



VOICE OF FREEDOM

CHURCH SCHOOL PRESS

KEEP THEM FREE

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.

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From the

EDITOR'S VIEWPOINT



"These are they who make separations
... not having the Spirit." (Jude 19)

Schemes of the Hierarchy to Capture America

America is the number one prize of the Roman hierarchy. Hence, every possible means is being exerted to capture this country. Plans are well laid and being executed with the utmost diligence. Some of the measures are quite obvious. Others are not so easily perceived. Let us observe some of these.

1. *Strict marriage laws.* Non-Catholics are required to sign a rigid agreement when marrying Catholics. (a) The only ceremony in what the hierarchy calls mixed marriages (i.e. marriages between Catholics and non-Catholics) must be by a Catholic priest. (b) The Catholic partner to a marriage may try to convert the non-Catholic, but the non-Catholic must not attempt to convert the Catholic. (c) All children born of mixed marriages must be brought up as Catholics, even if either or both parents should die. Rome's laws must be obeyed.

2. *Multiple Catholic births.* With Rome it is a mortal sin to practice birth control, no matter what the means. Any contraceptives are outlawed by the hierarchy. A woman must bear children as fast as she can, and as long as she can. Thus, the number of children born to Catholic families greatly exceed the number born to Protestant or non-Catholic families. Through increased birth rate Catholics are multiplying much faster than non-Catholics.

3. *Emigration laws.* The hierarchy is constantly seeking to weaken our emigration laws, especially toward countries that are predominantly Catholic. Look at the list of names in the telephone directories in any of our northeastern cities, and note the large percent who are foreigners—mostly from the European countries, which are predominantly Catholic. And still the cry goes up for more lenient restrictions toward these countries.

4. *Missionaries from Catholic countries.* Large numbers of Catholics come to this country every year with temporary visas, with no intention of ever returning to their native land. They come to find jobs in Catholic hospitals, schools, or in any number of other places where they actually serve as missionaries. They never go back. Yet, it is difficult for us to place even a small handful

of our missionaries in Catholic countries. In many of them we can not even get one missionary. Spain is a good example. Not one missionary is permitted where the hierarchy has absolute control.

5. *Parochial schools.* More than four million children are being sent to the parochial schools in this country, with more such schools being erected every year. It is a mortal sin for parents to send their children to the public schools if a parochial school is available. Catholics are doing every thing they can to force non-Catholics to foot the bills for their parochial schools through public tax money. Right now they are pleading for free bus transportation, free hot lunches and free medical care. Next they will be asking for free text books, free equipment, teachers salaries, and new buildings. They argue, "We are educating these children. Hence we are saving the tax payers a tidy sum. Why should the tax payer object to his tax money being used to educate children in the parochial schools?" This is the sheerest kind of deception. Why should the public be taxed to pay for Catholics to educate their children in a system in which they do not believe? Why should non-Catholics pay taxes to support sectarian education that is designed to indoctrinate children in the Catholic faith, and thereby prevent them from ever learning the truth about the Bible, Christianity, or our true American heritage? If Catholics want the tax payers to pay for their children's education, then let them attend our public schools. But if the hierarchy insists on sending their children to the parochial schools, then let the Catholics pay for them. To use public tax money to support Catholic schools in any way is contrary to our Federal Constitution. It is contrary to our American traditions. It is contrary to the principles of our founding fathers. It is a big step toward a state supported church.

6. *High schools and colleges.* Catholics do not have nearly as many high schools and colleges in America as they have parochial schools, but they are building more all the time. Catholics know that if they can ground the children in the Catholic faith during the first few years

(Continued on page 7)

Voice of Freedom

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Editorial Comments

This issue of the VOICE OF FREEDOM marks the beginning of the fifth year of its existence. We hope our readers will like the appearance of our new masthead. The silhouette of the church, the school and the press in the background are fitting symbols of our most cherished freedoms. As long as we can retain our freedom of worship, our freedom of education, and our freedom of speech we can retain our free elections, free enterprises, and freedom to decide our own way of life. But if we allow a state-supported church to foist itself upon us, then we will become puppets in the hands of a religio-political dictator.

The VOICE OF FREEDOM has met with an unusually good reception wherever it has been read. Some have told us they would rather give up any of their religious magazines than the VOICE OF FREEDOM. The active subscription list is growing rapidly. A total of 30,000 copies were published in November, which was the first of a special number which we plan to publish. There will be two or more special numbers in 1957. Our next number will deal with the Catholic holdings and influence in a number of cities in the United States. It will probably alarm some when they are made aware of the holdings and power of the hierarchy in some of the larger cities of our nation. Another special number will deal with the tenets of the Catholic faith. We hope to reach the 50,000 mark before the end of 1957.

As the VOICE OF FREEDOM begins its fifth year we reaffirm our policy of telling the truth, the whole truth, and nothing but the truth. If at any time we fail to keep this pledge it is for the lack of information, or because we may have been given the wrong information. When and if this is ever the case, we are glad to make whatever correction may be necessary to set the record straight. It is our policy not to charge either Catholics or Communists with any wrong doing unless we have the facts. For the most part we depend on their public statements for the facts that we publish. The VOICE OF FREEDOM is not a "hate" publication. We hate nobody. We love all mankind. But we do hate false doctrines of every kind, and are determined to expose such to the extent of our ability. We firmly believe that Catholicism or Communism would destroy our free government, our right of free worship and free speech if either had the power. Our belief is based upon what these two bodies have done and are doing in the countries where they have the power. If any one doubts that the Roman hierarchy suppresses freedom where she has the power, we can but point to Spain, Colombia, and other such nations as examples. Actions speak louder than words.

The growth and success of the VOICE OF FREEDOM are the direct results of the many friends who have contributed of their time, their money and their talents to it. It is a work of love and devotion. The future of our work will depend upon the continued support of our

many friends. We ask you, one and all, to continue your help. Tell your friends about the magazine. Ask them to subscribe to it, and pass it on to others. We solicit your continued contributions of money, articles and published facts. Together we can and will triumph in our fight to preserve our freedom. Should we go to sleep on the job, or should we start fighting among ourselves, we would lose our fight for freedom, and deserve to do so. The tragedy of such would be visited upon our children who would be compelled to suffer because of our failure. This must not happen. In 1957 we are counting on your support. You have not failed us in the past. We are sure that you will continue to back us in the future.

Change in Our Mailing Address

I am resigning my work as a local minister. For nearly ten years I served as president of two of our colleges, resigning in September of 1954, to go back into local ministerial work where the activities are considerably less than those of a college prexy. Now, after a little more than two years, I am again giving up local church work to devote my time primarily to the editing and circulation of the VOICE OF FREEDOM.

I will conduct a few evangelistic meetings each year and fill a number of special appointments. Recently I have been invited to speak at a number of places regarding the threat to our religious freedom. I have several other engagements pending. In the months ahead I hope to make many more personal contacts in the interest of our work. Those wishing to engage my services should contact me at my new address in Dallas.

While I am glad to handle subscriptions and renewals for those requesting my services, it will save time and expense if new subscriptions, renewals and contributions are mailed directly to **Box 128, Nashville, Tennessee.**

All material intended for the VOICE OF FREEDOM should be mailed directly to my post office box, **13-113, Dallas, Texas.**

L. R. Wilson, Editor.

Great Britain Expected to Become Catholic

LONDON (AP)—An Anglican clergyman predicts Britain may become a predominantly Roman Catholic country before the year 2000.

The venerable Eric Treacy, Archdeacon of Halifax, has cited this possibility in appealing to the Church of England to attract more "loyalty."

His church is England's established church with the monarch the sworn "defender of the faith" since King Henry VIII broke with the Papacy in the 16th Century.

Archdeacon Treacy in a parish letter says:

"By A.D. 2000, I fear, the Anglican church will no longer be the established church."

He adds the Roman church appears to be staking hopes of success on "a mathematical certainty," based on an inflexible marriage policy, a discipline which bans birth control, and full use of church schools to ground young people in the faith.

"The Roman church has a perfect right to make its own rules, but we Anglicans ought to be alive as to where it is leading," the Archdeacon comments.

"The future of the Church of England is not guaranteed by Divine authority. If the Romans are planning for the future, then we must, too."—SAN ANTONIO NEWS, (Sept. 8, 1956.)

Religious Bigotry

Writing in the *North Star*, published in Oklahoma City, the "Reverend" John J. Walde says,

We like Oklahoma. We have chosen it deliberately as the scene of our labor and our priestly ministry and we have never regretted it for even a day. We like the people of Oklahoma and even the climate, even though for a few weeks during the summer it can become mighty uncomfortable.

But why is it that people in high places, into whose hands the destiny of our state has been placed to a great extent, insist upon hindering the welfare of our state and continue to make it the laughing stock of our sister states is often hard to understand. It's bad enough to be saddled with a prohibition law that makes more hard drinkers out of our people than any other state but now religious bigotry has again reared its ugly head in our state and it comes from those who have been charged with the government of our state. We were rather surprised that a Catholic came so near becoming the Democratic vice-presidential nominee. We rather hoped he would not be selected because we feared that it would stir up a lot of bigotry even as it did at the time of Al Smith.

But that it should be Oklahoma which should cast the deciding votes to eliminate this candidate, and openly because he was a Catholic, made us hang our heads in shame that it should be our representatives who would stoop so low.

When a group of men are sent as delegates and especially when there are those who have taken a solemn oath to uphold the Constitution of the United States deliberately go counter to the Constitution in the matter of "no religious test shall ever be required as a qualification to any office or public trust" then they simply lose their right to be trusted in other matters as well. The Constitution of the United States is a wonderful document and there is not a clause in it that every Catholic cannot uphold in full conscience.

Protestants may be persecuted severely in predominantly Catholic countries, and "order" is being preserved and the "faith" protected. But in countries where Catholics are in the minority non-Catholics are "bigots" if they do not see fit to vote for a Catholic for public office—only to have their freedom restricted. Catholics can be very liberal in their writings when it serves their purposes. They can also be very vindictive when they are on the losing side of any conflict.

County Wins Right to Pay Orphanages

State Supreme Court today gave its approval to payment of tax money for support of neglected children in sectarian institutions.

Such payments—amounting to about \$250,000 a year in Allegheny County alone—had been challenged in a taxpayer's suit on grounds that they violate the constitutional mandate on separation of church and state. . . .

Joseph R. Doherty represented the eight Catholic orphanages to whom the great bulk of the payments have been made in recent years by the Allegheny County Institution District, which was a co-defendant.

In that argument, Doherty advanced the novel proposition that the payments are not really to the institutions for their support but to the children. . . .

It was this view that enabled the court to escape a long line of precedents which were cited by opposition Attorney John A. Metz.

Representing a taxpayer, Fred A. Schade of 1119 Farragut Ave., Metz reminded the court its own rulings had held the "Constitution plainly forbids state aid to institutions affiliated with a particular religious sect or denomination. . . ."

The case probably will be appealed to the Supreme Court of the United States.—*Pittsburgh Sun-Telegraph*, Monday, November 12, 1956.

Wherever possible for the hierarchy to wring money from Protestants, legally or otherwise, she is constantly seeking to do so. The precedent established by the Pennsylvania courts will be pursued in other states. The Catholics will never stop as long as there is any possibility of obtaining more funds for their cause. This is but the beginning. Wherever and whenever the opportunity may be found to obtain more public funds for Catholic institutions no stone will be unturned to do so. Protestants are facing serious trouble from the papacy in this country.

Freedom of Worship Real Quebec Issue

BY MARK HARRISON

Star Staff Correspondent

Quebec, Nov. 7—Should Protestant children be barred from the only school in their area for refusing to take part in its Roman Catholic religious services?

This is the question being pondered today by seven judges of the Quebec court of appeal after a one-day hearing in the case of two children who are members of a Jehovah's Witness family.

The case, in which judgment was reserved, is regarded as an historic one because it touches upon constitutional safeguards involving freedom of worship. Chief Justice Antonin Galipeault of the Quebec court of Appeal considered it so "extremely important" he directed the case be heard by seven of the court's 12 judges, the first time in Canadian judicial history that so many members of a provincial appeal court have sat on a case.

The dispute involves Jean Pierre Chabot now nine, and his brother, Marcel, now 11, who were expelled Dec. 10, 1953 from school in La Morandiere, a Roman Catholic backwoods community in the rugged Abitibi region 40 miles east of Amos in Northwestern Quebec. There is no other school within 50 miles.

The children have not attended school since that day. The Roman Catholic school board contends the school is a Roman Catholic institution and all its pupils must therefore take part in Roman Catholic religious services. Because the Chabot children refused to do so, they were expelled. The school board is prepared to readmit them if they conform.

But the father, Cajetan Chabot, a farmer who renounced his Roman Catholic faith to become a Jehovah's Witness, argues the school—because it is the only school in the district—should be considered a public school and should permit his children to attend without forcing them to submit to religious instruction which is contrary of their faith.

His request for a court order to readmit the children was turned down Oct. 1, 1955, by Mr. Justice Fernand Choquette of Quebec superior court. The judge ruled the school was a Roman Catholic, not a public school, and the school board was within its legal rights in ousting the children.

It was Chabot's appeal from this ruling that was laid before the appeal court yesterday by Glen How of Toronto, counsel for Jehovah's Witnesses in Canada and himself a member of the sect.

Argue: Freedom Is Right

Mr. How argued that freedom to worship without discrimination had been guaranteed to all Canadians by the Freedom of Worship act of 1852 and by Canada's constitution—the British North America act—in 1867.

"Freedom of worship includes not only the right to affirm one's belief," he said, "but also the right not to affirm what one does not believe."

No provincial legislature, he contended, had the authority to enact laws which abridged the religious freedom of any citizen.

"If any province could destroy freedom of worship we would have a patchwork quilt in which a man could not move from one province to another without losing his religious liberty," he said. "Such a proposition would be fantastic and utterly ridiculous."

Says Board Can Expel

Charles Barbes, counsel for the school board, said it was up to Chabot to ensure his children complied with the school regulations. He said provincial legislation empowered a Roman Catholic committee to lay down the courses of study and regulations governing attendance at Roman Catholic schools. One such regulation permitted a school board to expel any pupil refusing to take part in the school curriculum.

Mr. How contended religious instruction could not be considered part of the school curriculum as, say geography,

"There is no constitutional guarantee of freedom from geography," he said. "But there is such a guarantee of freedom from religious coercion. That is what is at issue here."

He said Quebec's Education act permitted only two reasons for expulsion of pupils—immorality or habitual insubordination. The Chabot children were guilty on neither. Their teacher, he pointed out, had already testified they were bright and orderly pupils.

Would Sit Silently

"Their sole offence was their refusal to participate in religious services, in refusing to kneel before an image of the Virgin Mary, in refusing to say the rosary," he said. "The school board has contended this constituted habitual insubordination. Yet the school board says it is willing to take the children back if they take religious instruction. If the children have been insubordinate in fact, then no such offer should properly be made."

He said the Chabot children were prepared to sit silently in class during religious instruction or else be excused from the classroom and wait outside until the religious period was over.

Mr. Barbes argued this was impossible. If the Chabot children were to remain outside the classroom during the religious periods someone would have to supervise them. This would create "A disturbance." If the children stayed in the classroom and remained silent during prayers, it would result in "class disorder."

He said some Roman Catholics parents had threatened to take their children out of school if the Chabot children remained in the classroom without taking part in the religious services.

"I am not impressed by that argument," commented Mr. Justice Garon Pratte, the presiding judge.—*Toronto Daily Star*: Wed., Nov. 7, 1956.

Catholics are doing all they can to suppress the right of free worship. Wherever it is possible for them to get complete control of the schools and crowd all others out they invariably do so. A minority can either bow to the power of the papacy or get out of the country. What Catholics are doing in Quebec they will do in any other province or country in the world where such is possible.

We reaffirm that our primary objection to the hierarchy is her efforts to bring all others into complete submission to her will. Whatever means are necessary in doing so are justified by the end results, in the eyes of this un-American institution.

