was not founded on Peter, but on Christ. (1 Cor. 3: 11; Isa. 28: 16; Eph. 2: 20-22.) Peter was not given any superior power that the apostles did not possess. If Peter is the chief shepherd, then Jesus cannot be. Peter himself taught that Christ is the Chief Shepherd. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.)

(2) *Peter was not recognized as the infallible pope in the early church.* In the Jerusalem conference Peter was not the one to make the decision on the issue of circumcision; he was not even in charge of the meetings. (Acts 15.) Again, Paul withstood Peter to the face because of his dissimulation. (Gal. 2: 1-11.) Obviously Peter was not superior to Paul, neither was he infallible.

(3) *The doctrine of infallibility leads to the acceptance of many absurdities.* For example, one pope sometimes

condemns another pope. "And in addition to these we decide that Honorius also, who was the Pope of Elder Rome, be with them cast out of the Holy Church of God, and be anathematized with them, because we have found by his letter to Sergius that he followed his opinions in all things and confirmed his wicked dogmas." (*Catholic Encyclopedia*, VII, 452, 455, 456.) The *Catholic Encyclopedia* admits that many popes have been immoral and heretical. In the Campbell-Purcell Debate, Campbell drove home the point that the popes have taken contradictory positions. Said he, "Here we have pope against pope. Adrian VI did, unequivocally, disown the pope's infallibility. Now, from this single fact, I prove the fallibility of the pope; for Adrian was either right, or he was wrong. If right, the pope is fallible; for he avows that he is. If wrong, the pope is fallible; for he was a pope and yet did err. This is a dilemma never to be annihilated nor disposed of. Pope Stephen VI rescinded the decrees of pope Formosus. Pope John annulled those of pope Stephen, and restored those of pope Stephen. Sergius III so hated Formosus and all that he did, as pope, that he obliged all the priests he ordained to be re-ordained." (Campbell and Purcell, op. cit., p. 223.)

(4) *The doctrine is built on a false concept of what the church is.* Catholics look upon it as an institution or government as visible and tangible as a nation such as the United States and, therefore, it needs a visible head. Jesus and inspired writers taught that the church is a spiritual body, guided by the Holy Spirit and headed by Christ. (Eph. 1: 22, 23; Acts 2: 36.) Jesus disclaimed any earthly kingdom or temporal government. This is seen in his reply to Governor Pilate, when he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) The church is not a carnal or temporal government. It is spiritual.

Even if the church were visible and temporal, this would not necessarily argue that a visible head is necessary. During Israel's history God ruled his people without a king, or a visible head, until they clamored to be "like the nations." (1 Sam. 8.)

(5) *The arguments for infallibility were first put forth long after the papacy developed.* They would be more convincing if they had been made earlier.

(6) *How can fallible men elect from their own number an infallible pope?* It is absurd to suppose that when erring men select one of their own number as pope he at once ceases to err.

(7) *Had the Lord intended for a pope to serve as the visible head, is it not reasonable to suppose that he would have mentioned it during his ministry?* Furthermore, where is the Scripture that even suggests that the church would be free from error through the ages? The inspired writers clearly predicted that the church would apostatize—that it would not remain inerrant. (2 Thess. 2: 1-11; 1 Tim. 4: 3, 4.) Assuming that infallibility was promised to the church that Jesus built, this would not mean that the Roman Catholic Church is infallible, for it is not the church of the New Testament. Where does the Bible mention the Catholic Church? Mariolatry? relic worship? adoration of saints and other practices? These are but a few of the doctrines held by the Catholic Church which are contrary to the Scriptures.

(8) *No authority was given to Peter over the other apostles.* All the apostles were taught by the inspiration of the Holy Spirit. To all of them he said, "Whatsoever ye shall bind on earth shall be bound in heaven: and

whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18: 18; cf. John 20: 22, 23.) This is the same as the promise recorded in Matt. 16: 19, which Catholics interpret to mean that Peter was given papal supremacy. But what Peter was promised so were the others. Were the twelve apostles made twelve popes? Equality of the apostles is taught by Jesus in his rebuke to the ambitious mother of James and John when she requested prominent places for them in his coming kingdom. His answer was, "Ye know not what ye ask." (Matt. 20: 22.)

* * *

Marriage from the Catholic Viewpoint

V. E. HOWARD

The Catholic religion is "a religion of authority," so states Charles E. Curley in the *Tablet*. (August 22, 1953.) He declares:

Every good Catholic accepts without question the divine magisterium of the Church. . . . The Church, therefore, can impose certain conditions for the proper reception of these Sacraments. Accordingly, for the good of her children she has made some important marriage regulations the violation of which render the marriage contract unlawful or even, at times, invalid.

Thus all baptized Catholics are bound to a definite form of marriage. Under the present discipline only those marriages are valid which are contracted before the parish priest or his Bishop, or a priest delegated by either of them, and at least two witnesses. This is a rule which admits of exception only in a very few distinctly limited cases of extreme necessity.

A marriage contracted without observance of her laws, according to priest Curley, may be illegal, causing man and woman to live in concubinage or adultery. Concerning laws regulating Catholic marriages, he says, "the violation of which renders the marriage contract unlawful or even, at times, invalid."

Catholics Claim Authority Over All Non-Catholics

But since Christ left His Church complete jurisdiction over all baptized Christians, she has the supreme power to regulate concerning their marriage. Her laws are binding upon all who are validly baptized, hence . . . heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. But, when these laws authentically explain the provisions of the divine law itself, even unbaptized persons must observe them. (*National Catholic Almanac*, p. 576.)

Hear this bold un-American affirmation!

In regularly organized dioceses and parishes the bishops and pastors have charge of all people who live within their territory not excepting non-Catholics. (*New Code of Canon Law*, p. 231.)

The above authoritative Catholic quotation is not from a Catholic authority of the Dark Ages, but from a Catholic book copyrighted in 1930. Every non-Catholic American citizen should awaken to the fact that Roman Catholicism claims the right not only to regulate and officiate marriage contracts and Catholicize every unborn child, but she has "charge of all people who live within their territory not excepting non-Catholics."

Right to Compel Children to Be Baptized

The Catholic Church even claims the right to compel protestants (heretics), apostates and infidels to have their children baptized into the Catholic Church, even though

no marriage contract agreement was signed by them.

Although the church having authority over all baptized persons, might compel heretics, schismatics and apostates to have their children receive the sacrament of baptism, ordinarily she does not exercise that right, and when both parents are non-Catholics she applies to their children the same rule as those of infidels. (*New Code of Canon Law*, p. 29.)

The Catholic Church has forced conversions to Catholicism at the point of the sword and gun. She does not conceal the fact that she claims the right to force all mothers and fathers to have their children sprinkled into the Catholic Church. She, no doubt, is patiently waiting for the day when she can exercise power again.

Are Protestant Mothers Concubines?

According to Catholicism, Protestant mothers are concubines.

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. (*Life of Leo XIII*, p. 332.)

On September 27, 1852, Pope Pius IX voiced Catholicism's attitude toward Protestant marriages, labelling them "nothing else than shameful and abominable concubinage." This same pope is recognized by Catholics today as "the Vicegerent of God . . . the judge of the living and the dead." He ["Our Most Holy Lord"] wrote a letter to King Victor Emmanuel, September 9, 1852, in which he stated that marriage "without the sacrament is pure concubinage."

Protestant or Civil Marriage Is "No Marriage"

This un-American teaching that the marriage of a Catholic by a Protestant minister or public official is null and void may be established by many authoritative Catholic declarations, such as the following:

The Church does not consider merely civil marriage as marriage in any sense. (*New Code of Canon Law*, 1918, p. 298.)

Those who attempt to contract matrimony otherwise than in the presence of the parish priest or of another priest with the leave of the parish priest or of the ordinary, and before two or three witnesses, the Holy Synod (council of Trent) renders altogether incapable of such a contract, and declares such contracts null and void." (*Catholic Encyclopedia*, IV, 1.)

Catholicism furthermore declares:

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a Minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the Bishop. (Canon 1063.) However, because the code of Canon Law expressly exempts non-Catholics from this law, the marriages of non-Catholics before Ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments. (*National Catholic Almanac*, p. 580.)

A marriage of a Catholic and non-Catholic before a Protestant minister or Justice of the Peace "contracts no marriage," according to the hierarchy which claims complete authority over marriages of both Catholics and non-Catholics. This claim of infallibility and act of intolerance is an insult to Americanism. Ordained ministers and lawfully elected or appointed judges who administer law and justice have no authority whatever in the eyes of Catholicism.

To attempt marriage before either a justice or a minister is a grave sin, because neither official has jurisdiction over the marriage of even one Catholic party to a marriage. . . . For that reason, the guilty Catholic is excommunicated. (*The Sign*, March, 1955.)

Note the expression, "attempted marriage" in the above quotation.

May Annul Protestant Marriages

The Catholic Church not only claims exclusive legal right to solemnize marriage, but she would even annul all Protestant marriages.

If two unbaptized persons have contracted marriage, this marriage, even if consummated, may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state. (*Catholic Dictionary*, p. 268.)

Many heart-breaking stories could be recited of broken homes, disillusioned children, and wrecked lives of husbands and wives as the result of annulments initiated by the Catholic Church.

The Unborn Sold in Slavery

No Roman Catholic priest can officiate in the case of a mixed marriage unless certain demands and pledges are received, in writing, from both parties to the marriage. Both must sign contract and pledge to wit:

1. That they will be married only by a Roman Catholic priest.
2. That all children born of the marriage shall be baptized and educated solely in the Roman Catholic religion.
3. That the Protestant party will never interfere in any way with the faith of the Roman Catholic party, nor with the Roman Catholic education of the children, nor with the free exercise of the duties of the Roman Catholic party and children.
4. That even in the case of death of the Catholic party, the Protestant party will educate the children in the Roman Catholic religion.
5. That in the event of death of both parents, the guardians are bound to carry out this pledge.
6. That the Roman Catholic party promises to do missionary work on the Protestant party, but the Protestant party may not do likewise.

It is almost unbelievable that any freedom-loving non-Catholic American citizen not only would divest himself of his own human rights, but would consign his own flesh and blood, even his unborn children, to the intolerant doom of Roman Catholicism.

* * *

Holy Orders of Catholicism

BY FRANK J. DUNN

Holy Orders are the various grades of the ministry, the distinctions in rank and office among the clergy, such as the priesthood and the diaconship.

About the beginning of the third century Tertullian applies the term "ordo" to the offices of bishop, priest, and deacon. Cornelius, Pope of Rome (251-53), includes presbyters, deacons, subdeacons, acolytes, exorcists, readers, and doorkeepers among the functionaries of the Roman Church.

For a long time there was no settled number of orders. It was largely the work of Peter Lombard, Bishop of Paris (1159), and Thomas Aquinas, thirteenth century scholastic philosopher, that systematized the matter. The Council of Trent (1145-63) made the scholastic arrangement a matter of faith and declared that the power to offer up the sacrifice of the Mass and to forgive sins was to be handed down by the sacrament of orders. (A. Hauck,

"Holy Orders," Article in *The New Schaff-Herzog Rel. Ency.*, 1950 ed., VIII, 254; B. L. Conway, *The Question Box*, 1909, p. 466.)

The seven orders are divided into two classes, major and minor, as described in a textbook for Catholic high schools:

The major orders, which are also called holy orders, are the priesthood, the diaconship, and the subdiaconship. . . . The diaconship and subdiaconship are steps leading into the priesthood. The order of the episcopate is the fulness of the priesthood, and so the bishop has powers which the mere priest has not, such as that of ordaining other priests and bishops. . . . The duty of the deacon is to assist the priest in a solemn Mass; he can also baptize solemnly, distribute Communion, and preach when there is a sufficient reason. The subdeacon assists the deacon. . . .

The minor orders are those which constitute the acolyte, the exorcist, the lector, and the porter. Minor orders are not regarded as a part of the sacrament of holy orders; they are looked upon as ceremonies instituted by the Church. . . .

The acolyte serves Mass, lights candles, prepares the wine and water cruets, etc. The exorcist has special powers to drive out the evil spirits from those who are possessed. The lector instructs the people, teaches catechism, and reads the lessons and psalms from the pulpit. The porter has charge of the door to keep out the unworthy; he rings the church bell, etc. (*Francis B. Cassilly, Religion: Doctrine and Practice*, Tenth Ed., pp. 292, 293.)

Although the minor orders are very ancient, today they exist only nominally as steps leading to the major orders. They are "only of archeological interest." Their duties are performed in our time partly by those in major orders and partly by the laity.

Equally vain is the ceremony of the tonsure, which comes before the minor orders. In this the bishop cuts a few locks of hair of the recipient (which is immediately permitted to grow again), symbolic of the shaving of the heads of slaves in ancient Greece and Rome. "So out of humility the clergy wore the tonsure to signify that they were dedicated to the ministry of God. . . . The term *clergy* or *clergymen* comprises all who have received any order, or even tonsure." (*Ibid.*, p. 294.)