Perverted History

JOHN L. DAVIDSON

Catholic ecclesiastics seem quite perturbed that Soviet thought control agents have rewritten the history texts used in the schools in the USSR, in an attempt to produce a generation of Russians who know nothing but Communism. They take the Russians to task because they change their history every time the party line changes. Witness this from a Catholic newspaper: "Under orders from guess where, Russian historians are rewriting the history texts for all the nation's students. All those written and published under Stalin have been declared unusable." (*Denver Register*, October 21, 1956.) "Regardless of this hostility to religion, the history books in the Soviet Union claim that true religious freedom came to Russia only thanks to the advent of Bolshevism." (*ibid.*, November 4, 1956.)

While it is true that Communist leaders do resort to the tactics described above, the Roman Catholic hierarchy should be the last to condemn them for it. Roman priests in this country have, for more than a century, distinguished themselves as champion perverters of history. Early in our history the hierarchy learned that *democracy* meant a great deal more to the American people than mere words. To their astonishment the priests learned that they would not be permitted to insinuate themselves into high places in our government, to gain a privileged position for the Catholic church. When they recovered from the shock, the priests dedicated themselves to the task of convincing the American people that American traditions and Catholic traditions are inseparable. In order to accomplish this they have not hesitated to do violence to our history. To make themselves appear as pioneers in the field of American freedom, the priests have not only distorted history by improper emphasis, but in many instances they have resorted to prevarications. The following will show how much respect Catholic "historians" have for truth.

The Magna Charta is usually considered one of the links in a long chain of events leading to full political freedom in America. The English barons forced King John to sign this document in A.D. 1215. The Catholic church claims that since the barons were Catholics, the Magna Charta was Catholic-inspired, and that it represents Catholic thought. One Catholic volume refers to that "spirit of manly liberty which had written the Magna Charta with a Catholic pen." (*Life of Leo XIII*, p. 407.)

The barons were Catholics, so was King John, but that does not change the fact that the actions of the barons brought the wrath of the pope down on their heads. The following quotations will show that the pope of the day was bitterly opposed to the Magna Charta. "By a Bill dated 24 August at Agnagni, Innocent III revoked the Charter and later excommunicated the rebellious barons" (*Catholic Encyclopedia*, Vol. 9, p. 533.) "The pope sided against the barons, and condemned the Magna Charta which they had wrung from the king." (*A Short History of the Catholic Church*, Wedemer & McSearley, p. 101.) The English barons were for the rights demanded in the Great Charter, but the Catholic

pope was *against* them! This is only one example of Catholic duplicity.

Another favorite maneuver designed to hoodwink the American public is the claim that Maryland was a Catholic colony, founded by Catholic Lord Baltimore, and was the first province to grant religious liberty in this country. The following is from the "Most Rev." John Ireland D.D. "The Constitution of the United States reads: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' It was a great forward leap on the part of the new nation towards liberty and the consecration of the rights of conscience. Not so had it heretofore been on the soil of America, save in Maryland when reigned there the spirit of the Catholic Lord Baltimore. . . ." (*Catholic Principles of Politics*, Ryan & Boland, Imprimatur, Cardinal Spellman, p. 346.)

The above is true as far as it goes, but the "Rev." carefully omits the other side of this story. Baltimore's spirit was not a Catholic spirit. In order to protect religious freedom in Maryland he had to fight the Jesuit priests who attempted to usurp authority there. From an approved Catholic source we have this very enlightening bit of information: "The difficulties between Baltimore and the Jesuits were very unfortunate for the welfare of the colony. Jesuit priests were on the first expedition. From the Indians they received grants of large tracts of land. Baltimore objected to this, believing that any other grants than those coming from the proprietor were illegal. The Jesuits believed that they, their domestic servants, and half of their planting servants, should be exempted from taxation and military service, that they and their adherents should not be tried by civil authorities in temporal matters, like the other settlers; and that they should have the same privileges here which were enjoyed by religious orders in Catholic countries. On each of these points their views clashed with those of the proprietor." (*Catholic Encyclopedia*, Vol. 3, p. 194.) This should be a sufficient answer to those who claim that religious liberty in Maryland was of Catholic making. Contrary to what they would have us believe, Baltimore granted religious freedom in Maryland over the protests of the Jesuit priests.

The Catholic church will go to any extreme to ride the tide of popular approval. In the minds of most Americans George Washington is identified with "life, liberty, and the pursuit of happiness," and all things American. In a futile attempt to identify Catholicism with Americanism, the priests in this country are trying to sell us the idea that Washington was a Catholic! The following should give us some notion as to the trustworthiness of Catholic history. "There was still a more basic reason for the friendliness of Washington toward Catholics. He was a Catholic in spirit, so much so that there is warrant for believing that he became a son of the Church before he died. Some of the reasons for so believing are the statements of Old Juba, Washington's trusted slave, who said he used to row a priest across the Potomac to visit him; and that 'Marse George made the sign of the cross before he eat'; also the 'tale of the skeleton in the family closet,' the conversion of George to 'Papisty'; and the statement of Bishop Carroll that Washington died as did Emperor Valentinian, who was received into the Church before he died. Bishop Carroll's statement was so interpreted by Father Laurence J. Kennedy, S. J., who made a special investigation of the Washington conversion tradition for the *Denver Register*." (*Boston Pilot*,

February 21, 1948.) No reliable historian would make such a claim. But when the ox is in the ditch the priests attempt to pull him out, and they are not too scrupulous as to the means.

The greatest hoax which the hierarchy has perpetrated in this country is the claim that Thomas Jefferson, and the other founding fathers, borrowed their ideas of human rights from Catholic theologians. An ex-Catholic priest puts it this way: "Even in American history, which is so recent that it is difficult to distort, we were given a false picture. The American Republic was portrayed to us as an outgrowth of Roman Catholic doctrine. We were taught that Deist Benjamin Franklin, and Unitarian Thomas Jefferson . . . borrowed their ideas of freedom and self-representation from Robert Bellarmine, a contemporary Italian cardinal of the Roman Catholic Church." (*The People's Padre*, Emmett McLoughlin, p. 23.) "Even now American Catholics are being taught that our country's greatness stems from the Roman Catholic tradition. In our seminary, we were actually taught that Thomas Jefferson and Benjamin Franklin received their inspiration for the Declaration of Independence from the writings of Cardinal Bellarmine of Italy." (*ibid.* p. 259.)

The Catholic church, of course, will not accept the above as evidence, because any priest who breaks with Rome is considered an apostate, but Mr. McLoughlin's statements are only corroborating evidence. This canard can be found in almost any Catholic publication. Here are some of them. "Cardinal Bellarmine, the great Jesuit theologian . . . made the democracy of the United States a reality. Another eminent theologian of the period, Suarez, taught likewise that authority comes to the ruler only through the people." (*Miniature Question Box*, pp. 219, 220.) "Indeed, it may be persuasively argued that these two great declarations (Virginia Declaration of Rights and American Declaration of Independence) have come . . . from Suarez or Bellarmine or both. . . . Thomas Jefferson derived from Bellarmine substantially the wording in which he stated these famous doctrines. . . . The influence of Suarez . . . culminating in the American Declaration of Independence, is again inspiring men toward freedom." (*Catholic Principles of Politics*, pp. 84, 85.) "A study of its [the Declaration's] philosophical principles reveals it to be derived from the traditional stream of Catholic philosophy. These principles, when found in the works of non-Catholics, are but a borrowing of Catholic doctrine. Two outstanding Catholic churchmen whose philosophy and thought contribute to the excellency of the Declaration of Independence are St. Thomas Aquinas and St. Robert Bellarmine. A comparison of sections of the Declaration of Independence with selections from the works of these renowned Catholic theologians, reveals a striking similarity of thought and identity of political principle." (*Catholic Almanac* 1948, p. 181.) "The U. S. is a daughter of the Church; her roots extend deep into European peoples who were Catholics for eleven centuries. The fundamental belief in God and the dignity of man that underlies her institutions did not come from Protestantism . . . but from Catholic theologians like Bellarmine or Suarez." (*Denver Register*, October 28, 1956.)

If the above is true, it is odd that none but Catholic writers have discovered it. There is absolutely no evidence in any of the writings of any of the founders of America to support these claims. What these honored men believed and practiced is a flat contradiction of

Catholic political philosophy. That the hierarchy knows this, we offer the following: "None of the Founding Fathers seem to have given the slightest hint that they were in any way acquainted with the works of the greater among the schoolmen." (*Catholic Traditions in American Democracy*, Smith & Ryan, p. 6.) No informed person will read this revelation without being convinced that deception is the trade of priests.

The following is not, therefore, surprising. "Many graduates of St. Mary's two parochial high schools who enrolled in the Phoenix (Arizona) Junior College complained to the clergy that their history textbooks did not agree with those they had studied at St. Mary's. 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. The discrepancy between history as taught in the public schools and the Roman Catholic version, was the occasion for a successful plan to invade the Phoenix Union High School Board, when I was still a priest. I heard the reasons and the planning within the lounge of St. Mary's rectory. St. Mary's clergy reasoned that if there were a Catholic on the secondary-school board (which controlled the Junior College as well as the high schools of the area) he could effect changes in the textbooks. The 'Dad's Club,' composed of some three hundred fathers of students in the Catholic high schools, therefore elected one of their members to the secondary-school board. Fortunately the other board members were aware of the Catholic strategy. The history texts were not changed." (*The People's Padre*, Emmett McLoughlin, p. 260.)

The fiction that the Catholic hierarchy, as such, contributed anything to the building of this great nation is fabricated out of thin air and, when examined, dissipates into the same. This does not impugn the loyalty of the great mass of Catholic people. By constant propaganda and censorship, the priests have created an illusion in the minds of the "laity" that the hierarchy is loyal to American traditions. This illusion has also captured the minds of a considerable portion of non-Catholic Americans. Sectarian religion has created a specious morality which insists that it is bigotry to criticise the religious beliefs of another. This attitude is fertile ground for Catholic propaganda. Feigning tolerance and appealing to the American sense of fair play, the priests stamp any discussion of Catholic political activities as bigotry. By these tactics, these apostles of Rome, have succeeded in intimidating the press in this country. Very few newspapers have the courage to expose Catholic chicanery. While hiding behind this immunity the Catholic press builds the illusion that the hierarchy is loyal to America. At the same time the Catholic press is filled with sly innuendos directed at our free institutions.

For more than half a century the priests in America have been embarrassed by the following statement by pope Leo XIII: From all that we hitherto have said, it is clear we cannot approve the opinions some comprise under the head of *Americanism*." (*Great Encyclical Letters*, p. 452.) This statement was made in 1899, and since then the priests have been "interpreting" it in an attempt to make it appear that Leo did not mean what he said. He *did* mean it, and the priests *know* that he meant it, as is shown from the following: "Since the Vatican Council (1870) the Sovereign Pontiffs have reestablished the Hierarchy in practically every Protestant country where organized Catholic life had been forbidden for more than three hundred years. . . . By their swift and timely ac-

tion, they have prevented the dangerous errors of *Americanism* and modernism from taking root within the Catholic church." (*A Brief History of the Catholic Church*, Stephen McKenna, Imprimatur, Spellman, December 23, 1946, p. 31.)

The priests are shrewd enough to know that to Americans, democracy represents something worth fighting for, and dying for if need be. They, therefore, have skillfully tied together Catholicism and Americanism, by the art of association and suggestion. Suggestion is a potent weapon and the priests are masters at its use. However, facts are still very stubborn, and they indicate that the Catholic Church is un-American in both doctrine and practice. If, and when, the American people join hands with the priests, they will find themselves enslaved by "the most intolerable of all tyrannies, the combined despotism of the sword and the priesthood." Our free press should be used, while we still have it, to expose the sinister designs of these emissaries of the pope, to assure that America will always be free.

Roman Catholic Intolerance

W. S. BOYETT

Modern advocates of Roman Catholicism make bold claims to believing in religious liberty.

Cardinal Gibbons says,

Man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on this freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man because it corresponds with a most certain duty which God has put upon him. (*Faith of Our Fathers*, p. 220.)

How an authority like Gibbons could make such a statement in the face of the history of the past only Gibbons knows. Pius IX, in his Syllabus art. 77 claims that the Catholic church has the right to require that the Catholic religion shall be the only religion of the state to the exclusion of all others. Then there is the Spanish Inquisition of 1478 which was started and established with papal consent. All efforts to erase the crime of the slaying of the Huguenots on St. Bartholomew's Day in 1572 have failed. Catholic writers have not been able to disavow the responsibility for this crime. They can not evade the fact that Pope Gregory XIII had a "Te Deum" to be sung. He also had a medal struck to honor the massacre which depicted the bloody scene, on which were inscribed, "*The slaughter of the Huguenots*." After the massacre the Pope wrote to Charles IX, "The massacre was better news to him than the news would be of a hundred victories of Lepante—the decisive victory over the Mohammedan fleet, 1571." (*Our Father's Faith and Ours*, pp. 25, 26.)

It is not necessary, however, to go back into history very far to show the Roman Catholic attitude of intolerance toward all who differ with them religiously. I have before me now an account of a group of people in Italy that were led by the local priest and two nuns who went from house to house, and from shop to shop, organizing a mob. The following account was given by an eye witness, who wrote,

Of the group of 1,000 in the mob, probably 30 were responsible for the greater part of the damage. This was the priest's strong-arm squad called the "Catholic Action" group. The local priest and two nuns were the organizers of the opposition, going from house to house and shop to shop recruiting volunteers for the raid. The mob was shouting "down with the Protestants." "Viva il Papa." Then someone threw a stone through the glass window, and the show

was on. A large group of Catholic Action youth invaded the building, slandering and threatening all on the inside. They broke all of the glass windows, the door, overturned chairs and finally cut the light wires. There were five local police who were helpless in such a mob. The immediate concern of the police, one of them injured by a flying rock, was for the lives of the preachers. They finally succeeded in clearing the building and we closed the folding steel door. A loud cry of victory went up from the crowd. Brother Berdini left in his car in a hail of stones that broke the back glass. Brethren Hecker, Salvoni and I had to pass through the midst of the mob to arrive at my car which we had left in a nearby garage. As we passed through the crowd several voices were crying, "Put them under." Brother Hecker was kicked several times in an effort to trip him. If he had fallen, they would have trampled him without mercy. When we arrived at the garage, the crowd started in after us, but a policeman stopped them at the door, saying, "The first one that puts his foot inside is going to get it." They placed police to each side, before and after the car and escorted us through the crowd. On the following evening, 40 policemen were present to give us protection. The crowds have increased until we have to turn 200 or 300 people away each night. The local police have been ordered from Rome to give us full protection to exercise our rights and assemble and preach what we desire. . . . This is something new in Italy.

This is not a report on some happening in medieval times. It is an eye witness's report of a religious service in the little city of Aprilla, about 35 miles southwest of Rome, on Monday night January 16, 1956. We ask, has the spirit of St. Bartholomew's Day ceased? Has the spirit of the Spanish Inquisition subsided? The answer is, No. Only in countries such as the United States has such a spirit not been manifested within recent years. An editorial comment in the *Amarillo Register*, which is an official publication, had this to say on September 19, 1952:

Here in West Texas, which has a minority of Catholics, the Church of Christ can hire an ex-priest to talk about the Catholic Church and get away with it. But the same can not be said about Catholic Italy. Thumb your nose at the Holy Father in Italy and you are liable to get your head bashed in. If the Church of Christ missionaries, mostly sponsored by the Church of Christ in Brownfield, Texas, in this diocese, had any Texas horse sense at all, they would fold up their tents and quietly steal away before the Italians really get mad.

The ex-Catholic priest about whom this editor was speaking was not hired by anyone, but was one among many that have been converted within recent years from Romanism. According to this editor, the only safeguard of religious liberty in America is to keep Catholicism in the minority. Not only is one that thumbs his nose at the "Holy Father" liable to get his head bashed in in Catholic Italy, but in any Catholic dominated country such as Spain and many Latin-American countries.