The holy orders, then, are precisely the three major offices in the Roman clergy—the hierarchy of bishops, priests, and deacons. However, the Roman Catholic Church and the canon law have never formally decided whether the episcopate is a distinct order or not. It is often said that "the bishop holds the first place in the hierarchy, not as belonging to a separate order, but as having the fulness of the priesthood." (E. Friedberg, "Bishop," *Schaff-Herzog, op. cit.*, II, 192.) The schoolmen, including Aquinas, agree that the three orders are the priests, deacons, and subdeacons. Accordingly, as stated by Peter Lombard, the episcopate is not a distinct order but "the name of a dignity and an office," subdivided into patriarchs, archbishops, metropolitans, and bishops. On the other hand, "the prevailing view today is that the episcopate is a distinct order and the subdiaconate is not." (Philip Schaff, *op. cit.*, III, 371.) "In its final form, as held in the Roman communion, there are three distinct sacraments of orders, those of bishop, priest and deacon. The papacy, in spite of its authority, is not regarded as having the same sanction, for it has 'no outward and visible sign.' A pope is regarded as becoming invested with his office from the moment that he signifies his assent to his election." ("The Christian Ministry," *Encyclopedia Britannica*, 1941 ed., XV, 554.)

The choice of the bishop, who holds first place in the

hierarchy, is generally left to his chapter, either by election or postulation, or it may occur through nomination by the government. In any case, the candidate must receive the papal confirmation, after examination as to his fitness. The consecration "is administered by a bishop designated by the pope, with the assistance of two other bishops or prelates, in the cathedral of the new bishop's diocese. The candidate takes the ancient oath of fidelity to the pope (substantially the same as that prescribed by Gregory VII in 1079), signs the profession of faith, and then after he has been duly consecrated according to the form laid down in the Roman Pontifical, is solemnly enthroned." (E. Friedberg, *Schaff, op. cit.*, pp. 192, 193.)

Ordinarily no one could become a bishop without passing first through the two lower orders. But in some cases a distinguished layman, as Cyprian or Ambrose, was elected bishop by the voice of the people, and hurried through the three ordinations. "Ambrose, after a distinguished career as a Roman provincial governor, was forced to accept the archbishopric of Milan even before he was baptized a Christian." (Thompson and Johnson, *An Introduction to Medieval Europe*, p. 60.)

The bishop has all the "fulness of the priesthood," including, besides those powers which every priest shares with him, the special prerogatives of administering ordination and confirmation, of consecrating the holy oils, churches, and sacred objects in general, of benediction of abbots and abesses, and of anointing sovereigns. He rules his diocese as its chief pastor. He has the right to various church taxes. He takes ecclesiastical rank immediately after the cardinals, and bears various titles of honor, being addressed as "Right Reverend," "My Lord," etc. In many places he also enjoys secular precedence; and he has his special insignia and vestments.

The Council of Trent defined the position of the Roman Church in regard to the divine origin and authority of bishops, as follows:

'If any one saith that in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests and ministers; let him be anathema . . . or that the power which they possess is common to them and to priests . . . let him be anathema' (session xxiii. 6, 7). Episcopacy is held as essential to the Church as the sacraments; the Church can not exist without it. The words of Cyprian, 'the Church is in the bishop,' present this view concisely. The bishops are the immediate successors of the apostles, —'all chief rulers by vicarious ordination succeed to the apostles.' Another view was quite prevalent in the Middle Ages, viz., that all bishops are successors of St. Peter and stand in his stead . . . a view also held by the Church Fathers. (*Schaff, op. cit.*, IV, 156, 157.)

The Council of Trent further declared that by the sacrament of ordination "a character is imprinted which can neither be effaced nor taken away"; the words of the bishop, 'Receive ye the Holy Ghost,' impart this character; hence those who have once been duly ordained can never again become laymen. The 'character' is independent of the person or life of either ordinator or candidate, and, like baptism, ordination may not be repeated. To ordain belongs to the bishop and every bishop has the power." (*Ibid.*, VIII, 255.)

Thus, the bishops are superior to the priests and deacons not merely in jurisdiction, but also in the kind of grace they possess. "In their consecration a special grace is imparted and they alone have the right to ordain and thus to confer an indelible grace." (*Ibid.*, IV, 157.)

It belongs to the bishop also to decide upon the fitness of a candidate for the priesthood, and only the bishop can ordain him. Then the Roman Church says, "Once a priest,

always a priest. The powers received by a priest in ordination are never lost. Even if he be suspended or excommunicated, a Mass said by him would be a true Mass, although he would sin by offering it." (Cassilly, *op. cit.*, p. 295.)

Reverence for the clergy is "an act of faith." St. Francis of Assisi said that if he were to meet an angel and a priest together he would salute the priest first. "The priesthood is *higher than any earthly dignity*, and the priest has powers that not even kings possess. . . . The priest is the agent or representative of God, who ratifies what his agent does. When Jesus Christ died he left the priests to take his place, to administer the sacraments and to lead the people to heaven. Without priests there could be no real Church of Christ." (*Ibid.*, p. 296.) This doctrine is in accord with the present and traditional view of the hierarchy that the Church has a preeminence of rightful authority over the State.

It should also be remembered that the constitution of the Roman Church is emphatically Monarchical, as Schaff observes:

The pope is at the head of the hierarchy of bishops and, as the immediate successor of Peter, all bishops are subject to him as the vicar of Christ and the successor of the divinely appointed head of the apostles. The confirmation of bishops by the pope was made a fixed rule by Nicholas III (1277-80). . . . The Vatican Decrees order obedience to the pope by 'all pastors' in 'all matters that belong to faith and morals and also in those that pertain to the government and discipline of the Church.' (Schaff, *op. cit.*, IV, 157.)

In the light of these decrees one may express the outcome in equation: In point of authority the pope plus the Church equals the pope minus the Church. . . . The pope is absolute in the same sense in which the divine head would be absolute if visibly enthroned over the militant Church. (*Ibid.*, IX, 112, 113.)

In attempting to offer scriptural authority for the sacrament of orders, Catholicism makes distinctions in the terms, presbyters and bishops, which are contrary to New Testament usage. The same is true of their assertions concerning Christian priesthood, as Conway's misrepresentations below:

Our Lord instituted the Christian priesthood when he gave his Apostles and their successors the power to offer up the sacrifice of the Mass (Matt. 26: 26-28; 1 Cor. 9: 23-25), and to forgive and retain sins (John 20: 23). This power is handed down by the sacrament of Orders, spoken of by the Apostles: 'Neglect not the grace which was given thee by prophecy, with imposition of the hands of the priesthood' (1 Tim. 4: 14); 'I admonish thee that thou stir up the grace of God, which is in thee by the imposition of hands' (2 Tim. 1: 6). We have here a special sacrament: the external sign, namely, the imposition of hands and prayer, the grace conferred thereby, and the institution by Christ. (Conway, *op. cit.*, pp. 466, 467.)

Conway then continues to state that no priest ever had the power to ordain, but that the power is "clear from St. Paul, who advises the Bishops Timothy and Titus to 'ordain priests in every city' (Tit. 1: 5), and 'not to impose hands lightly on any man' (1 Tim. 5: 22)." (*Ibid.*, p. 468.)

The New Testament recognizes no priesthood save that in which Christ is the high priest and every Christian a priest. (Hebrews 6: 20; 1 Peter 2: 5.) Furthermore, the term presbyter or elder was applied to the same office as bishop or overseer. (Acts 20: 17, 28; 1 Tim. 3: 1, 2; Titus 1: 5, 7.) The terms are used interchangeably without distinction. Nowhere in the new covenant is the elder referred to as a priest to distinguish him from the bishops. While it is evident that Timothy and Titus were preach-

ers, nowhere are they called bishops, as in Catholic per-versions. How inconceivable that Timothy, who was about thirty when Paul addressed him as a youth (1 Tim. 4: 12), could already have attained the mature stature in years and spiritual experience that Paul included in this very epistle in the qualifications of bishops or elders! (1 Tim. 3: 1-7.)

Catholic and Protestant scholars, alike, recognize that in the New Testament bishop and elder are synonymous terms. "We find St. Paul appointing in the churches which he founded officers named 'bishops' or 'elders,' titles which are synonymous." (*Ency. Britannica, Ibid.*) Even Conway must admit "it is undoubtedly true that in the New Testament the words Bishop (Episcopus) and Priest (Presbuteros) were applied without distinction to the same person (Acts 20: 17, 28; Tit. 1: 5-7), but it by no means follows from this that they had the same office and dignity." (Conway, *op. cit.*, 467.)

* * *

Celibacy, Contrary to Both Scripture and Reason

SHERMAN L. CANNON

The origin of celibacy, like many other practices of the Roman Church, is indefinite. It has caused much confusion even in the hierarchy. The facts of history indicate that celibacy had its origin some time between the middle of the second century and the Nicene age.

Like all presumably innocent evils which have crept into the human family, this one was not at first forced upon anyone, including the priesthood. Ignatius, in his epistle to Polycarp, expresses himself after this manner: "If any one can remain in chastity of the flesh to the glory of the Lord of the flesh (or, according to another reading, *of the flesh of the Lord*), let him remain thus without boasting; if he boast he is lost, and if it be made known beyond the bishop, he is ruined." (Schaff, *History of the Christian Church*, p. 355.) It should be observed that Ignatius was the first to call voluntary virgins brides of Christ and jewels for Christ.

The early church leaders were not in agreement as to the spirit of eunuchism to be forced upon anyone, including the priests. Justin Martyr thought that, since many lived to ripe old ages "unpolluted" (unmarried), celibacy of the priesthood would be a good thing. He cited the singular opinion "that the Lord was born of a virgin only to put a limit to sensual desire, and to show that God could produce without the sexual agency of man." (*Ibid.*, p. 356.) Athenagoras, about the same time, wrote in the same vein, "Many may be found among us, of both sexes, who grow unmarried full of hope that they are in this way more closely united to God." (*Ibid.*)

Thus it is obvious that through various councils and of such leaders as Ambrose, Jerome, and Augustine, the doctrine that the clergy should remain unmarried became widely recognized. The belief in the perpetual virginity of Mary, the celibate life of Jesus and of John the Baptist, and the so-called advantages sometimes belonging to the unmarried state as furnishing better opportunities for doing good, did much to create the impression that to abstain from marriage is a praiseworthy act of self-denial, but this is only an assumption.

The matter of celibacy was not compulsory until 1074 when, at a council in Rome, Pope Gregory VIII forbade the priests to marry. If they did, they could not celebrate the mass or discharge any of the functions of the altar.

The first General Council of the Roman Church which authoritatively enjoined the celibacy of the clergy was the first Lateran Council. (A.D. 1123.) The practice of "compulsory celibacy" was not without opposition.

Celibacy is not an injunction of the Lord—it is only a permission. There are a few passages that are relied upon to support the position (such as Matt. 19: 12; 1 Cor. 7; Rev. 14: 4), but these passages do not teach that celibacy is preferable. They do teach that celibacy may be an expedient in times of persecution and suffering. (1 Cor. 7: 26.) But celibacy was never commanded, and it is not recommended for any save those who have the gift of continency. (And who is there who knows that they possess this gift?) Celibacy is preferable only in perilous times and that not without danger. (1 Cor. 7: 2.)

It is argued that, since Christ and John the Baptist lived celibate lives and lived "closer to God," celibacy is preferred and even compulsory in some cases. Let it be observed that the following had wives: Ezekiel (Ezek. 24: 15, 16), Moses (Ex. 2: 21-23), Aaron (Ex. 2: 21-23), Samuel (1 Sam. 8: 1, 2), Peter (Matt. 8: 14), and Paul claimed the right to lead about a wife as the other apostles (1 Cor. 9: 5). He condemned the prohibition of marriage along with the "doctrine of demons." (1 Tim. 4: 1-3.)

That celibacy is contrary to both reason and the Scripture is evident:

(1) The effects of celibacy are pernicious, lowering its relative sacredness and violating the law of nature, which is its grandest safeguard. Certainly every Christian ought to hold himself ready to sacrifice and to adapt himself as the duties imposed upon him under given circumstances may require.

(2) The apostle Paul teaches that neither the husband nor the wife has control over the body, and when one supposes or presumes that he can ignore this fundamental law of human nature he is inviting serious trouble. (1 Cor. 7: 2.) There have been too many examples of the truthfulness of this deduction. Paul argues that marriage is a safer condition morally (1 Cor. 7: 2), since it frees one from the temptation of adultery. God said in the beginning that it was not good that man should live alone. (1 Cor. 7: 7.)

(3) Marriage, which is honorable in the sight of God (Heb. 13: 4), provides a measure of love, sympathy and sharing that can come from no other source. Celibacy often produces tendencies toward narrowness, selfishness, lack of sympathy and understanding. The Lord knew best when he sanctioned marriage. The right kind of home life is a good antidote for all this.

(4) One may, under the guise of religious piety, claim continency and be perfectly agreeable to having a "housemaid" in his home. This should not reflect upon the integrity of honest people, but it often does. Any arrangement other than "husband and wife" in the keeping of a home is almost certain to reflect upon society, justifiable or not. If it were anyone other than a priesthood, it would certainly be labeled as an appearance of evil. Why not be so regarded because it is a priesthood?

The single life is not to be sneered at, but it is no absolute assurance that one lives in a state of perfection morally. In every phase of life, celibacy is contrary to human nature, to all reason and to the Sacred Scriptures.

Catholic Canon Law

(Continued from page 161)

the church whatsoever, of their own volition. They were ambassadors of the Lord Jesus Christ (2 Cor. 5: 20), guided by the Holy Spirit, to make known his will. Their prerogatives did not extend beyond this.