Schemes of the Hierarchy . . .

(Continued from page 1)

they have a very good chance of retaining them. However, where it is possible to build and maintain either high schools or colleges, or both, Catholics are doing so. And in many instances they are getting large sums from non-Catholics to build such schools. Catholics opened a new College in Dallas last September, known as the Dallas University, for which about twenty million dollars was raised. Many millions more will be raised in the years ahead to maintain it. A very large part of this has been and will continue to be given by non-Catholics. Yet such schools are doing what they can to strengthen the hierarchy and to weaken Protestantism.

7. *Catholic hospitals.* Catholics have many hospitals in this country. Some of these were built as Catholic

hospitals. But many have been "acquired." Municipal and private hospitals have had difficulties in securing enough funds to operate efficiently. They do not have the proper "organization" and "know-how." Catholics know this. Hence they are ever on the alert to take over any hospital that may be having difficulty. They have the "organization"; they have the experience. Hence, they watch for every opportunity to get hold of a piece of property that may already be paid for and that may have a considerable amount of income. This makes it easy for them. They may have the property deeded over to the hierarchy and run a good hospital, which the community needs. But every hospital operated by Catholics is a propaganda institution. Every one is filled with Catholic literature, with "Sisters" and workers for the hierarchy every where. Almost every day we hear some Protestant talking about how good the Catholic hospitals are. They are all a "softening-up" agency for making converts. Any Protestant that shows any inclination to listen to the Catholic propaganda in a hospital will find the Catholics following up their lead in an effort to make Catholics out of them.

8. *Other means of propaganda.* There is no end to the means being used to make Catholics in this country. The hierarchy publishes scores of newspapers and magazines. It is doubtful if any protestant knows how many they have. Some are so subtle that few people know that they are Catholic. Books, pamphlets, leaflets and stories by the millions are published for the purpose of wooing the non-Catholics. Catholics have more time on the radio and television than any Protestant body—perhaps more than all of them. For years they have wielded a strong influence on the picture show. Wherever they could get a leading part in a film, showing a Catholic priest, a nun, or any other Catholic representative in a good light they have done so. Now they are organizing a movie company all their own. They are actually going into competition with other companies. And, like their radio stations, their breweries, and other business ventures, they will probably be able to circumvent the law and rob the Government of any taxes on the profits they make. All such will go into the coffers of the hierarchy, without Uncle Sam or any state getting any part of it. Yet the Romanists will continue to plead for tax money to support their own schools.

October 20, 1956

The President of the United States
Washington, D. C.

Dear Mr. President:

This is in reference to two of your appointments, viz., Rev. Paul C. Reinert, S. J. as one of the educators to serve on the Committee on Education Beyond the High School, and Dr. Shane McCarthy as Executive Director of the President's Council of Youth Fitness.

Your appointment of these two Roman Catholics could not have been more objectionable had you appointed Communists.

This is not a religious issue, but, as many times previously stated, one of a secular foreign dictator directing education in our country through his puppets, Catholics in America.

The Roman Catholic Church has expressed its disfavor with our constitutional freedoms, and has stated that it and it alone should have sole direction of our educational institutions. As vassals of the pope, every Roman Catholic must obey the pope first and his country's laws second—there is no alternative. Anytime you or any government official wants to call me before a public, televised, board of inquiry or investigation, I will be glad to furnish irrefutable documentary proof of my statements. I have proofs in the words of approved Catholic speakers and writers.

/s/ Raywood Frazier

*An Exposure of***CATHOLIC CLAIMS**

DON GARDNER

*"... forsaking the right way, they went astray." (2 Pet. 2: 15)***Was Peter the First Pope?**

Cardinal Gibbons, a Catholic of great repute in this country expressed the views of the Catholic Church as follows:

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. (*The Faith of Our Fathers*, page 95.)

One of the fundamental pillars of Catholicism is the primacy of Peter. If this foundation crumbles, then the whole superstructure falls. Those who affirm that Peter was the first pope should not be afraid to have their claims examined. God's word enjoins upon us the duty of trying religious doctrines and teachers. Paul exhorted, "Prove all things." (1 Thess. 5: 20.)

John said, "Believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 Jno. 4: 1.) Let no one think that an investigation of the claims of the papacy implies that we wish to reflect unfavorably on our Catholic friends. Nay, but if our neighbors are in error, we desire to instruct them with all kindness.

There are several reasons why we do not believe Peter was the first pope.

1. *Peter was a married man.* For many years the so-called successors of Peter have been denied the right to marry. But Mark's gospel says, "Simon's wife's mother lay sick of a fever." (Mark 1: 30.) So, Peter had a wife. This would not be tolerated by Roman Catholics today.

Paul was not married. Yet he told the Corinthians that he had the *right* to marry, if he so desired. Hear his own words, "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.) Thus, the apostles "led about wives." Since Peter was an apostle why did Paul mention his name specifically? Is it unreasonable to assume that the Lord wanted us to know beyond all possibility of doubt that Peter was a married man? In the strongest terms, Paul pointed out that he had the right to be a married man, just as Peter was. Surely the papacy could not have had its origin with Peter, a married man. If it did, why can not his so-called successors enjoy the same privilege now? Until this question is answered, the claims made for Peter's primacy are without support.

2. *Peter was rebuked to the face by Paul.* This he did without any reference to Peter's supremacy. Paul wrote, "But when Cephas came to Antioch I resisted him to the face, because he stood condemned." (Gal. 2: 11.) The remainder of the paragraph shows how Peter feared those of the circumcision, the Judaizing teachers. Because of them Peter ceased to fellowship Gentile Christians. In this action the apostle Peter erred, for in Christ no distinction is to be made between Jew and Gentile. (Gal. 3: 28.) So, when Paul found Peter guilty of this

mistake he "resisted him to the face, because he stood condemned." Does it not seem strange that Paul never once mentioned the supremacy of Peter, if we assume that Peter was pope. The least Paul could have done in correcting Peter would have been to recognize his exalted position and addressed him by an appropriate title.

3. *Peter refused the homage of his fellows.* The first Gentile to obey the gospel was Cornelius who, acting on instructions from heaven, sent for Peter. Meanwhile this honest Gentile assembled a large congregation from among his relatives and friends. When Peter, the preacher, came Cornelius ran to meet him, "and fell down at his feet and worshipped him." (Acts 10: 25.) This would have been a splendid time for Peter to have demonstrated his primacy. Instead, the inspired historian states, "But Peter raised him up, saying, Stand up, I myself also am a man." (Acts 10: 26.) Peter knew that he and Cornelius were both mortal; he realized that only God is the proper object of worship. The humility which marked the life of Peter forever argues against his supposed primacy.

4. *Peter did not settle the question of circumcision.* Had he been pope, does it not seem reasonable to suppose that he would have made the final decisions on this important question? Yet, such was not the case. In the early church certain brethren advocated the doctrine of requiring Christians to be circumcised. To settle the question for all time, Paul and Barnabas allowed the matter to be presented before "the apostles and elders" in Jerusalem. (Acts 15: 2.) Strange is it not that the problem was not taken directly to Peter for his verdict? Luke says that when "the apostles and the elders were gathered together to consider this matter" Peter, Barnabas, Paul and James all made speeches. (Acts 15: 6-21.) Why does Paul speak? Why did not Peter's speech settle the matter?

After the speech making was concluded "it seemed good to the apostles and the elders to choose men out of their company and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas and Silas, chief men among the brethren." (Acts 15: 22.) According to the next verse these brethren carried with them a letter which bore this salutation: "The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting." The remainder of the Letter sets forth the divine attitude toward circumcision.

Please notice the source of this decree. It was from "the apostles, the elders, and the Jerusalem brethren." Does it seem peculiar that Peter failed to issue this decree? It does only to those who hold that the papacy had its origin with Peter. One simply cannot harmonize the notion of the supremacy of Peter with the facts about the conference at Jerusalem. The truth is, Peter possessed no more authority than did any of the other apostles. We would not minimize the person of Peter. He was a stalwart soldier of the cross. However, we cannot accept the doctrine that he of all the apostles had exclusive authority.

CATHOLIC CAPERS

LUTHER W. MARTIN



"... do not ye after their works:
for they say, and do not."

(Matt. 23: 3)

Actions Speak Louder Than Words

In many of their publications, Roman Catholics claim that they do NOT worship idols and images that are found in their various shrines and places of worship. They assert that at the most, they simply "venerate" the statues, idols and images, and that the likeness of some "saint" serves to remind them of his virtues and is, thus, an "aid to worship."

If they were to consult my unabridged dictionary, they would find that the word "venerate" is one of several words that are synonyms for the word "worship." Therefore, it places them in the position of saying, "The weather isn't cold, it's only frigid"! "We do not worship images, we simply venerate them"!

From the October 12, issue of *The St. Louis Register*:

Pupils to Carry Image of Infant of Prague

Sts. Peter and Paul's Church, Eighth Street and Allen Avenue, St. Louis, will be the scene of a procession in honor of the Infant Jesus of Prague on Sunday, October 21, at 2:30 p.m. The statue, which touched the original statue in Prague, will be carried in procession by the school children.

A sermon and Benediction of the Most Blessed Sacrament will close the services. The theme of devotion to the Infant of Prague is: "The More You Honor Me, the More I will Bless You."

(1) This parade or procession was not formed to "honor" Christ, but the "Infant Jesus of Prague" which actually is a statue of a statue! (2) The statue in St. Louis once touched the original idol! (3) The devotion and its theme, to this statue is: "The More You Honor Me, the More I Will Bless You"! Such blasphemy!

The above described action on the part of Roman Catholic children—doing only what their nuns, priests, and parents have taught them—is blatant idolatry.

Recently, while conducting a series of meetings in Owen Sound, Ontario, another statue of a statue was "venerated" by the Catholics in that area. We copy some excerpts from the *Owen Sound Sun-Times* of September 17, 1956.

Fatima Statue Here Sunday At St. Mary's Church

A procession of about 100 cars, which took up about a mile of road escorted the Pilgrim Virgin statue of Our Lady of Fatima from Rockford into Owen Sound on Sunday afternoon. . . .

The statue was mounted on a van and as the procession moved along the highway, the priest who was in charge of it, Father Patrick Moore of the Scarboro Foreign Mission Society, recited the rosary over the loud-speakers. . . .

The church was full as Father Moore delivered an impressive sermon on the purpose of the statue's visit to Owen Sound. . . .

It brings with it an important message for peace in the world.

The above newspaper excerpts are taken from a secular daily paper, and therefore cannot be said to reflect accurately the actual Catholic attitude toward images. Nevertheless, the very fact that approximately one hundred motor cars joined in such a caravan is indicative of the high Catholic esteem in which this idol is held.

We also are made to wonder concerning the "important message" this idol brings to the world? Would it not be better for our Catholic friends to observe the words of Christ than to cling to the imagined words of an image of stone?

John, the beloved apostle wrote, "Little children, keep yourselves from idols." (1 John 5: 21.) Paul said to the Athenians, "I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; . . . Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 22-31.)

Marriage With A Roman Catholic

One of the greatest problems within the church of our Lord today is the all too frequent practice of Christians selecting a life mate who is outside the Lord's family. Paul warned against such, saying, "Be ye not unequally yoked together with unbelievers." (2 Cor. 6: 14.) Again he wrote: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.*" (1 Cor. 7: 39.) The teaching, practice and contractual requirements of the Roman Catholic Church come under the prohibition and warning of the inspired apostle. The actual yoke imposed by Catholicism upon non-Catholics who would unthinkingly marry a Roman Catholic is clearly shown by the material pledge required.

The Roman Catholic Pre-nuptial Contract

Agreement and Promise To Be Signed By the Non-Catholic Party

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 can not contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;

3. that all 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.

Things to Consider

(1) The non-Catholic who signs the above agreement fails in his or her duty to the Lord. For the New Testament teaches the children of God to teach others the will of God their Father.

(2) By executing the above contract, the non-Catholic consigns his or her own flesh and blood to the dominion of the Roman Church during their most formative years. Thus, prohibiting them of the free exercise of their own reason as they grow and develop. They are born into a world of blind obedience and censorship.

(3) If the Catholic spouse dies, the surviving non-Catholic parent is still obligated by this contract to (in case of dispute) give the children over to the guardianship of a Roman Catholic.

(4) By this contract, the non-Catholic agrees to abide by Roman Catholic laws which may be entirely opposed to his or her own will or faith, and through this agreement, obligates himself or herself to violate his or her own conscience.

Bible Principles to Be Followed

Instead of obeying the commands of men and man-made religious organizations, Christians should at all times obey the teachings of the New Testament.

(1) *We ought to obey God rather than men.* (Acts 5: 29.)

(2) Faith comes by hearing God's word. (Rom. 10: 17.) *"Whatsoever is not of faith is sin."* (Rom. 14: 23.)

(3) *He that goes onward and does not follow Christ's teaching departs from God.* (See 2 John 9.)

(4) *A Christian must walk by faith.* (2 Cor. 5: 7.) Since faith is based upon the word of God, and the word of God is found in the Bible, then a child of God must conduct himself according to Bible principles rather than the rules, laws and contract laid down by men.

Christians cannot sign the Roman Catholic Prenuptial Contract and continue to practice Christianity.

What the Catholic Church Thinks of Non-Catholic Marriages

Chaplain Cornelius P. O'Leary, Kindley Air Force Base, Bermuda, is doing his very best to make Roman Catholic doctrine palatable to the airmen stationed on Bermuda without ignoring the church's teachings. In his *Catholic Sunday Digest* for July 22, 1956, he labors at length to smooth over the Catholic teaching on marriage, particularly that portion which involves non-Catholics.

In order to assist the Chaplain, we copy the following from an approved Roman Catholic Church publication.

What happens if a Catholic is not married in the presence of a priest?

A Catholic who goes through a marriage ceremony before anyone else than a Catholic Priest is not married and is guilty of mortal sin.

Such a couple are not husband and wife and, therefore, have no right to live together, and children born of such a union are illegitimate. Such a marriage ceremony is a mockery.

According to Roman Church teaching, a non-Catholic Chaplain cannot perform the marriage ceremony for a Catholic enlisted man.

What if a Catholic goes through a marriage ceremony before a Protestant minister?

A Catholic who goes through a marriage ceremony in the presence of a protestant minister is not only guilty of mortal sin, but is also excommunicated from the Church and the case has to go to the Bishop.

May a Catholic marry a non-Catholic?

A Catholic may not marry a non-Catholic, unless there is a very serious reason.

A marriage between a Catholic and a non-Catholic is called a mixed marriage.

In a mixed marriage, what must the non-Catholic promise?

In a mixed marriage, the non-Catholic must sign promises:

(1) not to interfere with the Catholic's practice of religion.

(2) to see to it that all the children be baptized and be brought up as Catholics, and

(3) to observe the laws of God and of the Catholic Church concerning marriage

(4) not to have any ceremony before or after in the presence of a non-Catholic minister.

From the foregoing quotations from "A Catechism For Adults," by Cogan, it is evident that the Roman Catholic Church does not approve of marriage ceremonies performed by anyone other than Roman Priests.

Christ saw fit to work his first miracle at a marriage feast in Cana of Galilee, and, of course, no Roman Catholic priests were officiating at that time. In fact, it was centuries after the church of our Lord was established that a hierarchy began to develop.

The first departure from the New Testament church was not Roman, but Greek—the Roman Church broke away from the Greek Orthodox Church centuries later.

First Seven Ecumenical Councils

Councils	No. of Greeks Attending	No. of Latins	Date
(1) Nicea	315	3	A.D. 325
(2) Constantinople	149	1	A.D. 381
(3) Ephesus	67	1	A.D. 431
(4) Chalcedon	350	3	A.D. 451
(5) Constantinople (2nd Council)	158	6	A.D. 553
(6) Constantinople (3rd Council)	51	5	A.D. 680-1
(7) Nicea (2nd Council)	370	7	A.D. 787
Totals	1,460 Greeks	26 Romans	

Romanism cannot evade the force of these statistics. In talking with Roman Catholic priests, this writer has not found one who can overcome the weight of this evidence. The first "Catholic" Church was GREEK! But the church of Christ was not designated nor can it properly be described by any national prefix.

According to the claim of the Roman Church, somewhere back in history, all of our ancestors produced illegitimate children, due to the fact that marriages have always occurred, but there have not always been Roman priests to perform the ceremonies. Therefore, the logical conclusion of Romanism is that we all have illegitimacies in our family trees.

Catholicism Suffers When Anti-Gambling Laws Are Enforced

In the June 15, 1956 edition of the *St. Louis Register*, the official publication of the archdiocese of St. Louis, a writer thus complained about the renewed enforcement in Missouri of existing anti-gambling laws:

Missions Suffer As John Law Hits At Quilt Raffles

Strict enforcement of an all-but-forgotten 77-year-old state law prohibiting games of chance is putting a number of Catholic women's sewing circles virtually out of business.

Also feeling the brunt of the new enforcement policy are Christian [Catholic] missions throughout the world, which no longer receive the good the women's sewing activities once made possible.

The women, members of Catholic lay groups engaged in work for the missions, are housewives and mothers, mostly in the middle ages. They bear little resemblances to the Hollywood prototype of a professional gambler.

But according to Section 563.410 of Missouri Statutes of 1949, which is a revision of the original Section 1560, Statutes of 1879, the women are guilty of a misdemeanor every time they raffle off a homemade quilt for the benefit of the missions.

The law says they should be fined at least \$25, and not more than \$200 every time they participate in a game where "chance is a material element," and "money or property is at stake."

The writer of the news article indicates that the law should not be respected simply because it was "all-but-forgotten" and because it is seventy-seven years old. If these two factors are to be used by the Catholics as a basis for ignoring laws, then it is no wonder they flagrantly violate the laws of the New Testament, because the New Testament was originally compiled during the first century, some 1,900 years ago. Because law enforcement officials "all-but-forget" the laws on the books, this in no wise diminishes the enforceability of said laws.

One week later the same paper carried the following:

Legalized Lotteries Are Out

Archbishop Reminds Clergy of Anti-Gambling Statute

In a letter received by all priests of the archdiocese during this past week, Archbishop Ritter reminded the clergy of Statute 113 of the Synodal Regulations of the Archdiocese of St. Louis.

(The synodal laws are the rules, approved by the Holy Roman See for the governance of a particular diocese.)

His Excellency cited the statute in connection with a recent effort to legalize lotteries operated by civic, religious, and fraternal organizations for fund-raising purposes.

The letter emphasized that any parish, organization, or any other Catholic organization was not to support or endorse this campaign.

The statute states: "We strictly prohibit gambling devices and games promoted ostensibly for the benefit of churches, schools, institutions, or Catholic societies, where cash prizes or valuable prizes with a cash equivalent are offered."

The letter indicated that a number of parishes had already been asked to lend their support to the campaign.

Summarizing the Bishop's Fallacies

(1) The Archbishop's reference is NOT to the existing laws of the State of Missouri, but to the existing Synodal Regulations of the Archdiocese.

(2) These laws to govern American citizens in Missouri (St. Louis Archdiocese) were previously *Approved By the Holy Roman See*. Thus, American citizens are being governed by laws approved by a foreign ruler, while the Archbishop completely ignores the existing Missouri laws dealing with the same subject.

(3) It is also interesting to observe that the Archbishop did not actually deal with the violation of the existing State Laws by the Roman Catholic Churches

under his leadership, but his statement was opposed to their becoming involved in an effort to "legalize lotteries."

Can it be that the Archbishop does not care if his subjects violate existing *State Laws*—by gambling *illegally*—but does not wish them to become active in supporting civil legislation wherein they might be able to gamble *legally*?

I do not know when the Archdiocese received the approval of the Pope of Rome for their Synodal Statute 113, but I do know that up until some four years ago the Roman Catholic Church in Rolla, Missouri, continued to practice various gambling activities at their annual Labor-Day picnic on the grounds of their church-building, in order to raise funds for some purpose. However, at that time this writer conducted a series of radio editorials over the local radio station, KTTR, pointing out that the religious and civic organizations of the community could not expect their children to become "law-abiding citizens" as long as the schools, clubs and some churches *openly violated existing state laws*. As a result of these editorials, so I have been informed, the Catholic Church ceased conducting her roulette wheel type of fund-raising activity. So also did the local public schools which up to that time had utilized Bingo as a school fund-raising project.

I know for a fact that the Roman Church in Rolla, Missouri, knew of the existence of a "seventy-seven year old" state law against gambling.

There have been numerous instances in St. Louis County, Missouri, wherein Roman Catholic Church affairs have been raided by law enforcement officials. Now, however, we assume the Catholic parishes will at least *obey the law approved by the pope*, even though they, in the past, violated the laws of the state in which they lived.

Paul said, "And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just." (Romans 3: 8, *Rheims Version*, translated A.D. 1582.) The apostle indicated that Christians were being *slandered* by those who accused them of teaching that they could *do evil* if good would come of it. Yet, that is exactly what the Catholics of today are doing. They engage in violations of Missouri laws, thus *doing evil*, ostensibly, to help a good cause.

St. Mary's Jubilee Slated

St. Mary's church will hold its golden jubilee celebration Saturday with religious services and Sunday with a dinner and a bazaar.

Bishop Sidney M. Metzger, El Paso, who originally came from St. Mary's parish will celebrate the mass.

More than 2000 persons are expected to attend the dinner and the bazaar. By Sunday night more than \$600 in prizes will have been distributed from contests, including bingo.

The mass, to be broadcast, is for the Nativity of the Blessed Virgin Mary.—San Antonio Light, (September 7, 1956.)

Without its games of chance the Catholic cause would lose considerable revenue each year. It makes little difference about the gambling laws of the state, the till of the hierarchy must be filled.

The Communist Party Independent of Moscow?

JAMES D. BALES

The Communist parties throughout the world today, evidently on orders from the Kremlin, have declared that they have a considerable measure of independence from the Soviet Communist Party. They maintain that they

are joined to them in the bonds of the brotherhood of international proletarianism but they maintain they are not under the direction of the Kremlin leaders. It is a striking commentary on the control of the Kremlin over all the Communist parties of the world that all at once all the Communist parties of the world in unison began to shout that they are not under the control of Moscow.

An enlightening article showing that the American Communist Party is not independent of the Kremlin is found in the August, 1956 issue of the *A.F.L.-C.I.O. American Federationists*. The article is by Jay Lovestone and is entitled, "Can Communist Parties Be Independent From Moscow?" Lovestone was once secretary of the Communist party in America. He was expelled from the party in 1929 because of his fight against Stalinism. He thought that the American Communist Party should be independent of Stalin. Of course, Stalin carried the day.

Well did Lovestone say: "As long as these people or parties remain loyal to the basic aims of Soviet Communism or continue to place their faith in the principles of proletarian Communism, they cannot be anything else but apostles, agents and agencies of totalitarian dictatorship—instruments of deceit, brutality, and aggression."

Lovestone also well recognized that the Communist philosophy of life is a wicked philosophy of life. He recognized that the criminal leaders of the Communist conspiracy are the products of the Communist philosophy. As he said, "Stalin and the Khrushchev leadership which he created and trained are certainly criminal desperadoes. The Communist system which breeds and rears such criminal types as the ruler and leaders of its society is even more horribly criminal."

A Page from the Past

H. MCKERLIE

While not intended to be a sermon, this "Page From the Past" may well be introduced by the following Scripture texts:

Hearken to me, ye that follow righteousness, ye that seek the Lord; look unto the rock whence ye were hewn, and to the hole of the pit whence ye are digged. (Isa. 51: 1.)

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. (Gal 5: 1—American Standard Version.)

"Stand fast, and do not let yourselves be caught again in the yoke of slavery." (Gal. 5: 1—Roman Catholic Version.)

There is wisdom in giving heed to the past conditions out of which our glorious national institutions and democratic civil liberties have been quarried and built as they are today. And there is a vital need to give attention to the alerting admonition: "Stand fast," if the freedom for which Christ set us free is to be maintained; for what happened in the past, in some countries, is happening now—in the present—and the powers behind these happenings are determinedly working to establish them here, in these liberty-loving United States.

Our *Page From the Past* is selected from Scottish history. It tells of the degrading religious conditions under which the common people of that country lived from 1556 to 1683, and of the thirty-one Covenants written and signed by the noble contenders for a purer Gospel, liberty of conscience, and freedom to worship God according to His Word.

The mass of the people were poor and ignorant. They had no means of redress for the oppressions they suffered. The feudal system kept them at the beck and call of their superiors. Their duty was to bear all things, and in all things obey. The middle class was not much

better off, except in possessing a little wealth. The Lords and Barons had nominal legislative rights, but their actions were heavily influenced, if not altogether controlled, by the clergy who ruled supreme in Church and State. In his *Life of Knox*, Dr. McCrie gives a lurid description of prevailing conditions. He states:

The full half of the wealth of the nation belonged to the clergy . . . avarice, ambition, and love of secular pomp reigned among the Superior orders. Bishops and Abbots rivalled the first nobility in their magnificence, and preceded them in honours; they were Privy Counsellors, and Lords, of Session as well as of Parliament, and had long engrossed the principal offices of State.

Regarding the clergy, he continues:

The lives of the clergy, exempted from secular jurisdiction, and corrupted by wealth and idleness, were become a scandal to religion and an outrage on decency. While they professed chastity and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the Bishops set an example of the most shameful profligacy before the inferior clergy; avowedly kept their harlots, provided their natural sons with benefices, and gave their daughters in marriage to the sons of the nobility and principal gentry, many of whom were so mean as to contaminate the blood of their families by such base alliances for the sake of the rich dowries which they brought.

Of the doctrines of Christianity almost nothing remained but the name. The worship of the Virgin, of saints and angels, had taken the place of Jesus Christ. For the one sacrifice of Jesus, was substituted the Mass. Indulgences took the place of true repentance. The religion of man had been substituted for that of the New Testament. . . . The beds of the dying were besieged, and their last moments disturbed by avaricious priests, who laboured to extort bequests to themselves or to the church.

And not even death could end the clergy's claims. For then, the priest would demand:

" . . . the best cow which belonged to the deceased, and the uppermost cloth or covering of his bed, or the finest of his body clothes."

Commenting on the conditions as portrayed in these quotations, other writers have said that Dr. McCrie "does not by any means paint the canvas too dark." In concluding his survey, McCrie wrote:

Persecution, and suppression of free inquiry, were the only weapons by which its (the Church's) supporters were able to defend this system of corruption and imposture. Every avenue by which truth could enter was carefully guarded. Learning was branded as the parent of heresy.

In 1525, an Act had been passed prohibiting importation of Tyndale's newly printed English translation of the New Testament, "under the severest penalties attached to heresy," which meant death by burning. That Act also made it a criminal offence for

. . . strangers to bring any books or works of Luther's disciples into the Kingdom, and likewise forbade them to rehearse his heresies or opinions, except to the confusion thereof, under pain of personal imprisonment and the forfeiture of their goods and ships. (D. Hay Fleming, *The Reformation*, pp. 11-17.)

Other Acts followed in 1535 and 1540, the Scottish Parliament always legislating in favor of the Church against so-called heretics. Diligent search was made for transgressors of those cruel laws, and woe betide the individual unfortunate enough to be found with any forbidden book or tract in his possession. One such was Henry Forrest, of Linlithgow. Apprehended and taken to St. Andrews, he was found guilty of having on his person an English New Testament, and was burned to death—the usual penalty for the "crime" of possessing the Word of God. However, in 1543, that law was revoked by an Act of Parliament which read:

It is statute and ordained that it shall be lawful for all our Sovereign Lady's lieges to have the Holy Writ, to wit, the New Testament and Old in the vulgar tongue in English

or Scotch of a good and true translation; and that they shall incur no crimes for the having and reading of the same, providing always that no man dispute or hold opinions, under the pains contained in the Acts of Parliament. (Taylor's *History of Scotland*, I, 660.)

In the cold soil of Scotland lie many seeds of tropical plants; but very seldom does the summer temperature rise high enough to germinate any of them. Likewise, in that frigid spiritual climate, "The Seed of the Kingdom" had lain dormant, waiting the thaw and warming energies of liberty to resurrect it. In spite of all efforts to prevent it, Tyndale's *Testament* had been brought into the country. And the students of George Wishart, to whom he had taught the Greek New Testament, at Montrose, carried the deathless "Seed" in their hearts and minds. With repeal of its prohibition, the Word sprang into active life—a life that could never again be so completely suppressed. Unable to uproot what Paul calls "God's husbandry," the Roman hierarchy attempted to prevent it bearing fruit by "nipping its blossoms in the bud" and by breaking off its branches and burning them. Keener search was made for heretics and extreme punishment visited upon those declared guilty.

In Forfarshire, Walter Mill, the parish priest of Lunan, had been condemned for heresy, but was fortunate enough to escape from his persecutors. A converted friar, William Roger, was put to death in St. Andrews. Cardinal Beaton who, ten years before, had been instrumental in having the scholarly George Wishart burned at the stake, set out to exterminate the germinating seed that devoted teacher had sown. In Perth he caused five men and one woman to be put to death for non-conformity to the Church. Passing through Angus, he zealously pursued his unmerciful campaign—upon some inflicting heavy fines, sending others to prison, and persecuting many to death.

No doubt such cruelty terrorized some as it was intended to do. On the other hand it opened the eyes of the thoughtful, and caused many to disassociate themselves from a "religion" capable of such atrocities. Those having access to the New Testament Scriptures could not help seeing the contrast between the Church portrayed therein and the tyrannous institution operating under that Holy Name. The means then used by the Church of Rome to propagate and preserve her interests provided the most convincing proof that that Church is not *the church* set forth in the New Testament. Under such circumstances in 1556, on an occasion when met for the administration of the Lord's Supper, the gentlemen of the Mearns entered into a solemn agreement to

Renounce the Romish Communion, refuse all society with idolatry, and band themselves to the uttermost of their powers to maintain the true preaching of the gospel of Jesus Christ, as God should offer them preachers and opportunity.

This agreement was more in the nature of passive resistance than active aggression. It came to be called "The Dun Covenant," and was the first of a series of varied pledged agreements by which truth-and-liberty-loving citizens at last won their country's freedom from the enslaving powers of the Roman Catholic Priesthood. The thirty-first and last of the series was called "The Children's Covenant." It was written in 1683, and began with these words:

This is a Covenant made between the Lord and us, with our whole hearts, and to give up ourselves freely to Him, without reserve, soul and body, hearts and affections, to be His children, and Him to be our God and Father, if it please the Holy Lord, to send His Gospel to the land again. . . .

While the name of the actual drafter of the Covenant is not known, it bears the signatures of fourteen girls,

and on the back of the document is a statement, ending:

Any that break this Covenant they shall never come into our Society. We shall declare before the Lord that we have bound ourselves in Covenant, to be covenanted to Him all the days of our life to be His children and Him our Covenanted Father. (*Collection of Dying Testimonies*, Kilmarnock, p. 188.)

It took the spirit and courage of the martyr to sign these declarations, or to be associated with those known to have signed them; for as they came to the knowledge of the clergy, sterner enactments were enforced for the suppression of all non-conformity. Church and State were united in the effort to exterminate all whom they could not force into subjection. The watchword of the oppressed was "No compromise; no surrender." Courts and trials became a mere mockery or travesty of justice. In his *Annals of Persecution*, Aikman tells of William Shirinlaw, a youth of eighteen, being questioned by a company of soldiers. His answers being deemed unsatisfactory, he was shot right there on the highway. Five wanderers found sleeping in a field by men under Claverhouse were taken to Edinburgh, and the same day were tried and put to death. James Nichol, witnessing their execution, was heard to remark:

The Kine of Bashan have pushed these good men to death at one push, contrary to their own base laws, and in a most inhuman manner.