The apostle Peter had not one bit more authority than any of the other apostles. According to the Rheims Version of the Catholic New Testament, our Lord, after his resurrection, appeared unto the disciples and "said unto *them* [plural] again, 'Peace be to you!' As the Father has sent me, I also send you. When He had said this, He breathed on *them*, and said to *them*, 'Receive the Holy Spirit; whose sins you shall forgive they are forgiven to them; and whose sins you shall retain, they are retained.'" (Jno. 20: 21-23.) Jesus here endowed *all* of the apostles with *equal* authority to make known the terms of his will. Those who assert the primacy of Peter over the other apostles do so without any authority whatever. Indeed, they make an assertion which is contrary to all facts.

None of the apostles had any authority to make any laws for God, except as they were directly guided by the Holy Spirit. When once a law was given through an inspired apostle there was no power on earth to change it. The apostle Paul confirmed this when he said, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Jude was very much concerned about this fact when he wrote urging his readers "... to contend earnestly for the faith which was once and for all delivered unto the saints." (Jude 3.)

Paul rebuked the Galatians for observing certain days and customs which the Lord had not enjoined upon them, saying, "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: 10, 11.) Such a practice can be no less sinful today—even though it be enjoined by the hierarchy.

The argument that the apostle Peter was the first pope of Rome and that all of the popes from then until now have scripturally and legally descended from Peter and that they have the right to bind their laws or loose them as they see fit rest upon four fallacies. (1) Peter had no primacy over the other apostles. (2) Peter and the other apostles could make no laws whatever for the church. They simply made *known* God's laws, as they were directed by the Holy Spirit. (3) There is not one shred of evidence that the apostle Peter or any of the other apostles were to have any successors in office. (4) There is neither Scripture nor reason to support the idea that when the pope announces any official decision for the church today that he is infallibly guided by the Holy Spirit. Indeed, all Scripture is to the contrary.

In his last letter the apostle Paul wrote, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) The apostle Peter declared that Christ has "granted unto us all things that pertain unto life and godliness." (1 Pet. 1: 3.) These Scriptures make it quite clear that God's will had been fully made known to man before the close of their earthy career. They leave no room for any new laws whatever—canon or otherwise—made by any pope or hierarchy for the church of the living God in subsequent ages.

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.

Published monthly at 110 Seventh Avenue, North, Nashville, Tennessee. Entered at post office at Nashville, Tenn., as second-class matter.

Vol. IV, No. 12

NASHVILLE, TENNESSEE, DECEMBER, 1956

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"My kingdom is not of this world."
(John 18: 36)

"Catholic-Public School Conflict"

In the National Edition of the *Catholic Register*, published in Denver, Colorado, September 9, 1956, the following article appeared on the front page.

Boston.—"I think the day of conflict between Catholic education and public education has passed."

This view was expressed by Dr. Benjamin Fine, noted education editor of the *New York Times*, before the 47th annual teachers' institute of the Boston Archdiocese. This education partnership, Dr. Fine pointed out, replaces the "bickering and ill will" of the past and "augurs well for the future educational advancement of American youth."

The newsman, a veteran of 20 years' reporting in matters of education, lauded the Catholic school system as a "vital force" in American education, and cited particularly the increase in the quality of its pedagogy.

Catholic and public school officials, Dr. Fine declared, can solve many mutual problems by working as "an educational team." Indications are, he pointed out, that "this will be done to an even greater extent during the coming decade."

Concerning federal aid to schools, the *Times* editor stated: "It would certainly be a terrible discrimination to deny students their share in government health or hot lunch programs because they do not go to public schools."

He continued: "On the other hand, I don't think government funds should be used to pay for instruction in denominational schools. If they made such use of government funds, these schools probably would lose their independence to some degree."

Dr. Fine rejected the proposition that all children should attend public schools. "I am against monopoly in education," he said.

The education editor admitted that some members of the National Education Association would probably disagree with him on the latter point. (NCWC Wire)

In the next session of Congress the hierarchy in this country will, in all probability, try to drive through a bill providing free bus transportation, free lunches and free medical care for all who are attending the parochial schools. (Catholics now have about four and a quarter million children attending their parochial schools.) There is more than a 50-50 chance that such a bill will pass and become law before another session of the Congress adjourns. When the Barden Act failed of passage in 1950, providing federal funds for aid to the parochial schools, the Catholics temporarily retreated. When they could not get a whole loaf they regrouped their forces and started campaigning for a half-loaf. Now they say

they are not asking for funds for teachers' salaries and buildings, but only for free transportation, free lunches and free medical care. Once they get this they will then renew their efforts for the second half of the loaf. They will want public funds for buildings, equipment and teachers' salaries. Finally, they will demand that the parochial schools be put on an equal basis with our free schools. They will never stop short of their aims to force their entire system upon us, including not only their schools, but their whole hierarchial system of servitude.

Very recently President Eisenhower appointed two Catholics to serve in important places in our public educational system. He appointed the "Rev. Paul C. Reinert" to serve on the Committee On Education Beyond the High School, and Dr. Shane McCarthy as Director of the President's Council of Youth Fitness. These two men will have considerable influence in shaping the laws that govern our public education. We can be sure that they will not be unmindful of their own parochial and high schools.

We should like to urge our readers, one and all, to write your congressman and U. S. senators and request that they refuse to vote any funds in the support of the parochial schools. Providing free transportation, free lunches, and free medical care for children who are attending the parochial schools is nothing less than public support of the Roman hierarchy. All Catholic schools are a part of the *Catholic system*, conducted for the express purpose of indoctrinating children in the Catholic faith. Public funds used in support of such schools is an outright violation of our bill of rights regarding the separation of church and state.

This article is being written before the November election. It matters not who is elected president, if such a bill is passed, he will probably sign it because of Catholic pressure. But if enough people will write their congressmen and senators, they will think twice before they vote for any such bill.

If we intend to preserve our freedom of religion and maintain complete separation of church and state, then we must not allow the hierarchy to get a foot in the door in this country. When once we embark on the spending

(Continued on page 191)

Voice of Freedom

Published by
FREEDOM PRESS, Inc.
110 Seventh Avenue, North
P. O. Box 128, Nashville, Tennessee
L. R. WILSON, Editor

Subscription, \$2.00 per year. Material for review and publication should be addressed to: VOICE OF FREEDOM, L. R. Wilson, Cleburne, Texas.

Editorial Comments

Thanks so very much to our many friends who have invited the editor to speak at public meetings concerning the work being done by the VOICE OF FREEDOM. Wherever such invitations have been extended and such meetings have been held we have been greeted most enthusiastically. We think it is safe to say that in every case more than 90 per cent of the families attending such meetings have subscribed to the VOICE OF FREEDOM. We only regret that we can not appear before more audiences and tell our friends about our work. Perhaps we can increase our number of meetings after the beginning of the new year, when we shall be released from some of our present obligations.

Several thousand copies of our November issue of the VOICE OF FREEDOM were ordered in bundle lots. We have been gratified by the exceptionally large number of orders of this special issue. It is our sincere hope that many who saw the VOICE OF FREEDOM for their first time when they were given a copy of the November issue will want to subscribe to it. We expect to bring out other special issues from time to time. However, we are trying to make each issue both informative and helpful. You may purchase bundles at any time at the regular rate of \$3.50 per hundred. Churches and individuals wishing to take advantage of this opportunity every month may do so.

We wish to express our thanks to our many friends who mail us copies of their papers, articles, bulletins, and information of special interest. It is not possible for us to publish more than a small fraction of the valuable and interesting information we receive. We simply have to hurriedly look it over and select what we think will be most suitable for publication. We respectfully request our readers to continue sending whatever material you think may be of interest. We should like to write a personal letter to each one, thanking you for your help, but this is impossible in the flood of mail we receive. However, let no one think that his letter goes unread or unappreciated. We are grateful for every one. Keep them coming.

We should like to suggest that you exercise the utmost care in distributing the VOICE OF FREEDOM or any information contained in it. We are as careful as we know how to be in presenting the facts. As we have repeatedly said, we want the facts and only the facts. These are damaging enough to the cause of Catholicism or Communism, without having to add any color. We believe in the fundamental honesty of the people, whether they be carried away with the errors of the hierarchy or the politburo. Many of these can be won to the truth if properly approached. Under no circumstance do we want to wave a red flag in the face of anyone. The very reverse is true. We suggest, therefore, that if you wish to subscribe to the VOICE OF FREEDOM for

others, or if you wish to distribute the magazine personally, or if you wish to make use of any information contained in the magazine, that you strive to do so where you think it will accomplish the greatest good. We can not ram the truth down the throats of any one. We do not appreciate others trying to ram anything down our throats, and we certainly do not want to treat others in such a way that we would not want them to treat us.

There are many Catholics and denominationalists who will read the VOICE OF FREEDOM and profit thereby. We suggest that you pick out such and send the paper to them. Nearly every reader knows one or more such individuals that he might subscribe for in order that the information carried in the magazine shall have the widest possible distribution. These friends that you know have their friends also. There are some they can reach that you can not. We ask that you help us to disseminate the truth in the most effective manner possible, always exercising the utmost care in doing so. We want people to be properly influenced by our efforts—not inflamed by them.

The G. C. Brewer Memorial Fund

Guy N. Woods wrote an article for the Gospel Advocate a few months ago asking friends of the late editor of the VOICE OF FREEDOM, G. C. Brewer, to make a contribution to *The G. C. Brewer Memorial Fund* to help in the work being done by this magazine, to which Dr. Brewer gave much of his life in his last years. Several contributions were mailed to Mr. Woods and these were listed in the October issue of the VOICE OF FREEDOM. However, they were not listed as being made to *The G. C. Brewer Memorial Fund*, as they should have been.

We are grateful for all the contributions to this fund and sincerely hope that others yet will want to have part in this good work. Below we list five more names who have made recent contributions to this fund:

G. K. Wallace, Tennessee
Mrs. Effie Moore, Texas
Mrs. Ada D. Green, Tennessee
Miss Marian Green, Tennessee
Mrs. Alberta Murray, Texas

Bill Ok's Catholic P. I. War Claims

WASHINGTON—NC—In a surprise action taken only a few hours before adjournment, Congress agreed to pay more than \$8,000,000 in claims by Catholic schools and religious orders in the Philippine Islands.

The claims, based on food and services supplied American forces during the 1944 liberation of the islands, had been rejected under the War Claims Act of 1948 because the religious organizations could not prove direct "affiliation" with the Catholic Church in the United States.

Only six hours after the Senate judiciary committee had announced there was not enough time to consider the House-passed measure before adjournment, Senator James O. Eastland (D.-Miss.), chairman of the committee, obtained the Senate floor and announced that the committee was ready to report the bill.

Sen. Eastland obtained unanimous consent to suspend the rules and file the report shortly after the Senate convened for its final-day session. The bill was called from the calendar and passed without debate.

The bill, sponsored by Rep. John W. McCormack (D.-Mass.) had been passed by the House after having been amended to include recommendations made by the inter-

state and foreign commerce committee. *Catholic Review*, Aug. 3, 1956.

And so another eight million dollars, plus, of the taxpayers' money goes to support the Roman hierarchy. Editor.

Have You Renewed Your Subscription?

Look at the figures in the address on your paper. These show when your subscription expires. If you are in arrears, be sure to renew at once. After January of 1957 those who do not renew their subscriptions will be dropped.

Naturally, we hate to see a single subscription dropped, because we believe we are rendering a real service in keeping before you the facts which are threatening our religious freedom. But we simply can not go on sending the paper to those who do not appreciate it enough to renew their subscription.

Look at your label now: If your subscription has already expired, mail your check, money order or \$2.00 in cash at once to:

Freedom Press, Inc.
Box 128
Nashville, Tennessee

The Legs of the Lamé Are Unequal

FRANK J. DUNN

In many localities Catholic and other religious agencies receive funds equal to most, if not all, their entire operational budget from the United Fund, United Appeal, or Community Chest.

For many years discriminating Christians have opposed these annual drives on the ground that we cannot conscientiously give to any campaign where a part of the money goes to support any religion which we believe to be false.

Furthermore, we believe that the methods of these fund raising efforts are really un-American. Giving should be done willingly, and not through threat of losing one's job or good standing with the management if he does not give. Also, giving should not be "to be seen of men." But many firms want to advertise to the world that they have given unanimously to the UF.

We are supposed to have religious freedom. This certainly includes supporting a religion we believe to be right, and not being forced to support one we cannot support with a good conscience. How, then, can a Jew be coerced into giving to the UF when it goes to support religions he does not believe in? How can Protestants conscientiously give when they know part of the money is going to help spread Catholicism? And how can Catholics consistently give to help support religions they believe to be wrong?

Actually, Catholics promote the United Fund when it is in their favor and shun it when the drive is contrary to their interests.

In San Antonio, where Catholic agencies receive more from the United Fund than all other religious organizations combined, and where the policies of the UF do not violate their "faith," the program has the support of Archbishop Robert E. Lucey and the Catholic clergy. Protestants and Jews alike are virtually forced to give at least one day's pay.

On the other hand, when Catholic principles are vio-

lated, the campaign is boycotted by them, as in the following instance in Lorain, Ohio, described in an Associated Press article, September 30, 1956, in the *Fort Worth Star-Telegram*.

Roman Catholics, who make up about 60 per cent of this community of 55,000, were told by priests Sunday that they "could not properly contribute to the 1956 United Appeal" which opens Oct. 15.

A pamphlet distributed by priests at worship services objected to use of United Appeal funds to establish a YWCA and to erect a building for the Salvation Army "where its religious activities will be the primary use. . . ."