For that expression of sympathy, he was immediately seized, and in a few days executed. The commissioners had authority to call together the inhabitants of a town or village and to shoot those who refused to take the Oath of Abjuration. In the parish of Nithsdale, James Crosbie refused the Oath, for which he had his ears cut off and was banished as a slave to Jamaica. In Auchinleck, for the same offence, a servant girl had matches placed between her fingers and her hands roasted to the bone. In January 1685, in a lonely spot in the parish of Minigaff, Colonel Douglas discovered four men engaged in prayer. This hallowed exercise was sufficient evidence of their guilt, so they were murdered on the spot. Thousands of similar cruelties are on record and serve to show "the hole of the pit" out of which our precious religious and civil liberties have been "dugged."

Because such persecutions are long past is no reason for believing that the nature and ultimate aim of the Roman hierarchy have changed. That aim is to bring the whole world into subjection to the Roman pontiff. But it should be noted that while her objective is irrevocably fixed, Rome's means and methods for accomplishing it are efficiently versatile. Only under political pressure have the authorities in Italy been induced to honor their country's pledged word to grant religious freedom within her borders. In Spain and Colombia some of the old drastic methods for suppressing non-Catholic worship are at present in operation. According to a report of the "Committee on Cooperation in Latin America" (May 1956), in April no less than thirty Protestant churches were closed by the Colombian Government, pastors were jailed, and Protestant medical work was prohibited.

The tactics used in cultured countries where Romanists are not in governmental power are very different, yet probably more effective because they are more disarming. Published professions of loyalty, loud talk about liberty, excellent hospitals, colleges, magnificent pagantry, clerical interest in sports, popular lotteries, manufacture and sale of liquor, are some of means by which Roman Catholic societies gain favor for their Church, and help to amass its fabulous wealth. Probably the great

majority of Roman Catholics have no idea of the extremities to which their hierarchy can go to attain control of the human mind and conscience. And the non-Catholics should know that beneath the polished friendliness and professed love for all, the religion of Rome has some shocking capabilities and maintains some surprising claims, as stated by Roman Catholic 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 civil authority of the State, and of the higher order. Though instituted for a spiritual end, the Church has a right to use material and temporary means to secure that end, and in the use of such means as are necessary she has exclusive authority. (Attwater, *A Catholic Dictionary*, 2nd edition, 1949, p. 41.)

Many of animal lovers has enjoyed the friendliest companionship with his "big cat" until arriving at the point where they could not agree, the result being fatal to either the one or the other. Why? Because no kindness, love nor friendliness can turn a tiger into a vegetarian. Centuries of history of her intolerance and cruel persecutions evidence the disability and disinclination of her clergy to change the character of the Church of Rome. On this North American continent, where persecution would be impolitic, it seems that by immigration of foreign adherents, control of marriage, banning the use of contraceptives, encouraging large families, early intensive training of the child-mind in its orphanages

and schools, the Roman Catholic Church hopes soon to command the majority vote by which the governments can be brought under her power and authority. Then, what? The "Page From the Past" will be added to unless the lovers of liberty

Stand fast, and do not let yourself be caught again in the yoke of slavery.

Some of our good Catholic friends may think, "If the Church ever came to act so unjustly, we could leave it." Many irreligionists may ignore such happenings as here referred to, believing "That does not concern us at all, seeing we make no profession of any religion. We can keep out of these disputes by keeping out of all churches." To both parties, we recommend a serious consideration of paragraph IV of the "Instructions to Sir James Turner," sent by the Earl of Rothes by authority of King Charles II, on March 6, 1666:

IV. You shall punctually observe and give due obedience to the Bishop of the diocese, or any minister appointed by him, who shall give a subscribed list of the disorderly withdrawers from ordinances, and exact the penalties, without noticing the mediation of any minister, or any other that shall intercede for them." (*The Covenants of Scotland*, p. 298.)

Wherever a Church has dominated the Government of the States, there has been no toleration of non-conformity, nor of "neutrality." All must "Come in. Or else!"

LETTERS FROM OUR READERS

How Tolerant Can the Knights of Columbus Be!

Kansas City, Mo.
October 1, 1956

L. R. Wilson

I am a life long Catholic a Knight of Columbus for fifty-nine years I am sixty-seven years old I know my religion and I am perfectly satisfied with it.

I have no intentions or desire to give it up and my contact with all preachers of this so called but misnamed Church of Christ is that you one and all are a gang of dirty insulting lying gang of thugs.

I have been getting a copy of your so called VOICE OF FREEDOM for many months.

I asked that dirty stinking cur Brewer to stop sending it to me as I don't read it in fact I wouldn't have it in my house as it is nothing but lies from cover to cover.

So this is written to you to inform you that if you have a spark of manhood and decency in your dirty stinking rotten hearted carcass you will stop sending your rotten lying sheet to me as it isn't fit to be used as toilet tissue.

An if you don't stop sending your dirty lies to me I am going to take it to the Post office Dept in Washington and see if I have to have your dirty stinking sheet in my mail box when I don't want it and have asked you and that other louse Brewer to stop sending it to me.

/s/ Harry Fenno
6817 Agnes
K. C. Mo.

We can't believe this letter is representative of Catholic people in general. We know too many good people among them. Some of our best friends are Roman Catho-

lics. However, Mr. Fenno seems to reflect a spirit that he has acquired through the teachings of the Knights of Columbus, or else it has been developed within him as a result of his inherent prejudices.

We are obliging Mr. Fenno by removing his name from our mailing list. However, we are not too worried about his threat to take up his case with the Post Office Department in Washington. We can't believe the VOICE OF FREEDOM sounds too much worse than the above letter which he mailed to us.

Since Mr. Fenno confesses that he never reads the VOICE OF FREEDOM we just wonder how he found out how terribly bad it is. Even a member of the Knights of Columbus might learn a few things by reading what others write. Closing one's mind to everything except what the Catholic authorities approve does not display a great degree of tolerance and broadmindedness.

When Catholics accuse Protestants of "bigotry" we are tempted to say, "*et tu brutu.*"—Editor.

* * *

Typical Attitude of the "Catholic Laity"

Memphis, Tennessee
September 10, 1956

Editor

VOICE OF FREEDOM
110 Seventh Avenue, North
Nashville, Tennessee

Dear Sir:

Though I did not subscribe for the VOICE OF FREEDOM your September issue was sent to me through the mail—nor would I know just how my name got on your mailing list which I certainly do not consider an honor and surely an insult to my intelligence. Nor do I belong to that element who would believe any lie told and said but true there are some who will write anything for money.

Yes, your comparison of Catholicism to Communism is

very, very clever and no doubt there will be some who might be impressed with your hatred and lies. Some of whom will have no way of finding out the true facts for themselves and that element who would believe any lie told regardless of what or why.

Yes it is painful indeed to know there is more barbarism in our world today than in the dark ages and that our country is filled with Hitlers and Stalins who use the same method to spread hatred and prejudice meant to enrage one against the other.

If you can't spread Christianity as God made and meant it to be, then it would be well to close shop and go fishing rather than put out such filth that no decent minded person would stop to read and there is a way of finding true facts by those who are interested in true facts and from your paper it is clear you could not be, but then to stray from the truth might be more sensational in your way of thought.

I do consider it an insult indeed that you send me such trash and filth—there are far too many clean good things to read for me to clutter up my mind with your hatred toward others and with just enough such references as you give to make it sound like truth because they are too worldly, too lazy or prefer to believe any lie told.

I'm sure that neither the Pope nor the Catholic Church have any desire to hurt you or to spread hatred or half truths about you and rather than do so would say many prayers for God to show you right and good decent minded things to write about.

Yes, it would be wonderful indeed if your publication was devoted to telling the truth, the *whole* truth, and nothing but the truth—but then perhaps you are interested only in the number of subscriptions you might get through sensational lies and half truths.

Just take my name off your mailing list as I have no desire to receive any further such sordid and filthy literature.

Sincerely,
/s/ Sarah C. Hardy

The above letter is a good example of what Catholicism can do for its innocent followers. They are told by the priests that whatever Protestants say about them are "lies" and "filth." We are not at all angry with the lady who wrote this letter. She is simply following the teachings which she has had bred into her from infancy. Actually our heart goes out in sympathy to her. We deeply regret that she cannot view the facts presented in the proper perspective. We think she would get her eyes opened if she could.

We have no animosity in our hearts toward the Catholic people. But we do detest the tactics and designs of the hierarchy. In every conceivable way the powers of Roman Catholicism blind the people and lead them into a snare. We are happy to report, however, that many are getting the scales from their eyes and beholding the truth.

Catholics boast that a million adults were converted to the Catholic religion in the past decade. But what their publications have not told us that four times this number were converted from Roman Catholicism to Protestantism in this same period of time.—Editor.

* * *

Mr. Byron C. Cox Writes Again

We quote from the first page only of a seven-page letter from Mr. Byron C. Cox. We see no point in publishing all of his letter because nearly all of it was contained in a letter to the late editor, G. C. Brewer, to which he very aptly replied in the January 1956 issue of the VOICE OF FREEDOM. In his reply the editor wrote:

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.

The above statement is still the policy of the VOICE OF FREEDOM. But now to the letter by Mr. Cox.

October 2, 1956

Mr. L. R. Wilson, Editor
VOICE OF FREEDOM
Cleburne, Texas
Dear Mr. Wilson:

The September VOICE OF FREEDOM is the best copy to be "thumbed" through in several months. In doing so I was reminded of a notice received from *FREEDOM PRESS, Inc.*, urging payment of my subscription. Respectively, no obligation is felt to make such payment since the anonymous person who ordered this publication sent to me, beginning with February 1955, had no authorization whatsoever to open a charge account in my name. . . .

In your front page reply to a letter by C. O. Foerster, the following statement is noted:

We do not hate anybody. This would be a sin . . . What we do hate is the philosophy of . . . Catholics.

This cannot be accepted. It is assumed that by "we" you are including, or willing to include, all editors and publications of the "church of Christ" now, and heretofore engaged in this activity. In such event, it is hereby charged that the "end-results" of your activity is identical with that which would be affected by a personal hatred of Catholics as individuals.

From the many statements made by Mr. Cox in his lengthy article we should think that he really likes to read what "all editors and publications of the 'church of Christ'" write. Apparently he is quite familiar with most of them. It may be that if he still likes to "thumb" the VOICE OF FREEDOM that the one who subscribed for him in the first place could be persuaded to renew his subscription, since "no obligation is felt" by him to do so.

We are glad to hear from our friend, Mr. Cox, and when he has something *new* to present, we shall be glad to publish it.

* * *

An Open Letter

August 5, 1956

Mr. Charles E. Wilson
Secretary of Defense
Washington, D. C.

Dear Mr. Wilson: *Re—Chaplain, South Pole Expedition*

In response to my letter to you of October 31, 1955, I received a letter from Adm. Harp explaining that the above expedition would carry a "very able Protestant Chaplain" as well as the Catholic Chaplain in question.

Life magazine, April 2, 1956, page 46, carried a picture of the Catholic chaplain entertaining the men at the South Pole (Antarctic Continent) base. The caption under the picture said, "Accordionist is Lieut. (j.g.) John Condit, Catholic chaplain, who will also conduct Protestant services for the overwinter group."

In a letter of March 31, 1956 to Adm. Harp I asked for an explanation of his previous statement in connection with the statement in *Life* magazine. It was a reasonable request, because either he made a misstatement in his letter to me, or *Life* magazine was in error. I merely wanted to know which was right, *Life* or Adm. Harp.

We all know that a Catholic chaplain would not be permitted to conduct Protestant services—he might conduct services for Protestants but not Protestant services. This gives the Catholic a decided edge to proselyte and expound Catholic propaganda—yet Catholics would not be permitted to attend a service conducted by a Protestant.

Perhaps you can explain to me why this apparent de-

ception has been allowed to exist and why I was permitted to believe something that apparently was not intended to be.

I have had no answer to my letter of March 31, nor to subsequent letters dated April 26, May 12 and June 17.

I feel that I, as a citizen who votes, am entitled to the courtesy of an explanation.

An answer is expected at an early date.

Very truly yours,
/s/ Raywood Frazier

* * *

October 21, 1956

Bishop Fulton Sheen
109 East 38th Street
New York, New York
Dear Sir:

It is interesting to note that in your book, *OLD ERRORS AND NEW LABELS*, you say on page 7 (in your sermon on "Decline of Controversy,") that the Catholic Church is "impoverished for want of good sound intellectual opposition."

You go on to say "today there are no foemen worthy of the steel."

I could go on and quote further, but I am sure you are familiar with the rest of the words.

I accept your challenge, Mr. Sheen. Or, if you prefer, I challenge you to open, public, televised, debate on a subject which meets with our mutual agreement.

It is suggested that such a subject as, "Resolved, The Catholic Church is the only true church," or "Resolved, The Catholic Church is the guardian of liberty," or any such subject, be used. You take the affirmative and I will take the negative.

While I would hardly consider a bishop worthy of my steel, you are nevertheless well enough known to make such a debate interesting. I would prefer to debate with a cardinal or the pope, but I will debate with you if you have the courage to face me.

Perhaps your T.V. sponsors would sponsor such a debate, defraying expenses of both of us. If I should have to go very far to meet you in debate, I would want my expenses guaranteed by a responsible party. Otherwise you might back down at the last minute and there would be no debate.

As to my qualifications, I compiled the book *CATHOLIC WORDS AND ACTIONS*, I wrote the book *FREEDOM IS EVERYBODY'S BUSINESS* and I arranged the pamphlet *THE CATHOLIC CHURCH IS A MENACE TO DEMOCRACY*. In other words, I am well qualified to debate with you using your Church's own words as my arguments.

Very truly yours,
Raywood Frazier, President
HERITAGE MANOR, INC.

* * *

Will Catholics Kill Protestants?

V. E. HOWARD

While the writer was engaged in a gospel meeting in a northwest town in Arkansas recently, the wife of a doctor in the same town borrowed a copy of my book, *Roman Catholicism Vs. Freedom*. A neighbor, who was visiting in the doctor's home, saw the book on a table. She picked it up and read a part of it. Then, before the very eyes of her host, the guest tore the book into pieces, declaring, "That man will be taken care of!"

One of the most regrettable facts concerning the dangers to our freedom in America today is that most

Protestants in America seemingly are not aware that the hierarchy will exterminate, murder, or destroy every Protestant in the world, at opportune times, in order to force free peoples to embrace Roman Catholicism.

The right of indulgences grants a Catholic the right to destroy an opponent of Catholicism. The Fourth General Council held at Rome under Innocent III decreed, "that Catholics that take the badge of the cross and gird themselves for extermination of heretics, shall enjoy the indulgence and be fortified with the holy privilege which is granted them that go to the help of the Holy Land."

Heretics may be not only excommunicated, but also justly be put to death. (*Catholic Encyclopedia*, XIV, 768.)

Again we quote the Catholic Church, Council of the Lateran, A.D. 1215.—"Let the secular power be compelled, if necessary, to exterminate to their utmost power, all heretics denoted by the church."

You may well ask, may protestants be considered as heretics? The voice of Catholicism answers in no uncertain terms. . . . "Certainly the Church does consider Protestants heretics. . . . I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death, if necessary, the spread of such errors." (Fr. Harvey Paulist, 1901.)

Why is not the Catholic Church putting to death all non-Catholics today? Let the *Catholic Encyclopedia* give the answer. (VII, 262.) "Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting."

The following quotation can leave no doubt as to the means Catholicism will use to her advantage.

The death sentence is a necessary and efficacious means for the church to attain its end when rebels against it and disturbers of the ecclesiastical unity, especially obstinate heretics, can not be restrained by any other penalty from continuing to disturb the ecclesiastical order and impelling others to all sorts of crime, particularly ecclesiastical crime . . . it (the Church) can and must put these wicked men to death. (Maranus da Luca, S. J., *Book of Canon Law*, 1901 II, 143.)