The pamphlet from the priests, which they said was approved by the diocesan authorities in Cleveland, said in part: ". . . to do so would be to contribute to and to recognize these forms of religion. This would be a serious violation of our faith."

On October 8, the same paper carried the following AP release entitled, "Priests Object; Fund Adjusted," which shows the effectiveness of the priests' objections.

This steelmaking community's 1956 United Appeal campaign will open next Monday with the support of the Roman Catholic Church here and with two items to which priests objected removed from the budget. . . .

After conferences through last week, the United Appeal dropped its plan to spend money for the two purposes to which the priests objected, and the church agreed to withdraw its instructions against contributing. . . . With elimination of the \$40,000 previously earmarked for a capital fund, the goal for the drive was cut from \$411,790 to \$371,790, Gene Hopkins, general campaign chairman, said.

It would be enlightening to know how many millions of dollars would be cut from UF appeals in the U. S. if all agencies were dropped whose primary purpose is to teach the Catholic religion! And this regardless of the violation of anyone else's faith or conscience. Truly, "the legs of the lame are unequal."

Catholic pressure through the UF upon business firms for 100 per cent participation of employees is well known. I have discussed this fact with employees of the Humble Refining Company in Baytown, Tinker Air Force Base in Oklahoma City, Kelly Field, and many others who have stated that their chance of advancement is jeopardized by their refusal to contribute.

I received a letter last week from a young man in Dallas, who says, ". . . do you remember me talking to you last year about giving to the Community Chest? Then I had to talk with my boss for about two hours and explain why I could not give. He talked with me for about two hours again this year. . . . I was about to forget it all when last week he called me into his office and talked to me for about three hours more. He said that two of the higher bosses knew that I did not give and they did not understand. He said that it would probably be hard for me to get any more raises, and that when I had been with the company longer I would be asked to go out and solicit donors for the Community Chest. . . . I am the only member of the church in our department. . . . They want 100 per cent so bad."

This young man's experience is shared by many others, who regret being the "Jonah" that prevents the company from giving 100 per cent, but whose conscience does not approve their participation.

To save the conscience, the United Fund says, "Earmark your contribution for a non-religious agency." This is merely side stepping the issue. *The campaign is for a total goal.* A dollar earmarked for the Boy Scouts, for example, automatically releases a dollar from the general fund to be allocated to all the other agencies, proportionately.

Pressure campaigns, such as the united appeals, are

really illegal at military installations. A civilian personnel letter from Wright Patterson AFB, January 3, 1955, gives the following interpretation concerning participation in fund raising campaigns:

The following interpretation of AFR 30-7, Participation of the Air Force Fund-Raising Campaigns, received from Headquarters USAF has been extracted for your information and guidance.

"The practice of suggesting amounts employees should contribute is at variance with paragraphs 2a, 2d, and 6b (2) of AFR 30-7. In this connection the italicized *WILL NOT* in the note of paragraph 2a and the distinction between quotas and goals in paragraph 2d are pertinent. *QUOTAS ARE NOT* authorized in any case and goals may not be subdivided even by suggestion. It is believed that it is possible to create and maintain satisfactory community relationships without jeopardizing employee relationships. THE RE-

STRICTIONS OF AFR 30-7 ARE BASED ON THE PREMISE THAT MANAGEMENT HAS NEITHER THE RIGHT NOR PRIVILEGE TO INVAD A SPHERE WHICH THE EMPLOYEE JUSTIFIABLY CONSIDERS TO BE PERSONAL AND PRIVATE—THE EXPENDITURE OF HIS OWN FUNDS."

By way of summary we quote part of a letter from A. G. Hobbs, which appeared in the "Letters from the People" column of the *Fort Worth Star-Telegram*, October, 7, 1956:

There are many who believe that they should give only in the name of Christ, and through his church. Is it religious freedom to try to force people to give against their conscience? I believe that it is time for people to get their eyes open and to realize that the UF is not only a high-pressure sales promotion wringing unwilling gifts from the public, but that it is actually un-American and contrary to religious freedom.

CATHOLIC SUPERSTITIONS

"Refuse profane and old wives' fables."

(1 Tim. 4: 7)

URIE T. POISALL

Catholics tolerate, condone and encourage ignorance and superstition among their members. Although the priests may not openly approve, their "no comment" policy is equal to approval in the minds of the deluded "laity."

The Franciscan priests who are in constant attendance in the mission of San Xavier, near Tucson, encourage the practice of pilgrims pinning the tiny metal figures of babies, hands, heads, arms, legs, or women's breasts, on the robes of the wooden image of St. Francis Xavier, after walking for miles, and crawling on their knees through the old church building. These figures, made by Mexican silversmiths, indicate that the pilgrim has some disease, broken leg or arm, or, perhaps, wants a baby.

On September 7 the UP carried the story that in East Los Angeles, California the portrait of the Virgin Mary appeared on paper, back of a painting of Our Lady of Guadalupe, after the painting had been removed from the frame. It was estimated about 200 persons gathered at the home to view the picture. "Some observers claimed the painting appeared to have become watersoaked and theorized that the new image may have resulted from the wetting." They were about right! "Rev. Joseph Llobet, pastor of the Church of Our Lady of Soledad, would make no statement after examining the image." It is evident that he wanted the ignorant people to believe a miracle had happened.

In a four page folder, 8½"x11", published at "Perpetual Help Center," in New York, to promote the sale of the picture of Our Lady of Perpetual Help, we read, "The title was chosen by the Mother of God herself when, centuries ago, she appeared to a little girl in Rome and expressed the wish that her picture be venerated in a special church in the Eternal City." And now watch this absurd claim, "that miniature images of this Madonna printed on tissue are swallowed as an act of devotion. Many remarkable cures have been wrought in this way." Then, to justify themselves in case some one chokes, or develops indigestion from too much tissue paper and printer's ink, they add, "However, no one should use them as though they were magic medicines. They are not." With these last three words we must agree. It is further stated that, "The Center in five years distributed

over seven million pictures of this Madonna." Not only do they keep their members ignorant, but they keep them broke, buying trinkets. Peter said that false teachers would make merchandise of the people. (2 Pet. 2: 1-3.)

The sale of trinkets is not the only way in which Catholics take advantage of the superstitious in order to raise money. On July 24 the AP carried the story of a Mexican actor remaining nailed to a cross in Reynosa, Mexico for forty-six hours. "Tagare, a 28 year-old Mexican-Spanish actor, was nailed to the large cross erected in the Plaza de Toros de Reynosa before a near capacity crowd of 5,000 at sunset Sunday. . . . The crowd had been charged admission to see the event." This "Plaza de Toros" is the bull-fighting arena. But, bull-fight or mock crucifixion, just any "stunt" to keep the people deluded and get the money. Of course, "the church has denied it had any part in the case, but it is rumored that funds were being raised for the construction of a new church."

Many times the stunts motivated by superstition are more tragic and less profitable. In Milan, Italy in July, Mrs. Angalide Borsan, 43 year-old mother of seven children, "burned herself at the stake in the hope of becoming a saint." Poor thing! She had never learned that Paul addressed *living Christians* as saints. (1 Cor. 1: 2.) They become such at the same time they were washed and justified. (1 Cor. 6: 11.) It was not necessary for them to die a horrible death, and years later have some "hokuspokus" performed to make them saints. They were washed, sanctified, and justified when they became Christians.

That these superstitions have their foundation in the reverence of relics and veneration of images, which the Catholics have borrowed from the pagans, there can be no doubt. Nor can it be denied that they reverence images. "That God wills us to bestow honor on the relics of his saints we infer from the marvelous virtue with which it pleases God sometimes to honor their bones and other relics." (*Catholic Belief*, p. 183.) "The veneration of the images of Christ and His Saints is a cherished devotion in the Catholic Church, and this practice will be vindicated in the following lines." (*The Faith of Our Fathers*, p. 196.) According to the Catholics' own count they have no less than one hundred and thirty-two

"charms" to which magical power is attributed. For these the most absurd claims are made. "Father Bernadine de Bustis relates that a hawk darted upon a bird which had been taught to say Ave Maria (Hail Mary); the bird said Ave Maria, and the hawk fell dead. By this Our Lord wishes to show us, that if an irrational bird was saved from destruction by invoking Mary, how much more surely will he be prevented from falling into the power of evil spirits, who is mindful to invoke Mary in his temptations." (*Glories of Mary*, p. 96.) The fact that, according to the story, another "irrational bird" did meet destruction is ignored. In view of these facts we are not surprised to read in *The Washington Post and Times Herald*, of Oct. 6, 1956, that "The Rev. Edward Merrow of Grace Episcopal Church, 3610 Russell Rd., Alexandria, will conduct a Blessing of the Animals at 4 p.m. Sunday at the church. . . . He emphasized that the service is entirely non-denominational, and that persons of all faiths are invited to attend with their pets." Maybe he will teach them to say "Ave Maria," so the "Big Bad Wolf" can't hurt them, and "Tabby" can't catch the parakeet. The article further states, "The Blessings of Animals service dates back to the 14th century when pets and representative field animals were taken into churches to be blessed in dedication to St. Francis of Assisi." The practice is nearly two hundred years too old to be of Episcopal origin.

Animation is even claimed for these wooden images "graven by the art and device of man." We find this about "St. John Gaulbert" in *Butlers' Lives of the Saints*, one Vol. ed. p. 247: "A humble and changed man, he entered the Church of St. Miniato, which was near; and whilst he prayed, the figure of our crucified Lord, before which he was kneeling, bowed its head toward him as if to ratify his pardon." And this from page 170, same volume, "St. Pius (V) was accustomed to kiss the feet of his crucifix on leaving, or entering his room. One day the feet moved away from his lips. Sorrow filled his heart, and he made acts of contrition, fearing he must have committed some secret offense but still he could not kiss the feet. It was afterwards found that they had been poisoned by an enemy." It looks as if an image as smart as that would wash its feet. It would have saved the "saints" some sorrow. The same power of motion is claimed for Mary, "The nobleman went to the church, and on seeing the figure of Mary he felt himself, as it were, invited by her to cast himself at her feet and trust. He hastens to do so, kissed her feet, and Mary, from the statue, extended her hand for him to kiss." (*Glories of Mary*, p. 232.) But, not only do they move, they talk! "Not long after his return to Assisi, whilst Francis was praying before an ancient crucifix in the forsaken wayside chapel of St. Damian's below the town, he heard a voice saying: 'Go, Francis, and repair my house, which as you see is falling into ruins.'" (*Catholic Encyclopedia*, VI, 222.)

With the leaders of a people making such claims, and these claims being taught them from early childhood, it is no wonder children, and the very ignorant imagine they see visions, hear voices, and receive instructions to dig springs, erect buildings, and venerate pictures, attribute power to man made figurines, images, crucifixes, charms, etc. In Nice, France recently, while an ignorant and unbelieving blacksmith was nailing an iron crucifix to a wooden cross the crucifix began to bleed, according to the reports. How any person in his right mind can believe such is inconceivable.

Keeping the people ignorant and superstitious is Rome's best method of control.

Exalting the Pope

BILL CREWS

The following is a quotation from the March, 1956, issue of the Catholic magazine, *Tabernacle and Purgatory*, which is published in Clyde, Missouri, with "ecclesiastical approbation, by the Benedictine Sisters of Perpetual adoration." It is a portion of an article entitled, "Our Father in Christ." Often those who are Catholics are charged with misunderstanding and falsely stating the Catholic position relative to the pope's office, but let me say herewith that I have never heard language any stronger than this, nor more flattering, nor more vain, nor more blasphemous.

Hear It: "A Bishop once asked a little Italian boy in Rome, 'Who is the Pope?' 'Jesus Christ on Earth,' was the prompt reply. What wisdom in this childish answer! For the Pope is truly 'another Christ,' who acts in His name and in His stead as the visible head of the Church.

"All fervent Catholics venerate and love the Holy Father as their Father in Christ; they see in him Christ Himself, whose Vicar He is. They venerate him as their infallible guide in the way of salvation. They accept with unquestioning obedience his pronouncements and decrees as inspired and enlightened by the Holy Spirit, whose guidance Christ promised to His Church till the end of time. They love him with a supernatural affection for the real father that he is; they are filled with gratitude to God for giving them, in the Pope, such a wonderful guide, and they pray that God may enlighten, strengthen and console him in all his trials and labors.

"In a treatise entitled 'The Prime Minister of the King of Love,' Father Mateo calls the Pope 'the living voice and the very image of Jesus Christ in the Church.' He even goes so far as to call the Pope 'a kind of Second Eucharist.' 'The Pope is a visible Jesus,' he says, 'concealed beneath a thin white veil as in the Sacred Host. Another Jesus—a living, authentic Jesus—is truly present under the cover and disguise of Peter. The name changes: we call him Pius X, Benedict XV, Pius XI. These are external accidents which disappear and change; the substance remains immutable. It is ever JESUS, to whom the Father has given as a heritage all the nations of the earth, and a name which is above all names.'

No apology on earth can excuse such language; no scripture in all of God's Word can be offered to substantiate it. Let us note some of the claims made:

- (1) The pope is "Jesus Christ on earth."
(Read John 1: 14. The apostles were ambassadors of Christ (2 Cor. 5: 10), but none of them was ever referred to as "Jesus Christ on earth.")
- (2) The pope is "another Christ."
(Just how many are there? According to the Bible there is one Lord who is *the* Christ—the anointed one. (See Eph. 4: 5; Matt. 16: 16.)
- (3) The pope is "the visible Head of the Church."
(The Lord's church has but one head. (Col. 1: 18; Eph. 1: 22, 23.) The Bible says nothing of a visible and an invisible head. Christ has all authority in heaven and on earth. (Matt. 28: 18.)
- (4) In the pope is seen "Christ himself."
(The force of such a monstrous claim cannot be explained away or smoothed over. (Read 2 Thess. 2: 3-14.)

- (5) The pope is the "Vicar" of Christ.
(A "vicar" is "a substitute in office; a deputy or vicegerent." But Christ claimed "all authority in heaven and on earth" (Matt. 28: 18)—and He did not delegate anyone to stand in His stead on earth.)
- (6) The pope is the "infallible guide" of Catholics.
(No, the Bible is the infallible guide of all men. (2 Tim. 3: 16, 17.)
- (7) The pope's pronouncements and decrees are "inspired and enlightened by the Holy Spirit."
(Of course, in official Catholic doctrine this is qualified by "ex cathedra"—*From the chair*, a term that is supposed to describe that which the pope says in behalf of all the church on matters of faith and morals. In practice, pope has contradicted pope, and all have contradicted Bible teaching, but not under the guidance of the Holy Spirit.)
- (8) The pope receives of Catholics "unquestioning obedience."
(Such belongs to Christ alone. (Heb. 5: 8, 9; 1: 1, 2; Matt. 17: 5.)
- (9) The pope is loved by Catholics with a "supernatural affection."
(How can mortals love with "supernatural affection"? Such would be greater than that which God requires of us. (Matt. 22: 37.)
- (10) The pope is "the living voice and the very image of Jesus Christ in the church."
(Christ is "the image of God" (2 Cor. 4: 4), and the pope is said to be "the very image of Jesus Christ." Such is blasphemy!)
- (11) "The Pope is a visible Jesus concealed beneath a thin white veil as in the Sacred Host."
(The Bible does not teach the Catholic doctrine called "Transubstantiation," and to call the pope "a kind of Second Eucharist" is to add blasphemy to False doctrine.)

Surely many sincere Catholics will not approbate some of these bold claims made in behalf of the popes. Certainly no one who loves the Bible as the Word of God can sit in silence before such a barrage of anti-scriptural statements.

The "Christian Amendment"

For many years religious fanatics have not ceased to express resentment because no reference to God is made in our Constitution, and they have claimed that hence it "ignores the principles upon which our country was founded." They then deplore the fact that supreme honor is not accorded Jesus Christ in that document. Allied with these continued complaints has been the agitation to establish "In God We Trust" as our national motto and the placing of "under God" in the Pledge of Allegiance as our official expression. This led to the establishment in 1946 of the Christian Amendment Movement, which has for its objective the adoption of an amendment to the Constitution of the United States which reads as follows:

"Section 1. This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God.

"Section 2. This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the

rights of religious freedom, or freedom of speech or press, or of peaceful assemblage.

"Section 3. Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

Since 1947, proposed amendments of this general character have been regularly introduced. About the middle of 1954 a similar resolution (H. J. Res. 289) proposing such an amendment was offered in the House of Representatives and was referred to its Judiciary Committee. In May and June, 1955, no less than four like bills were introduced in the House and were referred to the same committee. A companion bill later appeared in the Senate and was referred to the Judiciary Committee of that body. None of these bills have thus far been granted a hearing.

A careful study of these bills must lead every thoughtful person to the conclusion that the acceptance of any one of them would be a national calamity from the effects of which the country might never recover. An examination of the phrase, ". . . authority and law of Jesus Christ . . ." should be enlightening, because its inclusion in the Constitution would necessarily demand that all action by the government square with it.

Since Jesus Christ cannot exercise his "authority" in person, this must be accomplished for Him through human agencies now here. These agencies will of necessity be a part of our government machinery. In the absence of a codified body of religious authority, these human agencies must either be theologians or they would have to rely upon religious leaders to set forth and explain that "authority." For the clergy thus to be in charge of or to instruct those in civil power in their duties would obviously make of our government a priestly oligarchy.

It is easy to see what must result if one sectarian group claiming to be the only legitimate heir to Jesus Christ's "authority" and the head of which claims "to hold upon this earth the place of God Almighty" were to seize civil power following the adoption of such an amendment. A Supreme Court appointed by a sympathetic chief executive would no longer feel obliged to maintain separation of Church and State in accordance with either existing civil law or tradition.

The New Testament is the only source for "the law of Jesus Christ." It will, then, have to be decided what translation of the New Testament is to be used as its official text. No single version would be acceptable to everyone. Any court decision in this matter would for that reason immediately constitute an establishment of religion.

An examination of Section 2 of the proposed amendment shows that it contradicts Section 1. It would not be possible to put any part of Section 1 in effect without nullifying Section 2.

Section 3 is permissive and not mandatory; hence, it affords no protection whatever to minorities. It completely abrogates every freedom of conscience and religion at present guaranteed. For that reason it would inevitably lead to legal chaos and almost certainly to revolution. Furthermore, this section, by reason of its wording, abets mental reservation and evasion in taking the oath of allegiance.

The Scottish Rite News Bulletin has been informed that a number of members of Congress have supported

or sponsored this proposed amendment and that the movement is not without resources. It is said to have ample funds and to use the facilities of a large number of radio stations to promote its activities. It also publishes a paper which it calls "The Christian Patriot" with a banner line saying, "The greatest patriot is the one who does the most to bring his country to Christ." The editor is the Rev. T. C. McKnight, D.D., with headquarters in Pittsburgh, Pa.

This appears to be nothing short of a direct frontal attack upon the liberties guaranteed the citizens of this country by the Constitution. This proposed amendment, if passed, would do more irreparable harm in a few short days than any number of active Communists could do in a decade. The Congressional Committees to which these bills have been referred in the past have done the country a service by consigning them to the waste basket. These latest ones should receive the same treatment. N. S. M.—*The Scottish Rite News Bulletin*.

The Case of George Johnson

FRED H. WILLIAMSON

In a recent issue of the *Joplin News Herald*, there appeared a large advertisement by the Knights of Columbus entitled: "To Thee I Will Give The Keys Of The Kingdom." From it we quote in part:

It was not until he read, and read again, the words of Jesus to Peter, (Matt. 16: 18-19), that George Johnson began to understand the Catholic claim of papal authority. The words are: "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Following the vagaries of the Catholics as they quote Scriptures is comparable to going on a "guided tour" through Communist Russia—they let their prospects see what they want them to see. We suggest that George Johnson should have read a parallel passage in John 20: 22, 23 and he would have understood that this power of binding and loosing, or remitting and retaining, was given not only to Peter, but to the other apostles as well. And we quote: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye retain they are retained." The "remitting" and "retaining" here are equivalent to the "binding and loosing" promised to Peter in Matt. 16: 18-19, and was given to "THEM"—all the apostles.

The advertisement further states: "The Catholic claim concerning the authority of the Pope does not depend solely, of course, upon this or other significant passages of Holy Scripture. For the Vicarship of the Pontiffs had been universally recognized throughout Christendom long before the books of the Bible had been gathered together, and several centuries before the church had officially selected the writings which were to be regarded as inspired." It would be interesting to have them cite the other passages of scripture showing the apostle Peter was a pope or vicar of Christ. It is a fact that there are "other significant passages" that show conclusively that Peter was not pope.

Regarding the conversion of the Samaritans, we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." (Acts 8: 14.) If Peter had been pope, as the Catholics claim, and had been at all like his so-called successors, he would have done the "sending" himself. Instead, the apostles sent him. Peter

was no more a representative of Christ than was the apostle Paul. Paul, referring to himself and his fellow-apostles, said: "Now then we are ambassadors for Christ." (2 Cor. 5: 20.) Paul also said he was "not a whit behind the very chiefest apostles." (2 Cor. 11: 5.) On one occasion Paul reproved Peter to the face, and that "before them all." (Gal. 2: 11-14.) Such insubordination would not be countenanced by the pope today. Paul used the same keys that Peter did in opening the kingdom to those who were converted by him. Those keys are the terms of salvation, and are still being used by faithful gospel preachers today. On returning from one of their missionary journeys, Paul and Barnabas "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts 14: 27.)

The Seven Sacraments of Catholicism

MELVIN J. WISE

Catholics have chosen a sacred number, as well as a number of sacraments.

The Council of Trent solemnly defined that there are seven sacraments of the New Law, truly and properly so called, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Orders and Matrimony. (*Catholic Encyclopedia*, XIII, 299.)

The Catholic Church makes the claim that these were all instituted by Christ, and are mentioned in the word of God.

The Council of Trent defined that the seven sacraments by the New Law were instituted by Christ. (*Ibid*, p. 298.)

Our seven sacraments were all mentioned in the Sacred Scriptures. (*Ibid*, p. 300.)

Yet the same author is careful to admit that the Bible is not the only source of Catholic authority.

In examining proofs of the Catholic doctrine, it must be borne in mind that our rule of faith is not simply Scripture, but Scripture and tradition. (*Ibid*, p. 297.)

Let us now consider these seven sacraments:

I. The Sacrament of Baptism

Holy Baptism holds first place among the sacraments because it is the door of the spiritual life. (*Ibid*, II, p. 258.)

A. The Design of Baptism.

Baptism washes away original sin. (*The Faith of Our Fathers*, p. 275.)

It is true that baptism is "for the remission of sins." (Acts 2: 38.) In baptism sins are "washed away" (Acts 22: 16); not by the literal water, but by the blood of Christ which Jesus shed in His death. We are "baptized into his death" (Rom. 6: 3), where His blood was shed. But nowhere does the Bible teach that baptism washes away "original sin." This doctrine of hereditary, total depravity comes from Rome; not from the Bible.

B. The Action of Baptism.

It is admitted by Catholic authorities that the apostolic mode of baptism was by immersion.

The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers, and the early rituals of both the Latin and Oriental Churches, but it can also be gathered from the Epistles of Paul. (*Catholic Encyclopedia*, II, 261.)

For several centuries after the establishment of Christianity, Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this

manner is attended with less inconvenience than Baptism by immersion. (*The Faith of Our Fathers*, p. 277.)

C. The Subjects of Baptism.

Baptism, which washes away original sin, is as essential for the infant as for the full-grown man, in order to attain the kingdom of God. (*Ibid.*, p. 271.)

The New Testament teaches that the proper subject for baptism is one who hears and believes the gospel of Christ (Acts 18:8; Mark 16:16), who repents of his sins (Acts 2:38) and confesses his faith in Christ (Acts 8:37). None of these an infant can do; hence, it cannot be a Scriptural subject of baptism.

II. The Sacrament of Confirmation

Confirmation is a Sacrament in which, through the inspiration of the Bishop's hands unction and prayer, baptized persons receive the Holy Ghost that they may steadfastly profess their faith and lead upright lives.

This Sacrament is called Confirmation, because it confirms or strengthens the soul of Divine grace. (*Ibid.*, p. 250.)

A.—The Minister of Confirmation.

The bishop alone is the ordinary minister of Confirmation. . . . Simple priests may be the extraordinary ministers of the sacrament provided they obtain special delegation from the pope. (*Catholic Encyclopedia*, IV, 215.)

B. The Ceremony of Confirmation.

At the beginning of the ceremony, there is a general imposition of hands; the Bishop meantime praying that the Holy Ghost may come down upon those who have already been regenerated. . . . He then anoints the forehead of each with the chrism saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son and of the Holy Ghost." (*Ibid.*, p. 215.)

Where does the Bible authorize such a use of the sacred name of the Father, the Son and the Holy Spirit? Only once is the name of the Holy Trinity to be used with divine authority, and that is in the ceremony of baptism. (Matt. 28:19.)

The laying on of the hands of the bishop in this ceremony, in which the bishop is supposed to impart to the subject seven gifts of the Spirit, is supposed to be patterned after the practice of the apostolic ministry. But those upon whom the apostles hands were laid received such gifts as prophecy, the gift of tongues, and the manifestation of other miraculous powers. It would be interesting to ask the bishop why these gifts do not accompany the laying on of hands today.

III. The Sacrament of the Eucharist

The Catholic Church teaches "that in the Eucharist the Body and Blood of the God-man are truly, really and substantially present for the nourishment of our souls by reason of the transubstantiation of the bread and wine into the Body and Blood of Christ.

Consequently, eating and drinking are to be understood of the actual partaking of Christ in person, hence literally. (*Catholic Encyclopedia*, pp. 573, 574.)

The doctrine of transubstantiation consistently leads the Catholics to believe that because of the Real Presence of Christ in the Eucharist, in the Sacrifice of the Mass, Christ is offered on the cross each time the Mass is observed.

The holy sacrifice of the Mass does not differ in its essence from the sacrifice offered up upon Mount Calvary. As we find on Calvary and in the Mass the same identical victim, and the same principal offerer, Jesus Christ, the two sacrifices are essentially the same. (*Catholic Belief*, J. Faa Di Bruno, p. 79.)

The Sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest, Jesus Christ.

The only difference consists in the manner of the oblation. Christ was offered up on the cross in a bloody manner, and in the Mass He is offered up in an unbloody manner. (*The Faith of Our Fathers*, p. 311.)

The New Testament repeatedly teaches that Christ was "once offered" for our sins. (Heb. 7:26, 27; 9:11, 12, 28; 10:9, 10.)