* * *

Wardell, Missouri
August 8, 1956

VOICE OF FREEDOM

Cleburne, Texas

Dear Sir:

I am a constant reader of the *VOICE OF FREEDOM* and am hoping and praying that it will help to open the eyes of Christians to their danger from Catholicism. I am offering this suggestion that I believe would enable people to do something about this ever creeping danger. Publish the names of candidates for office in law making portions of the government that vote for government support or state aid to parochial schools, so they might be able to vote intelligently.

Yours in Christ,
/s/ Mrs. Joe Broderick

We appreciate the above suggestions. We wish we had the means and the organization to keep a careful check on all of our National representatives, so as to enable us to pass this information on to our readers immediately. Unfortunately we cannot gather all of this information from day to day, but with the help of our many friends we are trying to keep abreast of what is taking place in our government and are keeping our readers advised accordingly. L. R. W.



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.

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\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"... by thy words thou shalt be condemned." (Matt. 12: 37)

"U. S. Catholics Unlike Others In World"

LOUIS CASSELS

WASHINGTON (UP)—America's 32 million Catholics are unlike any other Catholics in the world.

In their long struggle for "acceptance" by a predominantly Protestant culture, they have "taken on the color and habits" of American life to such an extent that their catholicism now is "quite different" from that of Europe and Latin America.

This conclusion is expressed by a Jesuit scholar, the Rev. Gustave Weigel, in a new book, "The Catholic Church, U.S.A.," to which twenty-four other prominent Catholic writers contributed. The book records the growth of the Roman communion from a small and often-harrassed minority to the largest single religious body in the United States, comprising one-third of the total church membership.

Rev. Weigel, theology professor at Maryland's Woodstock College and a leader of the Catholic intellectual movement, emphasized that the "differences" of American Catholics do not involve doctrine.

"American Catholicism, first of all, is Roman Catholicism, with no desire to be anything else," he said. Its differences from European and Latin-American Catholicism "do not imply non-identity of faith . . . they are explained by differences in history and cultural background."

Here are some of the "overall traits" which Rev. Weigel said "distinguish American Catholicism from Catholicism elsewhere."

—"The American Catholic has explicitly chosen to be a Catholic" and the religion was not "thrust upon him by a culture." If he chooses to become a Protestant or a non-church member, "no social condemnation will fall upon him." Unlike the Catholic of Ireland, Spain, Italy, France or Brazil, the American is under no "pressure" from his cultural environment to "retain a thin, nominal allegiance to Catholicism."

—"The American Catholic is much more tolerant of non-Catholic religions than members of European communities where only one religion is effectively present." He accepts America's "religious pluralism as an obvious fact" and is not "scandalized" by it. "It is impossible for him to entertain fantastic notions concerning Protestants; he knows too many." And "his own love of religion makes him prefer to have his neighbor in some church rather than in no church at all."

—"The American Catholic regards religion primarily as something to do rather than something to think about." Activity—in the form of good works and moral endeavor—is more congenial to him than contemplation.

—"Anti-clericalism—the suspicion of and hostility toward the clergy which is marked in some Catholic countries—is notably absent in America. The typical American priest finds his office no bar to warm, friendly relations with his parishioners and "the people are glad to have him around."

—"American Catholics, reflecting the mores of their community, regard it as bad taste to flaunt" their piety in public "or even to discuss religion in ordinary social or business situations." The American Catholic's devotion to his faith is usually expressed in the place he considers most appropriate for it—in church.

Rev. Weigel deplors in America Catholics one trait which Protestant clergymen often have criticized in their own flocks—a tendency to compartmentalize religion as a "Sunday affair" and wall off its teachings from everyday business life.

"Many Catholics, though quite strict in matters of domestic morality . . . will in professional life be unscrupulous," he says.

"The Catholic has striven so hard and so long to be accepted by the American community that he has taken on the color and habits of the general environment, keeping his piety well out of sight. Now that he is unquestionably accepted, he is very loath to do anything which would isolate him from his group, which in its outlook is not Catholic."

In this respect, Weigel concludes, "the American adaption of his milieu has been successful—perhaps too successful." (The Albuquerque Journal.)

There are many interesting admissions made by the professor in his book, according to the above review.

1. *American Catholicism, first of all, is Roman Catholicism, with no desire to be anything else.* This is an admission that Roman Catholicism is not American Catholicism. It is a foreign religion, and will never be anything else. It is anti-American, and always has been, and always will be. Its doctrines, its tenets, and its aims are contrary to our constitution and our American way of life.

2. *"The American Catholic has explicitly chosen to be a Catholic" and the religion was not "thrust upon him by a culture."* This is an admission that in other countries, where Catholics have the power, Roman Catholicism is "thrust upon" the people. But since Roman Catholicism in this country does not differ from Roman Catholicism

(Continued on page 23)

Voice of Freedom

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E. O. Ekanem
Church of Christ
% Ik. Ekpene P.O.
Nigeria, West Africa
19th Oct., 1956

The Editor,
VOICE OF FREEDOM
110 Seventh Ave.,
Nashville, Tenn., U.S.A.
Dear Sir:

I have the pleasure to inform you that I am in possession of your indispensable publication entitled, "VOICE OF FREEDOM," which is set forth to combat the threats of Catholicism and Communism. I do congratulate you much for your courageous adventure into these issues. May God bless your efforts as you continue to restore the ancient order of things in Christianity.

This is Nigeria in Africa and it is a country suffering the influence effectively as it is felt in the United States and all over the world at large. However, we are unable to combat this group very successfully as it is done in the States for one reason or the other. It is good that the Constitution of the U.S.A. does not permit any union of the Church and the States, but in Nigeria things are somewhat different, and still we have to awake and join the crusade in time.

Every publication in the "VOICE OF FREEDOM" leaves me with the impression that all over the world, Catholics are organized in the same way to accomplish their domination of the world. Therefore, to do best, it will do a world of good that you friends in the States will do to us in Nigeria if we may be fortunate enough to have your assistance in this fight by sending us such publications set forth to expose Catholicism. May my congratulations go to such Christian Soldiers as Luther W. Martin, W. E. R. O'Gorman, Miss Catherine Rogoski and Raywood Frazier, who is said to be one of the boldest of such warriors.

My plea is, may many see into the importance of the work to be done in Nigeria and abroad and then organize well to be sending such papers as this to us. I am a young preacher in the Church of Christ with a family of one child; we need your prayers. I thank Mr. and Mrs. Drewry of 89 Thompson Lane, Nashville, Tenn. for sending us their free copies of the VOICE OF FREEDOM. I remain,

Yours in Christ
/s/ E. O. Ekanem

Editorial Comments

Please remember the Editor's new address: Box 13-113, Dallas 20, Texas. All communications intended for us in the future should be sent to this address.

On January 10th we moved from Cleburne, Texas, to Dallas, to devote our time primarily to the VOICE OF FREEDOM. We ought to have several men giving their time exclusively to the VOICE OF FREEDOM. One man should be giving his entire time to research, verifying the facts of all articles and supplying information as requested. We need to keep informed concerning pending legislation in Congress and the efforts of the Catholic hierarchy to get laws enacted favorable to her cause. One man should devote his time exclusively to the circulation of the VOICE OF FREEDOM. Besides all of these needs, it is a pretty big job to look over the massive amount of literature coming to our office, assorting and preparing what we think best for the magazine.

The Editor will conduct a limited number of revivals each year, and will be available for special appointments wherever and whenever needed. We should like to speak before as many audiences throughout the United States as opportunity permits concerning the threats to our religious freedom.

One way in which you can be a big help to our magazine is to renew your subscription promptly. The Editor is glad to handle your subscriptions, if you wish to send them directly to our Dallas address, but it will save time and paper work, if you will mail your subscriptions directly to our Nashville office—Box 128. While you are at it, why not obtain the subscription of a number of your friends and mail them, also. You might even subscribe for two or three others whom you know that will read the VOICE OF FREEDOM.

Attention is called to two letters in this number, one from E. O. Ekanem in Nigeria and one from Donald Bone in the Philippines, asking for bundles of the VOICE OF FREEDOM each month. If you, or if your congregation feels disposed to supply these, it will be appreciated by the Editor and the Directors of *The Freedom Press*.

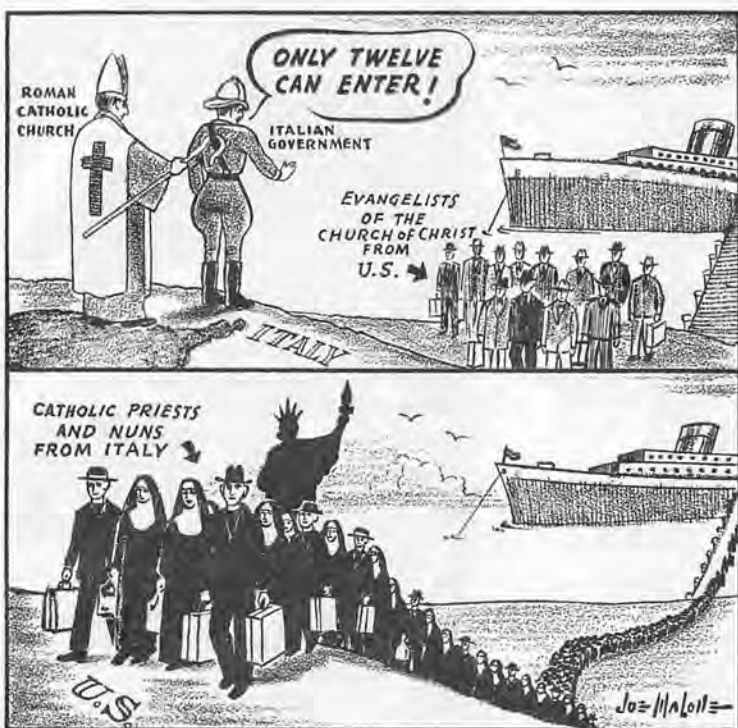
In order to publish and distribute thousands of sample copies of the VOICE OF FREEDOM, and many more thousands of tracts each year, and to bear the many incidental expenses incurred in our work, we need all the contributions we can possibly get. Ten thousand dollars per year would only be a drop in the bucket in comparison with our needs. Yet every little drop helps. Think of the 561 Catholic publications with a circulation of nearly 23 million in this country in contrast to the relatively small number of magazines and tracts we are publishing. If you can see your way clear to make a contribution to this work, it will be gratefully received and used to the best of our ability. Make all checks payable to *The Freedom Press*.

Clutching Claws of Catholicism

Letter From A New Arrival In Italy

We arrived in Rome December 5th. We spent the night with Gerald Paden and his family. The next day we visited the American Embassy to let them know we had arrived. To my surprise they already knew the day before, because they received a call from the Italian Foreign Office saying that we were on our way. The next day we visited the office of the Minister of Interior to inquire about our visa status. We now have permission to remain in this country for the next three months. Our case has been pending ever since we applied for our visa in August.

The Italian government is trying very hard to keep every missionary of the churches of Christ out of Italy. This was evident to us when we heard the words of the Minister of Interior who presented me with the reason why we had not received our visa. He said, "There are twelve missionaries of the church of Christ in Italy at the present time, and we do not see the need for any more, considering the number of congregations you have. You are not considered as missionaries. No one will be admitted for the purpose of establishing new congregations." While he was saying all of this, we were wondering who gave the Italian Government the right to be our "missionary board." As far as having twelve missionaries in Italy, we do not. We only have eight, counting myself.



How Long Shall It Continue Thus?

Another restriction that has been placed on those who are trying to enter is that they must take the place of one of the missionaries who is already working in Italy. For example, Joe Chisholm was given a visa only if Carl Hecker leaves. Claude Doggett is to take the place of L. V. Pfiefer. This "man to man replacement" is for the purpose of keeping only a certain number of our missionaries in Italy. This is not right. Our government does not restrict the missionaries from Italy to a man per man exchange. (Sam J. Mormino, Rome, Italy. December 13, 1956.)

The above letter gives us some insight into the efforts of Roman Catholics in Italy to keep Protestants out. In spite of the fact that the Italian government in its peace treaty with the United States agreed to allow freedom of religion in that country, the hierarchy still retains its grip upon the government. All religious bodies attempting to evangelize that country are effectively strangled by Catholicism.

The hierarchy keeps pouring in unrestricted streams of missionaries of every kind into the United States. By no stretch of the imagination can one say that the Catholic church believes in freedom of religion or in the toleration of the rights of other people. Yet, because we publish these facts we are dubbed by Catholic publications as a narrow-minded, "hate" organization, to whom no one should listen.

TV Station Cancels Showing of "Martin Luther" Film

CHICAGO, Dec. 19 (AP).—Station WGN-TV announced Wednesday cancellation of the showing of the film "Martin Luther" and a group of Protestant clergymen termed the action "censorship."

The group said "pressures" against the movie had been brought by "the Roman Catholic Church."

There was no immediate comment from Roman Catholic Church officials.

The world premiere of a full-length telecast of the film had been scheduled for 10 p.m. Friday by WGN-TV. The film is based on the life of Luther, who broke with the Roman

Catholic Church in the 16th Century and led the Protestant movement in Germany.

It has been shown in movie theaters throughout the country.

Ward L. Quaal, vice president and general manager of WGN, Inc., said:

"Shortly after the announcement of the scheduled showing of the Martin Luther film, it became apparent that there was an emotional reaction to the plan.

"In view thereof, the station has elected to cancel the showing, not wanting to be a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicagoland area." (Fort Worth Star-Telegram, Thursday Morning, December 20, 1956.)

The above report shows the influence the Roman hierarchy has upon the radio and TV in America. According to Catholic claims they have only thirty-three and a half-million members in this country—including infants, apostates, and all who have ever at any time been "christened" by the Romanists. This is about twenty per cent of the total population of the nation. It is doubtful if there are more than eight million adult members who could be counted "good Catholics." Yet these are enough to create a "pressure group" sufficiently to get their way in nearly all matters of public interest. If this small minority can wield the power it does, what would happen if they had a majority? We think it time that all true Americans were speaking out against the power that is threatening to enslave us. If enough non-Catholics would speak up in matters of public interest, our public officials, editors, news commentators, radio and TV officials would not be so scared of asserting their rights.

We are glad to know that we still have some stout-hearted men in this country who are not afraid to stand up for our freedom. The day after the TV broadcast of the Martin Luther film was cancelled the following article was carried by the Associated Press.

WASHINGTON, Dec. 20 (AP).—The director of a Protestant organization demanded Thursday a dual federal investigation of what he called the banning by Chicago Station WGN-TV of the film "Martin Luther."

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), said the film, which was to have been broadcast Friday night, "deserves the same rights on the air as Bishop Fulton Sheen."

Archer said he asked the House committee on un-American activities and the Federal Communications Commission to investigate what he called "suppression" of the film. Archer said:

"An effort to censor a film so historic, so dignified and so educational as 'Martin Luther' promotes intolerance, stirs up religious animosities and threatens the freedom of the air."

He said he had wired Chairman Walter of Pennsylvania of the House committee that "any move to destroy freedom of speech in matters of religion is an un-American activity which you have a moral and legal obligation to investigate and expose."

The POAU announcement said:

"In a separate statement Archer ridiculed the claim of Msgr. E. M. Burke, chancellor of the archdiocese of Chicago, that the suppression of the TV program had not been directly ordered by the Roman Catholic Church.

"The Legion of Decency," he (Archer) pointed out, "is an official organ of the church, and it has been condemning the film 'Martin Luther,' for several years. Monsignor Burke himself has indicated his hostility by calling the film 'downright insulting' to some Catholics. The suppression of such a film is downright insulting to millions of Protestants whose forefathers fought to establish religious liberty in this country.

"We hope that some Chicago station will break through this clerical blockage and show the 'Martin Luther' film. . . ."

"The Bible is a Catholic Book"

HUGO McCORD

Instead of the Roman Church being the preserver of the Bible, she has been the hider of it, chaining it to pulpits, and has so discouraged the reading of it that Roman Catholics know next to nothing about God's word. We are not indebted to Rome for our Bible. The best of all manuscripts of the Bible (the Sinaitic) is not now, nor ever has been, in the hands of Rome. When John Wycliffe dared to translate the New Testament into English (1380) the Council of Constance (Roman) ordered his bones exhumed, burned, and scattered. Wm. Tyndale, for the same sin (?) in 1525, was strangled and burned by Romanists. By 1588 Rome was forced to publish an edition of the Bible, "but it contained so many errors and misprints that it was withdrawn." (Quoted from Roman Catholic historian, Stebbings, *Story of the Catholic Church*, 509.) Actually Rome does not want the common people to read the Bible, and in 1229 officially forbade it: the decree of the Council of Toulouse said, "We forbid also the permitting of the laity to have the books of the Old and New Testaments, unless they should wish, for a feeling of devotion, to have a psalter or breviary for divine service. But we most strictly forbid them to have the above-mentioned books in the vulgar (common) tongue." Furthermore, even the Bible, which the Roman Church claims to have preserved for us, has imposed in it some fourteen uninspired books (Apocrypha.)

As to the claim of the church existing before the Bible, Rome also errs. The Jewish Church, beginning with Moses at Mt. Sinai, was started by the oral word of God, which was then written down. Likewise, the church of Christ, beginning with the apostles at Jerusalem, was started by the oral word of God, which was then written down. The seed of the kingdom (church) is the word of God (Luke 8: 11); hence, it is impossible for the church to exist before the word of God. (Whether it is written or oral it is still the same.) Gradually the different New Testament books were written, and were accepted long before the Council of Carthage (397) listed them. Athanasius, bishop of Alexandria (326-373), listed the 27 books saying, "Let no one add to these. Let nothing be

taken away." And long before him, Paul was saying, "... acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37. See also 1 Thess. 5: 27 and Col. 4: 16.) The books of the New Testament were accepted as the word of God long before any group of men got together and voted to accept them. The Council, when it did so, was only ratifying what was already known.

As to the claim that Rome can trace its way back to the apostles, there is deceit. As a matter of fact, any church that can trace its way back is condemning itself, for the Holy Spirit said (2 Thess. 2: 1-8) the true church would fall away. And that is exactly what happened. Gradually the true church departed from the faith (1 Tim. 4: 1-4), and did so in such vast numbers that if even a few stayed faithful, history has not recorded it. Following are some of the departures:

In 366 "Pope" (?) Damascus proved he had Peter back of him in getting into office, for his faction put him into office by "bloodshed" (Stebbing, *ibid.*, p. 91) and "utmost barbarity and fury" and "cruel massacres and desolation." (Mosheim, 1, p. 108, ed. 1832.)

Rome taught (through Hossius, president of Council of Trent) that whoredom is better than priestly marriage (Hossius, *Confes.*, c. 56.) This makes the "first pope," Peter, a pretty bad man, for he had a wife.

For half a century two popes (Benedict XIII and Gregory XII) condemned each other. The Catholic Council of Pisa (1409) condemned both (one was Peter's successor) and elected a third, John XXIII. The Catholic Council of Constance then condemned all three (one was Peter's successor) and elected another pope. (Newman, *Church History*, I, 528 f.)

Roman Catholic historian Stebbing (*ibid.*, 245) tells that Pope Stephen in 897 had the body of Pope Formosus disinterred, dressed it as pontiff, seated the carcass before an assembly, appointed a deacon to defend him, and then tried and condemned his predecessor (Peter's successor.) Then the body was roughly treated and two fingers were chopped off and he buried the body ignobly. Which of these men is the vicar of Christ? Rome lists both of them as such.

UNFOUNDED CATHOLIC CLAIMS ★

DON GARDNER

"Stand up; I myself also am a man." (Peter: Acts 10: 26)

Argument for Peter's Primacy Examined

Cardinal Gibbons says,

"Jesus, our Lord, founded but one church, which He was pleased to build on Peter. Therefore, any church that does not recognize Peter as its foundation stone is not the church of Christ, and therefore cannot stand, for it is not the work of God." (*Faith of Our Fathers*, p. 100.)

That Peter was the first pope is based on Matt. 16: 13-19, which reads,

Now when Jesus came into the parts of Caesarea Phillippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee that thou art Peter, and upon this rock I will build my church; and 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.

1. Catholics teach that Peter is the foundation of the Church. That this interpretation is false is shown from the following considerations:

(a) *The original language forbids this idea.* The Greek word translated Peter in Matt. 16: 18 is *petros*. The word translated "rock" is *petra*. The footnote in the Revised Version indicates the difference. The first word, "*petros*," translated Peter is masculine gender and means a stone, rock or fragment. The second word, "*petra*," translated rock is feminine gender and means a ledge, a cliff, a mass of rock. There are two different words in the original Greek with different meanings and in different genders.

If he had intended to identify Peter with the rock he would have repeated the term *petros*, instead of introducing the new term *petra*, which means a ledge of rock, while *petros* means a stone. Again, if he had meant that he would

build on Peter, it is inconceivable that he adopted so unnatural a method of expressing the idea, instead of saying, "Thou art Peter, and on thee I will build my church." (McGarvey's Commentary.)

The Roman Catholics try to avoid the force of this by maintaining that Jesus spoke in the Syro-Chaldaic and that "in this tongue there is no change of gender." (Goldstein, 106.) Matthew, who was there, wrote the gospel under the guidance of the Spirit. Regardless of the language in which Jesus spoke—and it is not positively known that Jesus spoke in Syro-Chaldaic—Matthew made the distinction. Even if, as some suppose, Matthew was written first in Aramaic and then translated into Greek, the distinction must have been in the Aramaic for it is in the Greek. If there were no distinction originally, why was one made in the Greek? Could not the lack of distinction (if there had been such) have been maintained in the Greek? Bales.)

(b) *God's word clearly teaches that Christ is the foundation of the church.* In Eph. 2: 20 Paul affirms that Christ, not Peter, is the chief corner stone. The strongest proof that could be demanded is also furnished by the same apostle in 1 Corinthians 3: 11. Says he, "For other foundation can no man lay than that which is laid, which is Jesus Christ." If this passage is true (and it is), then Peter cannot be the foundation stone of the church. It is manifestly incorrect to interpret a disputed Scripture so as to make it contradict a plain one.

(c) *What did Jesus mean when he said, "Thou art Peter and upon this rock I will build my church"?* Obviously He did not promise to build His church on Peter, but upon "petra," a large cliff, ledge or foundation. This grand truth which Peter had just confessed, namely, that Jesus is the Christ, the Son of God, was the cliff, ledge or foundation upon which Jesus purposed to build His church, or kingdom.

2. Catholics further ascribe primacy to Peter because Jesus said to him. "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." This Scripture does not teach that the Lord's utterance was the root of the modern papal system for the following reasons:

(a) *Christ does not even hint that the keys of the kingdom were passed on to any successor.* Keys are here used figuratively, not literally. Keys are a symbol of authority or power. Peter was designated by the Savior as the one to use the keys to open the door of the kingdom of heaven. It was no accident that on that Pentecost morn nearly two-thousand years ago Peter preached to a multitude of sinners. This was the first gospel sermon ever to fall from human lips, under the great commission. In this sermon the apostle concluded that God had made Jesus "both Lord and Christ." Unbelievers were made believers by this terrifying message. When they cried, "What must we do?" Peter said, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) On that day three-thousand souls bowed in submission to the will of Christ, and were inducted into his kingdom. The apostle used the keys to open the door of the Lord's church to the Jews.

A few years later the Gentiles were extended the same privilege by the same inspired apostle. Cornelius, directed by God's angel, sent to Joppa and requested Peter to come to his house. This Peter did, and opened the doors of the kingdom of God to all the Gentiles. He used the same keys which he employed on Pentecost. (Acts 10.) Later in the council at Jerusalem he ex-

plained, "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe." (Acts 15: 7.)

(b) *The other apostles were equal in authority with Peter.* According to John 20: 22, 23 Christ said to His apostles, "Receive ye the Holy Spirit: whosoever sins ye retain, they are retained." The only way Peter was different from the other apostles was in the matter of keys. Having once used the keys in opening the reign of grace to both Jews and Gentiles he was no different from any other apostle. This idea is further confirmed in Matthew 18: 18 which reads, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

(c) *Peter did not understand that the Saviour's language made him a pope.* No reference in God's book even hints that Peter ever made a decision on the basis of his supremacy. He nowhere declared his papacy or exercised any authority over the other apostles. "That Peter should have authority over any one of them, and that they should show to him no sign of subjection methinks is as strange as that a king of England for twenty-five years should do no act of regality, nor receive any one acknowledgement of it." (Chillingworth.)

1294 Scranton Street,
Denver 8, Colo.
Dec. 11, 1956.

L. R. Wilson
Editor, VOICE OF FREEDOM
Cleburne, Tex.
Dear Mr. Wilson:-

In the November, 1956, issue, page 162, I read the following statement:

"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 added: 'The editors of the Encyclopedia submit their copy to the neighboring office for censorship.'"

This information was alarming to me having, just the month before, purchased a set of the Britannica. I immediately wrote to the editor and inquired if this was true, and if this situation existed. I am enclosing his reply. . . .

This reply upset me further, so I traveled to Chicago and personally visited the Britannica Offices. Through questioning and visual observation I could not locate an Office as described.

Being a minister . . . and a supporter of the VOICE OF FREEDOM, I thought perhaps you might be interested in the facts of the matter, as I found them.

Very truly yours,
/s/ Frank L. Swain

FLS:sm

ENCYCLOPEDIA BRITANNICA
425 N. Michigan Avenue • Chicago 11, Illinois
November 12, 1956

Dr. Frank L. Swain
1294 Scranton Street
Denver 8, Colorado
Dear Doctor Swain:

I have your letter of November 8. The information you have received is complete fabrication. There is no Catholic office of censors in our organization and, of course, no such office censors material used in *Britannica*, the research reports, or any of our other publications.

We suffer from no religious pressure.

Sincerely,
/s/ Walter Yust
Editor

WY/cc

It is impossible with our limited facilities to personally investigate the facts of every article published. Some have to be accepted on the reliability and dependability of the author. The article referred to in the above letter deals with a matter going back to 1949. It is very possible that conditions have been somewhat modified since that time. We think it more likely that Catholic writers have so integrated themselves with the editors of *Britannica* that no such distinction as the article carried in the *State Newsletter* now exists. However, this in no way alters the facts regarding the influences of Catholic writers relative to Roman Catholicism in *Britannica*.
—Editor.

Most Unusual Passport



—Staff Photo by Howard Anderson

UMBERTO ANDREIS, 19, shown with his uncle, Marco Missori, and cousin, Kathleen, came to Canada with citizenship passport No. 1 from Vatican City, the tiniest independent state in the world. Canadians had never seen one as unusual.

Vatican City Is a Political State

The above clipping from the *Toronto (Ontario) Daily Star* definitely shows the Vatican City to be a political state, with the Pope as its head. This we have known all along, but now we have the proof of it. A state that can issue passports and its own money can not be regarded as a spiritual institution only. Any citizen in this country vowing allegiance to the Pope should be deprived of his citizenship. We would not tolerate such a divided allegiance with any other government of the world. How long shall we go on coddling the papacy? The Roman hierarchy is an un-American institution. Its interests are opposed to the interests of the United States.

"Pope Hails P. I. Catholics' Faith"

"One Million Attend Final Church Rites"

RAUL S. GONZALEZ

Over a million people heard the voice of Pope Pius XII praise highly Catholic Philippines at the Luneta early last night for her trust and faith in "the Presence, the Power and the Promises" of the Most Sacred Heart of Jesus.

The praise was made by the Pope in a broadcast over

Vatican Radio to the people of the Philippines on the occasion of the closing of the Second National Eucharistic Congress here.

The broadcast climaxed feverish closing-day activities which included President Magsaysay's consecration of the Filipino nation to the Sacred Heart and a procession where more than 500,000 Catholics participated.

The closing ceremonies of the Congress was ushered in by a Pontifical High Mass celebrated by Francis Cardinal Spellman, papal legate "a latere" to the assembly.

Although the mass was not to start until 6:30 a.m., the benches directly in front of the main Congress altar on the Independence Grandstand were already filled with people as early as 4 a.m.

Police reported that several thousands even spent Saturday night at the Luneta just so they could avoid the rush for choice seats which, they were sure, would ensue the following day.

Government officials started pouring in at the Luneta at 5:30 a.m. President and Mrs. Magsaysay arrived at 6:20, five minutes later than Vice President and Mrs. Carlos P. Garcia. The four occupied seats to the right of the altar.

At 6:30, Cardinal Spellman ascended the altar and started the Pontifical High Mass. Up to them, everything was running according to schedule.

But a little before 7 a.m. a slight drizzle fell and the crowd of 700,000 showed signs of fidgeting. Rev. Hilario Lim, master of ceremonies, tried to put the devotees at ease.

In a light vein, Rev. Lim said: "Take it easy. This is not rain. This is manna from heaven." (*The Manila Chronicle*, Manila, Philippines, Monday, December 3, 1956.)

Criticism of President Magsaysay

Quite a number in the Philippines wrote letters to the papers protesting President Magsaysay's "Consecration of the Philippine Nation to the Sacred Heart of Jesus," and the official part he took in the "National Eucharistic Congress." Following is an example of such letters.

President Magsaysay has performed the sectarian role of dedicating the Philippines to the Catholic religion at the close of the Eucharistic Congress yesterday.

We thought that Magsaysay was the President of the Filipino people, not of the Roman Catholics. We thought he was the exponent of religious freedom as written in the Constitution, not a special pleader or helper of any one religion in the country.

The Roman Catholics themselves must ponder the serious consequences of their sustained effort to slant government favors to promote their sectarian interests. They already have succeeded in having sectarian Catholic religious stamps printed at government sponsorship and expense. They are determined to invade the U.P. and the public school system. They are already in the majority. They are deep in politics. They can have their own Roman Catholic party and elect a Catholic president.

Magsaysay to this day believes that he was elected President not by the Filipino people but by the Catholic Church. Now he has agreed to dedicate the Philippines (with all the Protestants and Moros, etc.) to Catholicism.

Soon we will repeat history in this country. Soon we will have another Rizal, another Bonifacio, another "Revolt of the Masses" (*a la Agoncillo*). Magsaysay's actions are closely watched by non-Catholics.

If he is so scared of the Roman Catholic Church, he does not deserve to be re-elected. Quezon, Osmena, Roxas, and Quirino defied the encroachments of the Catholic Church. They knew their history. Magsaysay does not know his history. He is afraid, deathly afraid, and without basis.—FRUCTUOSO K. VER, 996 Cuneta, Pasay City.

The President Tries to Explain

The day after President Magsaysay participated in the National Eucharistic Congress the following announcement was made in an effort to placate his critics.

Malacanang last night issued a statement to the effect that President Magsaysay's participation in the National Eucharistic Congress yesterday morning was as a Catholic and that his act of consecration covered Catholic citizens and not the whole nation.

The clarification was made in response to the petition of non-Catholic elements in the nation who questioned the President's participation as originally planned as a violation of the principle of separation of church and state.

The last-minute response on the part of the President to a well-founded dissent has relieved a situation which could very well have aroused seriously the feelings of such elements in the community that uphold a cardinal principle of our government with due respect to all forms of religion. (*The Manila Chronicle.*)

The efforts of President Magsaysay to explain his conduct in the "Consecration of the Philippine Nation to the Sacred Heart of Jesus" as consecrating only the Catholic element of the nation, while omitting the remainder, is about like trying to explain the difference between six and a half-dozen. It is the age-old blunder of the goat trying to walk the fence. But what a Catholic president does in the Philippines a Catholic president would probably do here, if we had one.