The Lord's Supper (nowhere in the Scriptures called the Holy Eucharist) was instituted by Christ to be purely and simply a memorial service. He said: "This do in remembrance of me." (Luke 22:19.)

When Jesus held the unleavened bread in His hand and said to the disciples, "Take eat, this is my body" (Matt. 26:26), certainly He was not offering them a portion of His literal body to eat. Likewise when He took the fruit of the vine and said to the disciples, "Drink ye all of it; for this is my blood" (Matt. 26:27, 28), He was not offering them His literal blood to drink. To the honest and truth-seeking heart, these words of our Lord are symbolic. When Jesus said, "I am the door" (John 10:9), He did not mean that He was a literal door between two rooms. When the Lord said to His disciples, "I am the vine, ye are the branches" (John 15:5), He was not affirming that He was a literal vine and that the disciples were literal branches. These are all metaphorical expressions.

IV. The Sacrament of Penance

Penance is a sacrament of the New Law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest's absolution to those who with true sorrow confess their sins and promise to satisfy for the same. (*Catholic Encyclopedia*, XI, 618, 619.)

The sacrament of Penance includes three things: (1) *Contrition*—sorrow of the heart for sin committed, and the purpose of will to avoid sin in the future; (2) *Confession*—to a duly authorized priest of all grievous sins committed after baptism or since the last confession; (3) *Satisfaction*—the penance enjoined by the priest in confession repairing the wrong committed. (*Catholic Belief*, pp. 70, 71.)

Nowhere in the New Testament are Christians commanded to confess their sins in the privacy of a confessional to a priest or minister. Christians are taught, "Confess your faults one to another and pray one for another that ye may be healed." (James 5:16.)

Peter said to Simon who had sinned after baptism, "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.)

V. The Sacrament of Extreme Unction

The Sacrament of Extreme Unction consists in the anointing, with holy oil, by the priest, of those in danger of death by sickness, accompanied with a special prayer. It is called *Extreme*, because administered to sick persons thought to be near the close of life.

This sacrament can be received several times during life, but only once in the same dangerous illness.

Christians should not be negligent and postpone to the last moment of life the reception of this sacrament, for there is danger of dying without it, and thus of being deprived of special graces and of a more thorough purification of the soul, which would have rendered them better prepared for death and more fit to meet their eternal Judge. (*Catholic Belief*, pp. 98, 99.)

The Roman Catholic Church has made use of James 5:14, 15 as Scriptural authority for the use of the Sacrament of Extreme Unction. But please note: the prayer

and the anointing of oil, which was to be performed by "the elders of the church," was not to be done in the hour of death, but in sickness at any time; it was not that the patient may be prepared to die, but that he might be restored to health. This ministry was to be performed by the elders whenever they were requested to pray for any sick person, and to anoint him with oil, so commonly employed by the ancients, for it was believed to have had medicinal or healing properties.

VI. The Sacrament of the Holy Orders

The Sacrament of Orders is the sacrament by which grace and spiritual power for the discharge of ecclesiastical offices are conferred. (*Catholic Encyclopedia*, XI, 279.)

Holy Orders, then, is a sacrament by which Bishops, priests, and other ministers of the church, are ordained, and receive power and grace to perform their sacred duties. (*Catholic Belief*, p. 99.)

By this ordinance a man is set apart for the priesthood, at which time he ceases to be a layman and becomes a member of the clergy. From this practice came the distinction between "clergy" and "laity," a separation unknown to the Scriptures. All Christians are priests (Rev. 5: 10), with Jesus Christ as their High Priest. (Heb. 3: 1; 4: 14.)

The priest has power to offer mass, bless anyone or anything, administer sacraments and forgive sins. But no such ordination is necessary for any Christian to administer such an ordinance as Christian baptism, for an example. Ananias, who baptized Saul of Tarsus, was merely "a certain disciple." (Acts 9: 10.) The apostles of Christ themselves did not claim the power to forgive sins. The Pharisees, as proud and lofty as they were, did not make such a claim, and even criticized Jesus during His earthly ministry because He claimed power to forgive sins. They thought such to be blasphemy and said, "Who can forgive sins but God only?" (Mark 2: 7.)

VII. The Sacrament of Matrimony

That Christian marriage (marriage between baptized persons) is really a sacrament of the New Law in the strict sense of the word, is for all Catholics an indubitable truth. (*Catholic Encyclopedia*, IX, 707.)

To a Catholic a marriage is not lawful unless it is performed according to the law of the Council of Trent, which requires "That it be made in the presence of the pastor or parish priest of one of the contracting parties, or of some other priest duly authorized by the Bishop or pastor." (*Catholic Belief*, p. 101.) Therefore, when a Catholic speaks of a "lawful" marriage, he does not have in mind a marriage authorized by the laws of the state, but according to Catholic canon law. A marriage performed without being in harmony with the canon of Trent is invalid, and after such a ceremony a Catholic may leave his or her non-Catholic companion, for such a relationship is not a marriage in the eyes of the Catholic Church.

The Catholic Church considers only such marriages valid, "Which are contracted before the parish priest, or the ordinary of the place, or a priest delegated by either of these, and at least two witnesses." (*The Question Box*, B. L. Conway, p. 367.)

To the honest reader, we earnestly urge that you always keep in mind the fact that it is by God's Word that we are to be judged in the last great day. (John 12: 48.) Hence, the Bible is a safe guide to live by since we shall be judged by it in the day of all days. Therefore, we plead with you to reject all the doctrines and religious practices unauthorized by the Sacred Scriptures.

Religious Training Clause In Divorce Ruled Invalid

DES MOINES: Sept. 18 (AP)—A divorce stipulation requiring a Protestant mother to rear her son as a Roman Catholic was ruled invalid—partly on constitutional grounds—by the Iowa Supreme Court today.

In a 5-4 decision, the court majority held Mrs. Gladys M. Lynch, a rural school teacher near Clarion, could not be punished for contempt of court because her son Richard, 9, was attending the Congregational Church.

The case came originally before District Judge Harvey H. Uhlenhopp of Hampton, himself a Congregationalist, on complaint of the father.

A 1953 divorce decree granted Francis Lynch, the father, custody of an older son. Mrs. Lynch was given custody of Richard but the decree provided for his "rearing in the Roman Catholic religion."

After hearing the subsequent contempt case, Judge Uhlenhopp directed Mrs. Lynch to comply with the decree or subject herself to punishment by the court. He said the wisdom of the clause on religion as part of a divorce decree was doubtful. But he added the parents had agreed to it. Mrs. Lynch appealed the case.

The high court held the stipulation was so vague as to be unenforceable in that it did not spell out just how Richard was to be reared as a Roman Catholic.

To punish Mrs. Lynch for contempt, the majority ruled, would be to use the court to enforce a violation of her constitutional rights to free exercise of religion. The contempt case was dismissed. (San Antonio Express, September 19, 1956.)

Protestants wake up!

All of us have known for some time that when the Catholics can succeed in enforcing their decrees by the law of the land they do so. There are no extremes to which they will not go to compel others to submit to their authority. The incident described above did not take place in Medieval Europe during the "Dark Ages." It took place in the "good 'ole USA"—in September of 1956.

It is shocking beyond words to see how close the Catholics came to enforcing their will by the strong arm of the law. The lower court—presided over by a Protestant—ordered "Mrs. Lynch to comply with the decree or subject herself to punishment by the court." The high court later ruled otherwise by a slim margin of "a 5-4 decision."

Catholics talk about being loyal Americans, and ridicule Protestants for their "intolerance," solely because some Protestants are not willing to yield implicit obedience to the Catholic decrees. If this be "intolerance," then some of us plead guilty—we never intend to submit either willingly or unwillingly to a foreign dictator.

Such efforts on the part of Catholics are anti-American, anti-Scriptural, and anti-reasonable.

We ask all our friends to help us to expose these Godless efforts on the part of Catholics. Renew your subscriptions promptly and send a list of subscriptions for others. Our people need to know these glaring anti-American and treacherous acts.

CATHOLIC CONTRIVINGS

LUTHER W. MARTIN



*"Their folly shall be manifest
unto all men." (2 Tim. 3: 9)*

If You Marry A Roman Catholic

Among Protestants generally, there seems to be some confusion relative to what is involved when a non-Catholic contemplates marriage with a Roman Catholic. Many do not suppose it will ever create any serious problem, but the true facts prove otherwise. If the reader doubts this, then let him ask one who has experienced it.

The prenuptial contract may vary slightly in wording in different localities, but the gist is the same. Hence, for the benefit of those who may want to know what to expect before going too far, we reprint the contract often used. And let no one suppose the Catholics will not use every means at their command to see that it is enforced, even to the calling upon the laws of the land.

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent marriage, and consequent change of status of the hereinafter-mentioned Catholic party, and I, therefore, hereby agree:

1. that I will not interfere in the least with the free exercise of the Catholic party's religion;

2. that I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;

3. that all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;

4. that I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;

5. that no other marriage ceremony shall take place before or after this ceremony by the Catholic priest.

In testimony of which agreement, I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof.

The Society of Jesus—Jesuits

The Roman Catholic order known as the Society of Jesus or Jesuits, founded in Spain in 1534, received papal approbation from Paul III, through the bull issued from Rome on September 27, 1540.

The concluding paragraph of Pope Paul's bull reads as follows:

Let no man therefore infringe, or with rash audacity contravene this document of approbation, confirmation, benediction, corroboration, reception, concession, and pleasure. And if any man should presume to attempt it, let him know that he will incur the indignation of Almighty God, and of St. Peter and St. Paul his apostles.

It is interesting to note that although Pope Paul III asserted that the indignation of God, plus the wrath of the apostles Peter and Paul, would be the result if ANY MAN should attempt to "contravene" his approbation of the Society. Yet, on July 21, 1773, Pope Clement XIV issued

a bull for the suppression of the Jesuit Society. In part it said,

After a mature deliberation, we do, out of our certain knowledge, and the fullness of our apostolical power, suppress and abolish the said company: we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and in short every other place whatever belonging to the said company in any manner whatsoever, in whatever kingdom or province they may be situated; we abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise; in like manner we annul all and every one of its privileges, indults, general or particular, the tenor whereof is, and is taken to be, as fully and as amply expressed in the present brief, as if the same were inserted word for word; in whatever clauses, form or decree, or under whatever sanction their privileges may have been conceived. We declare all, and all kind of authority, the General, the provincials, the visitors, and other superiors of the said society to be for ever annulled and extinguished: of what nature soever the said authority may be, as well in things spiritual as temporal.

Prior to the Pope's order for the suppression of the Jesuits, a number of European rulers had driven the members of the order from their respective domains. Although the initial approval of the Society of Jesus permitted only sixty members, three years later Pope Paul III abrogated that membership limitation (A.D. 1543) and by A.D., 1770 there were some 23,000 members.

On January 12, 1759, all the Jesuits in the country of Portugal were arrested and nearly all of them were shipped to the Papal States. All their possessions were confiscated by the government.

On April 6, 1762, the French government announced a decision to the effect that the Society of Jesus was scarcely more than an association of criminals, and were responsible for the major number of schisms and heresies . . . and that, therefore, the order with its blasphemous and impious doctrines should be suppressed." (Hughes', *Popular History of the Catholic Church*, pp. 212, 213.) It required some two years of pressure and controversy before King Louis XV signed the decision and made it legally active.

On April 3, 1767, every Jesuit in the Empire of Spain was apprehended and placed on board ship, to be delivered to the papal states.

In the same year the king of Naples took the same action against the order, and in 1768 the duke of Parma did likewise. Consequently, the actions of these various rulers more or less forced the pope to finally banish the Jesuit order. (A.D. 1773.)

In Russia the Jesuits were never suppressed in accordance with the bull of the pope. The Empress Catherine refused permission for the Catholic bishops to execute the papal order. Hence, in 1801 Pope Pius VII gave his approval to their existence in Russia. In 1804 he restored the Society in Naples and in 1814 re-established it completely.

As of the present time, the Jesuits have four "provinces" in the United States where, says the Catholic Dictionary, "the Society's educational establishments are very numerous, including Fordham University in New York, Marquette at Milwaukee, Loyola at Chicago and New Orleans, and Georgetown. It is the largest of the religious orders, having about 28,000 members."

Since by their own admission, the Society of Jesus is the most numerous of the Roman Catholic religious orders, it might be well to note some of the provisions of their governing document, "Constitutiones Societatis Iesu" (The Constitutions of the Society of Jesus).

Perhaps the most notable requirements made of the Catholic religionist who become a member of the Society is the blind, implicit loyalty and obedience exacted by the superiors of the order.

In Chapter III, Paragraph 14, the Constitution lists various "impediments to admission into the Society." Among the things listed that prevent an applicant's admission to the order, is that of "pertinacity of opinion." Thus, a strong-willed person is automatically prevented from becoming a member of the Jesuits. Instead, the weak-willed individual becomes the pliable clay from which the desired tool or instrument of operation is molded.

Chapter II of the Second Part of the Constitution lists the "causes for which it is expedient that any one (a probationer) be dismissed." Paragraph 4, under this heading reads in part: "(He is to be dismissed) when the probationer cannot settle himself to a life of Obedience, to be regulated according to the Society's manner of proceedings; if he cannot, or will not, subject his own opinions and judgment." Thus, it is again stressed, that the would-be Jesuit must SUBJECT his own opinion and judgment to that of his superior in the order.

Chapter I of the Third Part of the Constitution lists "those things which concern the soul, and improvement in virtue." Paragraph 23 reads in part: "It is especially conducive to advancement, nay even necessary, that all yield themselves to perfect Obedience, regarding the Superior (be he who he may) as Christ the Lord; and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins; entirely, promptly, resolutely, and with all due humility, without excuses, or murmurs, even though he order things hard to be done, and repugnant to their own sense."

From the foregoing quotation it can be readily discerned that mental regimentation and thought control serve as the order of procedure for the Society of Jesus. The member of the order must render obedience to his superiors as to Christ the Lord. Obedience is to be continued even if the command imposed is repugnant to the sense of the member.

Chapter IV of the Fourth Part of the Constitution, Paragraph 3, lists several requirements of the members of the order, and then conclude as follows: "All which they shall do at the appointment and judgment of their Superiors to whom as in the place of Christ they owe obedience."

Chapter X of the Fourth Part, dealing with the Government of the Colleges, Paragraph 5 declares that those who live in Colleges "... should greatly revere and venerate their Rector, as one who holds the place of Christ our Lord, leaving to him the free disposition of themselves and their concerns with unfeigned obedience; keeping nothing concealed from him, not even their consciences, which they should disclose to him, as is set forth in the Examen, at the appointed seasons, and oftener if any cause require it; not opposing, not contradicting, not showing an opinion in any case opposed to his opinion."

Thus, the mere member of the Jesuits must not even hold an opinion (and show it) which opposes the opinion

of the Superior or Rector. We repeat: the 28,000 Jesuits who are now members of that Society are nothing more than puppets, ready to unquestionably do the bidding of the hierarchy who manipulate the controlling strings.

Paragraph 8 of Chapter X says, "It may be well to state this is general, that those who have to exact obedience from others should set them an example of that obedience which they should pay to their superiors in the place of Christ."

Chapter XIV of Part IV deals with "books which should be studied." The First Paragraph states: "In general, as was observed in treating of the Colleges, those books shall be read which are esteemed of more solid and safe doctrine in any faculty. Nor shall those be entered on, whose doctrine or authors are suspected. In every University they shall be particularly specified."

In the above, literary censorship is demanded for all Jesuit schools!

After two years probation a student may be finally admitted to the "Body of the Society." In the final probation, the candidate for membership must have denied himself "all sensual love, of their own will and private judgment." (Chapter 2, Part Five.)

Chapter V of the Sixth Part, Paragraph 1, contains the most astonishing admission of the entire Constitution, which reads:

Although the Society desires all its Constitutions, Declarations, and order of life to be observed according to our Institute, in no way deviating in any particular; it desires nevertheless all its members to be secured, or at least assisted against falling into the snare of any sin which may originate from the force of its Constitutions or injunctions: It seems good to us in the Lord that excepting the express Vows by which the Society is bound to the Pope for the time being, and the three other essential Vows of Poverty, Chastity and Obedience, no Constitutions, Declarations, or any order of living can involve an obligation to sin, mortal or venial; unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and in stead of the fear of offence let the love and desire of all perfection succeed: that the greater glory and praise of Christ our creator and Lord may follow. (Emphasis mine. L. W. M.)

In this wordy paragraph the principle is taught that the individual Jesuit may be ordered by his Superior to commit what would ordinarily be a mortal or venial sin, but since it will be designed for the benefit of the entire Order, then, instead of fearing the offence, the over-all love for the advancement of the Cause must prevail. So, *evil may be done, in order that good may come!*

After the period of probation, the following vow is made in written form:

I, _____, make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, holding the place of God, and your Successors, perpetual Poverty, Chastity and Obedience, and therein, peculiar care in the education of boys, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions.

(Note: The copy of the *Constitutions of the Society of Jesus*, from which the above excerpts are taken, may be seen at the Library of the McMaster University, Hamilton, Ontario, Canada. It contains the Latin and English translation of the Constitutions. The date of publication for this particular copy was 1838 in London,

England. It is a reprint of the first published edition in 1761 which was a result of the attack against the Society by the Parlement de Paris. Prior to this legal attack, no public disclosure of the Constitutions had ever been made.

The Society first printed the Constitution at Rome for their own use, in the year 1558. They had been originally written in Spanish by Ignatius Loyola, the founder of the Order. It is alleged that while Loyola was meditating upon the Constitution, he "experienced divine illuminations." While writing them, "he shed tears." "Moreover the Virgin Mother of Christ descended to instruct him." "The Constitutions are decreed to be filled with the Spirit of God." (From the *Synopsis of the First Century of the Society of Jesus*, by Jacobus Damianus, of that Society, 1641.)

Conclusion

A brief perusal of the governing document of Jesuitism reveals a religious dictatorship of the most absolute sort. By virtue of the power over the membership accorded its leaders, it is no wonder that its history is replete with infamy and violence.

A Roman Catholic Oath

The Roman Catholic Church has an "Oath For Protestants" which she requires a former "protestant" or non-Catholic to execute, before she welcomes them into the Catholic fold. It is aimed to sever them once and for all from any former religious affiliation that they may have sustained.

The person swearing to this oath must do so upon the Bible before being baptized and received into the Roman Catholic Church. The oath is as follows.

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 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 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 for my belief, and I reject and condemn all that she rejects and condemns, and I am 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 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." *The Mission Book of the Redemptorist Fathers*, (St. Louis: B. Herder Book Co., New Revised Edition, 1947) pp. 411-414.

Thus, the deluded Catholic convert is swearing on the Word of God, the Bible, not to take God's Word, but to take man's word.

This writer knows of no single oath or vow that contains so much untruth as does the above oath!

The Roman Catholic Church is NOT "Holy," nor is she universal (thus Catholic), nor is she "apostolic." Her history does not reach back to the Apostles, rather it shows her to have been the very opposite of "Holy." The Roman Church was NOT established by Christ. Had Christ done so, her name would at least be mentioned once in the Bible!

Each and every doctrine that is peculiar to the Roman Church is a false doctrine! Such as Purgatory, Primacy of the Roman Pontiff, Perpetual Virginity of Mary, the Real Presence (Soul, body and blood) of Christ in the Eucharist or Communion.

Rock 'N' Roll Will Aid Church Fund

Roman Catholics in this country set themselves up as the guardian of the morals of all people. Picture shows, comic books, and matters of dress must have their approval. Still, when they need money for any project of their own they have no scruples about how they get it. To illustrate, Elvis Presley has been criticized more by the newspapers and magazines in this country than any public figure in our generation, because of the vulgar manner in which he moves his body in his musical performances and the emotional effect he has upon our teenagers. Yet when Catholics need money to build a church they ask the music stores to suspend sales of the Elvis Presley records and let them sell them to the teenagers for the financial profit they may get out of it. Below we carry the story of the request made by Catholics, also the comments others have made concerning the unwholesome influence of this questionable character.

Tupelo, Miss., Sept. 24 (AP)—The St. James Catholic Church of Tupelo hopes there's no let-up this week in enthusiasm for rock 'n' roll.

For five days beginning tomorrow, Tupelo record shops will suspend all sales of Elvis Presley records. They will be available only at the St. James Catholic church booth at the Mississippi-Alabama Fair and Dairy Show which opens here Tuesday.

The church hopes to sell at least 2000 records. Proceeds go to the church building fund.—New Orleans *Times-Picayune*, September 25.

As most Americans know by now, perhaps no entertainer in history has provoked so violent a hatred in one age-bracket of the public and so fanatical a loyalty in another as Elvis Aron Presley.

This guitar-strumming Tennessean of 21 who can read no music, who sports a ducktail haircut and 3-inch sideburns, who wiggles like a snake as he chants rock 'n' roll love lyrics, has in little more than a year skyrocketed from unknown truck-driver to the most controversial singer in the nation.

Sociologists denounce him as the outlet for mass teenage sex feelings. Clergymen call him a riot-inciter. Parents describe his act as obscene, indecent, savage, degenerate.

John Crosby, widely respected TV critic, terms him "unspeakably vulgar."

Hollywood columnist Hedda Hopper writes: "I applaud parents of teenagers who work to get the blood and horror gangster stories off TV. They should work harder against the new alleged singer, Elvis Presley."

And from England music critic Tom Richardson chimes in: "I have never met Elvis Presley, but already I dislike him. . . . I know that man is dangerous." Lloyd Shearer, Parade West Coast Correspondent, *Fort Worth Star Telegram*, Sept. 30, 1956.

Evangelist Billy Graham confides privately that he would "like to have a chat" with Elvis Presley. He told pals Elvis could be a solid force for good if he inspired teenagers to think wholesomely. (and THAT'LL be the day!)—Dorothy Kilgallen's "Voice of Broadway," *Fort Worth Star Telegram*, Oct. 3, 1956.

Medical Views Given by Pontiff

CASTLE GANDOLFO, Italy, Sept. 11 (AP).—Pope Pius XII said Tuesday that when state laws and medical morality conflict Roman Catholic physicians "must follow and respect medical morality."

The pope spoke by radio to an International Congress of Roman Catholic Physicians now being held in The Hague.

"Medical right depends on medical morality, which expresses the ethical order given by God," the pontiff said.

He emphasized the Roman Catholic Church's firm opposition to birth control, abortion and euthanasia. *Fort Worth Star Telegram*.

"Medical morality" is *not* what the Bible says, but what the Pope says it is. His word is law, and the final authority. The health or hardships of a woman have nothing to do with it. As long as she is married to a man and can bear children at all, she must continue to do so. No means of any kind can be used to prevent her from doing so—not even abstinence of the fleshly propensities, we suppose. The increase in the Catholic faith must go on—if not by conversion, then by multiple births of the flesh.

When Is A Couple Married?

In the National Section of the *Catholic Register* of April 27, 1956 we have the following question and reply by "Rev. Robert E. Kekeisen."

May a Catholic who has been elected justice of the peace officiate at wedding ceremonies? What should he do if a Catholic comes before him to be married?

Certainly a Catholic justice of the peace may officiate at civil marriages. A non-sacramental or civil marriage is based on the natural law, which is God's divine law as made known to rational creatures through conscience. In the case where no Catholics are involved, the Catholic justice of the peace usurps no right of the Church by performing a purely civil wedding ceremony.

A Catholic justice has no obligation to ask couples who approach him whether they are Catholics. When a Catholic attempts marriage outside the Church, it is he who has the burden of guilt. No fellow Catholic acting as a civil servant has a duty to play the spiritual father because of a mere possibility of evil.

If a Catholic justice of the peace knows that one or both of the parties to be married be Catholics, he should remind them that the ceremony he is performing covers only civil effects, and that it does not render a religious ceremony unnecessary in their case.

If the justice foresees that even this reminder will be hotly resented by the couple, he need say nothing, since he is giving only material cooperation in evil, which is justified by the duties of his office. Formal co-operation, in which one concurs in the evil intention itself, and which is always forbidden, is not present in this case.

Here is a paradox, if we know what a paradox is. If a Protestant preacher marries a couple, they are still *not* married. Yet if a justice of the peace who is a Catholic marries a couple, they are married. And the justice of the peace need not trouble to ask if either is a Catholic.

This looks like a premium on willful ignorance. How absurd can Catholics get!

COMMUNIST CONNIVINGS

JAMES D. BALES



"Out of the same mouth proceedeth blessings and cursings."
(James 3: 10)

Semantic Sabotage

Semantic has to do with the *meaning* of words. Sabotage has to do with the undermining and destruction of an enemy. Sabotage may be conducted in various and sundry ways, but the ultimate aim is to undermine and destroy an enemy.

The Communists use every means possible to undermine and destroy their enemies—and capitalistic America is considered one of their greatest enemies. One phase of their subversive work has to do with using words which have one meaning for them, and another meaning for us. These words are used to deceive us.

J. Edgar Hoover used a very apt phrase when he spoke of "semantic sabotage" as a weapon of the Communist in their warfare against civilization.

The Communist Party A Political Party?

Semantic sabotage as a weapon of Communism is well illustrated in an article which Fred Hall recently wrote on "Stop the Witch Hunt Against the U. S. Communist Party!" in the April 6th edition of the Communist paper, *For A Lasting Peace, For A People's Democracy!* In it he more than once spoke of the Communist Party as a political party. It was "a dissenting political party," but

a political party none the less. Therefore, the Communist Party should be permitted to function in American life on the same basis as other political parties. This is a favorite Communist line, and it is part of their effort to obtain unlimited freedom to work for the destruction of America.

This is but another case of semantic sabotage, since the Communist Party is not simply a political party. It is one of the long arms of subversion of the Kremlin. It is dedicated to an overthrow of our form of government by any means possible, including violent revolution. No genuine political party in America is thus dedicated to such a destruction of our form of government. Thus the protection afforded a political party does not cover a subversive organization. For documented proof of its subversive nature see such government publications as *The Communist Party of the United States of America* (Washington: Government Printing Office, 1955. Thirty cents.)

The Communist Party in any nation is not a true political party, for it looks to Russia as its Fatherland. The 24th Congress of the British Communist Party met from March 30 to April 2 in London. "Comrade Harry Pollitt, General Secretary of the Party, declared that the supreme aim of the Congress was to rally the British

working class to defeat the capitalist attacks on its conditions and to preserve peace." In other words, they are against the form of Government which now exists in England. They view the capitalistic system as their enemy.

What is their attitude toward Russia? "In conclusion Comrade Pollitt said: 'We place on record our thanks to the people of the Soviet Union and assure them that our faith in them and their country is unshakable, unbreakable and indestructible.'" (*For A Lasting Peace, for a People's Democracy!* April 6, 1956, p.1.)

It is a common characteristic of all those who operate from behind the Communist curtain, that they are critical of their own country, but never very critical of the current Communist leadership in Russia.

The Communist Party is not a true political party, because the Communist Party is anti-parliamentarian. It represents itself and its dogma and not its so-called constituents.

Furthermore, real political parties appear only where there is some democracy. When democracy disappears true political parties disappear.

The Communist Party conventions are convened so that the puppets may hear the law and party line laid down. When the Communist dictators in Russia denounced Stalin, the other Party conventions in other countries were bound to do the same. And thus *For A Lasting Peace, For a People's Democracy!* has been currently carrying similar denunciations of Stalin which have been issued by Communist Parties in France and elsewhere.

The Communist Party is not a true political party, for it abolishes all other parties when it comes to power.

For example, the Communist Party is the only party in Russia and it does not permit criticism of its rule and principles. Thus *Pravda*, on April 5, 1956, said that some had used the criticisms of Stalin as an opportunity to criticize basic policies of the Communist Party. Of this *Pravda* said: "The party cannot permit that the freedom to discuss problems should be taken as a freedom to propagandize views alien to the spirit of Marxism-Leninism because this would contradict the party's rules and its principles." (*National Guardian*, April 16, 1956, p. 10.)

Thus we see that the Communists, in trying to convince us that they are but a political party, are using our terms in an effort to mislead us so that they may lull us to sleep and work through our own laws and liberties to destroy us.

Encouraging Communists In Colleges

The recent annual meeting in St. Louis of the American Association of University Professors adopted the report of its special committee on academic freedom. It contains grounds for rejoicing by the Communists and for active opposition by freedom-loving people. It is severely criticized by Sidney Hook, a former council member of the AAUP, whom no one has ever accused of being an arch-conservative. The AAUP report not only thought that being a member of the Communist Party was not grounds for dismissal, but "it goes on to advocate a policy which seemingly suggests that a college is actually failing in its educational duty unless members of the Communist Party are teaching on the campus." (Sidney Hook, "The AAUP and Academic Integrity," *The New Leader*, May 21, 1956. Quoted in the *Congressional Record—Appendix*, A4045, May 17, 1956.)

The AAUP "made no study of Communist Party ac-

tivities in the colleges. They made no study of Communist Party directives to its members to abuse their professional trust. They cited no literature on the question." Hook then cited directives of the Communist Party to Communists who are teachers: "Communist teachers must take advantage of their positions, without exposing themselves, to give their students to the best of their ability working-class [i.e. Communist] education. . . . Only when teachers have really mastered Marxism-Leninism will they be able skillfully to inject it into their teaching at the least risk of exposure and at the same time conduct struggles around the school in a truly Bolshevik manner." (*The Communist*, May 1937, *Congressional Record*, 4045.)

Does a College have to invite as a teacher or lecturer a practicing prostitute to learn the evils of prostitution, or a cancer-quack to learn of the evils of quackery?

While urging such "academic freedom" for Communist, the AAUP permitted no such freedom to those who differed with their verdict. As Hook said: "The odd thing about the position of the AAUP on this question is that it has never permitted its membership to discuss the issue fairly in the pages of its Bulletin or to hear it debated by competent representatives of both sides before a national meeting. It has loaded the pages of the Bulletin with only one position. It has refused point-blank to invite any speaker known to differ with the official position." (*Congressional Record*, A4046.) Freedom for the Communists, but not freedom for those who do not want to leave an open door for the Communists, would bring us into physical, spiritual and intellectual slavery.

The persons who wrote and accepted this AAUP report are in one or the other of the following classifications. Not knowing anything about them, except their report, I would not know which classification they belonged in. They are: (a) Communists, (b) pro-Communists, (c) complete ignoramuses on the largest movement of our times and the greatest and most dangerous international conspiracy which modern civilization has faced, or else (d) they are people in ivory towers who are so out of touch with reality on this subject that they are subject to hallucinations regarding Communism.

No wonder Herbert Aptheker, an outstanding teacher among the Communists, hailed with delight the report of the AAUP convention. In the current issue of the Communist magazine, *Political Affairs* (May 1956, p. 39), he called it "an historic document."

Discouraging Former Communists from Testifying

Quite contrary to the attitude toward Communists is the attitude of the board of trustees of the American University of Washington. They "declined to consider a request from the American Committee for Cultural Freedom, Inc., that the University 'reinstate Prof. Herbert Fuchs.'" Although commended by the President (Anderson) of the American University when Fuchs told the House Committee on Un-American Activities that he had been a Communist, yet after Fuchs appeared a second time and named some "associates in Government service who had been fellow members of the Communist Party," he was barred from the classroom within twenty-four hours by the University.

Thus, notice was served on other former Communists not to testify!

Freedom for Destroyers of Freedom?

Senator Nelson S. Dilworth delivered an address entitled "A Freedom Manifesto" in San Francisco on April

16, 1955. Among other significant things, he said: "Our American Constitution is not a suicide-pact. Freedom provided by our Constitution does not include freedom to conspire to destroy the Constitution." (*Congressional Record*, A3560, May 3, 1956.) And yet, freedom is permitted to agents (Communists) of a foreign power (Russia) to work for the destruction of America, although these agents may be citizens (in name) of the United States.

Karl Marx and Violent Revolution

In their present effort to deny that they teach the violent overthrow of the United States, the Communists maintain that they have long taught that the transition to socialism need not be one of physical violence wherein the State is captured in a revolutionary war. Thus Harry Martel pointed out that Engels, in the preface to the first English Edition of *Capital* (1886) said that Marx's studies led him "to the conclusion that, at least in Europe, England is the only country where the inevitable social revolution might be effected entirely by peaceful and legal means." ("On Marx and 'Force,'" *Political Affairs*, July, 1956, p. 62.) The full quotation from Engels, however, indicates that he did not think that this was probable because the ruling class would not submit to it!! As Engels said: "Meanwhile, each succeeding winter brings up afresh the great question, 'what to do with the unemployed'; but while the number of the unemployed keeps swelling from year to year, there is nobody to answer that question; and we can almost calculate the moment when the unemployed, losing patience, will take their own fate into their own hands. Surely, at such a moment, the voice ought to be heard of a man whose whole theory is the result of a life-long study of the economic history and condition of England, and whom that study led to the conclusion that, at least in Europe, England is the only country where the inevitable social revolution might be effected entirely by peaceful and legal means. He certainly never forgot to add that he hardly expected the English ruling classes to submit, without a 'pro-slavery rebellion,' to this peaceful and legal revolution." (*Capital*, Karl Marx. New York: The Modern Library, pp. 31, 32.)

Karl Marx viewed force on the power which brings every new society into existence.

The different moments of primitive accumulation distribute themselves now, more or less in chronological order, particularly over Spain, Portugal, Holland, France, and England. In England at the end of the 17th century, they arrive at a systematical combination, embracing the colonies, the national debt, the modern mode of taxation, and the protectionist system. These methods depend in part on brute force, e.g., the colonial system. But they all employ the power of the State, the concentrated and organized force of society, to hasten, hothouse fashion, the process of transformation of the feudal mode of production into the capitalist mode, and to shorten the transition. Force is the midwife of every old society pregnant with a new one. It is itself an economic power. (Karl Marx, *Capital*, New York: The Modern Library, pp. 823, 824.)

Harry Martel argues, against William Z. Foster, that since Marx also referred to the brute force used by the State that Marx did not mean "that force necessarily means violence or/and illegality." (*Political Affairs*, July, 1956, p. 62.) But what does this prove? No one maintains that force always involves illegality. It is obvious that Marx realized that violence could be used legally by the State. In fact, his concept of the State and law as the instruments of violence and coercion of the ruling class shows that he thought that violence was not

limited to the efforts of the proletariat in the revolution. But Marx, in the context of the midwife statement, was not speaking of achieving socialism through peaceful means. As stated in this very context, concerning another author, "the author should have remembered that revolutions are not made by laws." (*Capital*, p. 823.) Since "force is the midwife of every old society pregnant with a new one," since force is necessary to bring that new society into existence, it is obvious that the force of which he speaks is not the legal arm of the existing State, which is endeavoring to perpetuate its power, but the revolutionary force of the proletariat who are supposed to bring into existence the new society.

More Communist Subversiveness

An article by Herbert A. Philbrick in the New York *Herald Tribune* for September 23, 1956, tells of the efforts of the Religious Freedom Committee, Inc., to raise money to attempt to stop a distribution by the Senate Internal Security Sub-Committee of a government report called "The Handbook for Americans." This excellent handbook, which in some cases can be obtained from your congressman, has embarrassed the Methodist Federation for Social Action, and well it might when one views the history of that Federation, which is a non-official organization of the Methodists and some other individuals. According to Philbrick, the treasurer of the Religious Freedom Committee is Lee H. Ball, who has a long pro-Communist record. Why not get a copy of "The Handbook for Americans," read it and then write to the committee and thank them for publishing this fine booklet.

The Communist Menace

In the September 22, 1956 issue of the National Review, Eugene Lyons, an able student of the theory and practice of Communism, wrote an article of six Quakers in search of coexistence. He examined a report which he put out after their visit to Russia. One of the men who was involved was Clarence E. Pickett. Mr. Lyons points out that Mr. Pickett and those with him do not show a real understanding of the Communist menace. This is of interest in view of the fact that in the 1930's Mr. Pickett also showed gross misunderstanding of the Communist conspiracy. At that time he criticized Alexandra Tolstoy because he thought that her criticism of religious persecution in Russia at that time would interfere with the sentiment in this country for the recognition of Russia, and he thought that we needed to recognize Russia in order that we might be able to officially launch protest concerning certain religious persecutions. So he thought Miss Tolstoy's protest was ill-timed.

"CATHOLIC-PUBLIC SCHOOL CONFLICT"

(Continued from page 177)

of public funds for religious schools, it is a complete departure from the American principle upon which our free government was launched. Let us never allow ourselves to be torn from our moorings.

Australia to Help Church Schools

CANBERRA, Australia—(NC)—Despite opposition, the Australian government is going to give financial aid to church schools in the Capital Territory.

(The Capital Territory is like the District of Columbia in the U. S. Elsewhere in Australia, education is controlled by individual states.)

The Australian government has offered to pay five per cent interest charges on loans taken out by religious denominations for schools.

Archbishop Eris O'Brien and Anglican Bishop Ernest Burgmann, both of Canberra, hailed the offer.

Archbishop Howard W. Mowll of Sidney, primate of the Australian Church of England, warned the government of "serious political repercussions" unless it dropped the plan.

Archbishop O'Brien replied that he doesn't think the public will like such an attitude any more than he does. He pointed out that two denominations educate one-third of the Capital Territory's youngsters.

Leaders of "nonconformist" churches—which have no schools—opposed the program. —*Catholic Universe Bulletin*, (September 14, 1956) Cleveland, Ohio.

Thus, the Romanists have their foot in the door in Australia. But this is only the beginning. They will never be satisfied until they take over completely. And the pattern in Australia is the same pattern they are using in the United States.

Keep an eye on the next session of the Congress. The Catholics are determined. And their methods are effective.

POAU Fights New Tax Exemption For Catholic Religious Orders

Paul Blanshard, acting as Special Counsel for POAU in a dramatic Washington tax hearing on April 10, challenged the right of Catholic religious orders to be tax-exempt on income from bingo, brandy-making, baking and commercial broadcasting. He charged that new, tentative tax regulations issued by the Internal Revenue Service would yield one Jesuit radio station in New Orleans, owned by Loyola University, more than one million dollars in exemptions, while corresponding Protestant enterprises would have to pay taxes on similar income.

The tax hearing, called by the Internal Revenue Service on request of POAU and other organizations, centered upon a change in federal tax regulations which would stretch the word "church" to bring under a special tax-exempt umbrella all Catholic religious orders performing any sacerdotal functions "It is morally wrong and financially foolish," Blanshard argued, "to make Catholic religious orders tax-exempt on unrelated business income derived from such unchurchly activities as bingo, brandy-making and commercial broadcasting when they are in competition with ordinary business. Yet these orders have been escaping taxation on such income for years, and the new tax regulations, if liberally interpreted, will make the exemption permanent."

After three attorneys for the Christian Brothers of California, without mentioning their liquor-manufacturing enterprises, had protested that the regulations were unfair to non-priestly religious orders, Blanshard dramatically confronted them with two bottles of their own products, bought at a Washington commercial liquor store, and demanded to know what right they classified such products under the head of tax-exempt church activity. (The Christian Brothers hold national license No. 399 to manufacture brandy.)

Blanshard also cited sworn testimony from a Federal Communications Commission hearing to show that the New Orleans Jesuit radio station, WWL, owned by Loyola University,

made a net profit of \$460,000 in 1951 by selling commercial time, and that the government "had not collected a nickel" of the 1951 tax, estimated at more than \$200,000, up to October 1954. He asserted that if the station's profit continued at the 1951 rate through 1955, it would owe the government \$1,162,750 today.

TAX-EXEMPTION FOR THESE?



Should Catholic brandy-making be tax-exempt as "church" business? Paul Blanshard (above), speaking for POAU at a Washington tax hearing, exhibits two bottles of brandy and wine made by the Christian Brothers of California, for which the order's attorneys are seeking continued income-tax exemption. POAU is opposing new Internal Revenue Service draft regulations which would give special status to Catholic religious orders as "churches."