Letter to the Editor

December 7, 1956

Mr. L. R. Wilson
VOICE OF FREEDOM
Cleburne, Texas

Dear Brother Wilson:

Enclosed please find a number of clippings from the Manila papers showing the activities of our American Cardinal while he was here in the Philippines. Rome has as many colors as nations. See how she leads this country through the president. The president went ahead with his public actions over the loud voices of the entire Protestant populace of the nation. Protests were filed against it by the Protestants days in advance but since the Cardinal was a special guest in the home of the president such protests were useless.

May God give you His guidance in your work with the VOICE OF FREEDOM. We do not receive it over here but could very profitably use perhaps 30 copies each month if we could get them. Also any number of tracts would be of help. Could you spare a few for our labors here each month?

Remember us in your prayers.

Yours in Christ Jesus,
/s/ Donald E. Bone

Pius' Tribute to Mary Attacked As Heresy

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

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

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

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

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

"The prayer transplants faith from Christ to the Virgin Mary," the paper said. "And what, we may legitimately ask, is left for the Holy Spirit? The Virgin Mary apparently, displaces the Third Person of the Trinity as well as the Second."

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

"U. S. Catholics Unlike Others in World"

(Continued from page 17)

in other countries, we conclude that what Roman Catholicism has done in other countries it would do in this country, if it had the power.

Catholics are doing everything they can to "thrust" their religion upon all they can in this country. This they are doing, (1) by the agreement they compel non-Catholics to sign when marrying a Catholic, (2) by compelling parents to bring their children up in the Catholic faith, (3) by prescribing the schools, the church services, and even the picture shows they may attend, the literature they may read, the organizations to which they may belong, yea, the cemeteries in which they may be buried. If these acts cannot be construed as "efforts" to thrust their religion upon people, then we would hardly know how to undertake such, short of the sword.

3. "In their long struggle 'for acceptance' by a predominantly Protestant culture, Catholics 'have taken on the color and habits' of American life to such an extent that their Catholicism now is 'quite different' from that of Europe and Latin America." By this admission it should be noted that the difference between Catholics here and in other countries is for the purpose of being "accepted" in this country. Professor Weigel, according to the reviewer, goes on to say, "The Catholic has striven so hard and so long to be accepted by the American community that he has taken on the color and habits of the general environment, keeping his piety well out of sight." We suppose the professor thinks that Catholic "piety" is looked upon as an evil in this country. He admits that it has been a difficult dose to make the American people swallow. But Catholics never give up in their efforts. Once we have swallowed this bitter pill it will become wormwood and gall in our stomachs.

4. Professor Weigel goes on to say, according to the reviewer, if he "chooses to become a protestant or a non-church-member 'no special condemnation will fall upon him.'" This is an admission that in other lands if one rejects the Catholic faith, he is under "social condemnation." Indeed, he may be excommunicated by the hierarchy.

In his efforts to make Roman Catholicism tolerable to the American people, we think the professor has admitted more than he intended. He has admitted that Catholicism as it is practiced in other lands would not be tolerated in America. In declaring that "American Catholicism, first of all, is Roman Catholicism, with no desire to be anything else," he admits that the same Catholic practices in other countries would characterize Catholics in this country if and when they get control.

Catholics boast that "Rome never changes." She changes only when necessary to achieve her ends. But the end is always the same. It is absolute control by the hierarchy, with no quarters allowed for any who challenge her authority. This kind of power we can not tolerate in America.

CATHOLIC CONFESSIONS

LUTHER W. MARTIN

"For whosoever shall do the will
of my Father . . . is my brother,
and sister and mother."

(Matt. 12: 50)

"Mary Is the Most"

A Catholic priest, Charles Curley, writing in the November 24, 1956, issue of the (Brooklyn) *Tablet*, a weekly paper "Maintained by and in the interest of the Roman Catholic Diocese of Brooklyn," uses the expression, "Mary is the Most," for a treatise on the glories and alleged attributes of Mary, the mother of Jesus. The first paragraph demonstrates the typical Roman Catholic attitude toward Mary.

Mary, the Mother of God, is the most perfect of all human kind. Mary is the most pure creature of His hand. Mary is most pleasing to the heart of God. Mary is most wonderful.

Mariolatry (*Maria*, Mary, *latreia*, worship), i.e., the adoration of Mary, has been gradually evolving and developing in the Catholic Church for a number of centuries. In the last few years, its evolution has made rapid strides toward bringing the Catholic religion up to the standards of several other religions of the world, in which both a male and a female deity are necessary to satisfy the desires of their adherents. Let us consider some of the statements of Roman Catholic writers in reference to this subject.

St. Bernadine of Siena teaches that "every grace which is communicated to this world has a threefold origin: it flows from God to Christ, from Christ to the Virgin, and from the Virgin to us." Hence we see that though, strictly speaking, God could have accomplished the Redemption, and could now distribute all graces without making use of Mary, yet, as tradition and the papal teaching assure us, He actually did and does will to use her as a helper at every stage in the working out of our salvation. (*Mariology*, pp. 130,1, The Right Reverend, Monsignor, Joseph Pohle, Ph D., D.D.)

Please note: (1) *Every grace* (blessing) comes to the world from the Virgin Mary, according to this Catholic author. (2) She is a helper in every stage in the working out of our salvation. (3) It is admitted that tradition and papal teaching are the source of this teaching! The writer does make this admission. This same volume, in dealing with the "Death of Our Lady," states:

History tells us nothing about the time when our Lady died or the circumstances of her death. Nor do we know where she was buried. Scripture is silent on all these points and the oldest extant accounts are based entirely on apocryphal sources." (*Ibid.*, p. 105.)

Again, the honesty of this Catholic writer is shown. He admits that neither history nor Scripture tell anything about Mary's death as to time, place or circumstances. Yet, on November 1, 1950, the present Pope of Rome defined the dogma of the bodily assumption of Mary as follows:

The bodily resurrection and assumption of our Lady can no more be established by historic proofs than her death and burial. There is no historical tradition on the subject of sufficient authenticity to furnish the basis for a dogmatic argument. The first five centuries present an empty void, and no historic bridge connects us with the eye-witnesses of the event. The apocrypha can furnish no solid argument. (*Ibid.*, pp. 108.)

In view of this admission, what possible foundation did the pope have in 1950 that would justify the definition of a new dogma, if there was not enough evidence during the first five centuries?

A Quotation of The Pope's Definition

We copy in part some of the actual wording (translated) of the Pope's definition:

The universal Church, in which the Spirit of Truth dwells, and which he infallibly guides to perfect knowledge of revealed truths, has shown its faith many times in the course of the centuries. Bishops from all over the world with almost perfect unanimity have petitioned that the truth of the corporeal Assumption of the Blessed Virgin Mary into heaven be defined as a dogma of the divine, Catholic faith. The truth of this dogma is based on Sacred Scripture and is deeply rooted in the hearts of the faithful. It is sanctioned by the worship of the Church from the most ancient times.

We, therefore, after humbly and repeatedly praying to God, and calling upon the light of the Spirit of Truth, for the glory of almighty God, who has shown great and particular love for the Virgin Mary, for the honor of his Son, the king of immortal ages and the conqueror of sin and death, for the increase of the glory of his great mother, for the joy and exultation of the whole Church, by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by Our own authority, do pronounce, declare, and define as a divinely revealed dogma: The Immaculate Mother of God, Mary ever Virgin, after her life on earth, was assumed body and soul, to the glory of heaven." (From the Bull, *Munificentissimus Deus*.)

A number of assertions and falsehoods contained in the above proclamation are here noted: (1) We deny that the Spirit of Truth dwells in the Roman Catholic Church. (2) We deny that such an organization is given divine, infallible (incapable of erring) guidance. (3) Particularly do we deny that "The truth of this dogma is based on Sacred Scripture." If it is, give us book, chapter and verse! (4) Nothing is "sanctioned" in the sight of God, merely because it is said to bear the stamp of antiquity—"most ancient times." (5) Actually, the evolution of the adoration of Mary had its beginning several centuries after the apostles were in their graves. (6) The Pope claims Christ's "authority" for this dogma. Where is it given in Scripture? (7) The Pope claims the authority of the apostles Peter and Paul for this dogma. Where is it set forth in the New Testament? (8) The Pope sees to it that any pronoun referring to himself is *capitalized*—"Our own authority." (9) Finally, the Pope pits himself against Paul by asserting that flesh and blood did enter heaven. Yet Paul wrote, "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God." (1 Cor. 15: 50.)

The Bodily Assumption of Mary

The latest dogmas to be promulgated by the Vatican is that of the bodily assumption of Mary. In order that no misunderstandings may occur, we shall give the definition of the word "dogma" as found in the Catholic Dictionary, edited by Attwater.

DOGMA (Greek, *ordinance*.) A truth directly proposed by the Church for our belief as an article of divine revelation.

ASSUMPTION—The taking into Heaven of the soul and body of the Blessed Virgin Mary on the completion of her earthly life, by an anticipation of the general judgment. After taking counsel with the whole Church through her bishops, Pope Pius XII in 1950 defined that the Assumption is divinely revealed; it is therefore now a dogma and article of faith. This of course does not mean that it is a "new dogma"; the Church teaches that this doctrine was implicit in the deposit of faith from the beginning, and it has been held ex-

PLICITLY from early times; but until 1950 it was only a generally held belief, but one which it would have been impious and blasphemous to deny. It is generally held that our Lady died in the ordinary way of nature, and that the reunion of her body with her soul in Heaven took place shortly afterward; her body was in any case preserved from corruption. It is uncertain whether our Lady died at Ephesus or Jerusalem.

In the Catholic publication, *Our Sunday Visitor*, August 12, 1956, a priest by the name of "Rev." John A. O'Brien wrote:

How fitting it is that the body of the Blessed Virgin was carried intact into Heaven. In her chaste womb was conceived the Son of God. She was free from original and actual sin. Most appropriately then was her body spared from the disintegration which ordinarily follows death. Mary, assumed into Heaven, prays for us.

From the foregoing authentic Catholic sources, we have copied material which demonstrates the teaching of the Roman Church on the subject at hand. In order to reduce the information to some specific points to be considered, we note the following: (1) A *dogma* is a *truth* "divinely" revealed for Catholics to believe. (2) This dogma was only "generally believed" before 1950, when through the Pope's definition it became mandatory that it be believed. (3) Mary's body was allegedly carried "intact" into Heaven. (4) Yet, they do not know where her death occurred, although they allege that they know all about the state of her body after death.

Since the dogma of the bodily assumption of Mary into Heaven is based upon "divine" tradition, it is strange indeed that the Holy Scriptures in no sense speak of such an occurrence, or even of such a dogma. Yet, the Old Testament declares that Enoch was taken directly from earth to heaven, that he should not see death. (Gen. 5: 24.) This is reaffirmed in Heb. 11: 5: Now if the bodily assumption of Mary were anything other than the figment of Catholic imagination, one would expect to find the teaching confirmed in the New Testament, which is God's revelation to mankind.

What Does the Bible Teach?

Paul writes: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15: 22, 23.) The resur-

rection of Christ from the dead constituted the "firstfruits" of the resurrection. However, Paul indicates that the *next* to be resurrected are those who "are Christ"—those who have faithfully obeyed him—and *this resurrection occurs at his coming*. Thus, not one thing is stated about the resurrection of Mary and her supposed bodily assumption into Heaven, in between Christ's resurrection and that which will happen at His coming the second time.

Hear Paul again: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (1 Cor. 15: 50-52.) Note, the inspired writer states that "flesh and blood can not inherit the kingdom," yet Priest O'Brien says that her body was carried "intact" into heaven. Also, the time that we shall all be changed is at the occasion of "the last trump." Again, nothing is said about Mary or any bodily assumption.

The adoration of Mary which has developed through the years by heaping tradition and myth upon each other is the primary contributing factor toward the promulgation of the dogma of the bodily assumption of Mary. One reference from the New Testament is sufficient to refute such a claim.

"And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, *rather, blessed are they that hear the word of God, and keep it.*" (Luke 11: 27, 28.) It is *more* blessed to *hear* and *keep* the word of God, than to venerate, adore or worship the mother of Jesus. If God had intended for Mary to be worshipped (the word "worship" is a synonym for venerate or adore) as the Roman Catholics practice today, the New Testament would have contained at least one passage so instructing mankind.

The very fact that the New Testament is completely silent concerning the mother of Jesus after his ascension into Heaven is sufficient evidence that she was to fill no greater place in the lives of the early Christians than did the apostle Peter's wife.

COMMUNIST CONNIVINGS

JAMES D. BALES



"... these rail at whatsoever things they know not."

(Jude 10)

The Cynical Attitude of Communists

The Communists believe that morality is nothing else but the reflection of the class interests of any particular class. Thus they maintain that anything is moral if it promotes the interest of a class. This means, of course, that there is no real morality. Since the Communists believe that they represent the highest class in society, they believe that their morality is higher than the morality of others. Therefore, they would cynically disregard any suggestion that their conduct should be measured by the standard of morality which is held to by non-Communists.

This cynical attitude is reflected in a statement by John Pittman who is an editor of the *Daily People's World* in San Francisco. At one time he was a foreign editor of *The Daily Worker*. Mr. Pittman opposed any "outright condemnation of the Soviets." In his article he said: "I certainly oppose any outright condemnation

of the Soviets for some fancied violation of *morality*. The question is, whose morality?" (*The Daily Worker*, Nov. 25, 1956, p. 7.)

Of course, from the standpoint of the class morality of the Soviets, they did right in crushing the opposition in Hungary. For it is to their so-called class interest to control dictatorially the people. Thus, whatever is necessary to enable them to exercise their ruthless control, is sanctioned by their so-called morality.

To suggest that if we understood the Communists better that we could get along better with them is true only in the following way: when we understand the Communist we understand that he is a man without a moral standard other than that which is established by the will of the Communist Party. Thus, understanding him, we recognize that any agreements with him on the basis of morality are simply out of the question. He will not

consider any agreement founded upon a moral basis as being binding. Though we ourselves should stand for truth and righteousness, we should not delude ourselves into thinking that if we just understood the Communist better, he would stand for the same thing. Such is not the case.

The Communist "Moral" Justification of Intervention in Hungary

Communists in America, with some discension at first, have justified the Soviet action against Hungary on the ground that it was her duty to protect class interest. Thus a Communist wrote to *The Daily Worker* (November 30, 1956, p. 4):

... if the Soviet Union had failed to intervene to prevent the resurgence of fascism and the danger of a new world war, it would have been derelict in its duty as a nation of Socialism and would have merited the condemnation of genuine Socialists everywhere. The Soviets are not in Hungary to impose Socialism, but to serve the imperfect Socialism that existed there and thus thwart the well-laid plans of those who would overthrow established Socialism or budding socialism in all other lands.

Thus "in the Hungarian events, the Russian leaders have acted in the best tradition of defenders of the best interest of the working class."

Communism teaches that whatever serves class interest is moral. What the interest of the working class is, which Communists claim to represent, is determined by the Communist Party leaders. If they say that class interest demanded the intervention in Hungary, then it was moral to do so and if Russia had failed to act, it would have been "derelict in its duty."

The above quotation also shows that the Communists in America believe that it would be right for the Russian Communists to intervene in America, if and when conditions become ripe, to defend "the best interests of the working class" against the "reactionists who prevent the rise and development of "socialism." This is the reason that years ago a leading Communist said that when they take over in America they will be backed by the Red Army.

The Communist Party Line on Hungary

The attack of the Soviet army on the Hungarians has helped even some of the so-called neutral Asian nations to see something of the harsh realities of Communism. They have felt forced to rebuke Russia. This action in Hungary has stripped the smiling mask of peaceful coexistence from off the face of the Communist monster. Of course, those who know the philosophy and history of Communism recognize that the talk about peaceful coexistence was simply a cloak of deception. However, there were some who were being deceived by it. Communist action in Hungary should enable these individuals, if they have eyes to see, to understand that Communism has not changed, although Stalin has long been in his grave.

The reaction of the Communist Party in America to this situation in Hungary has further indicated that they are the slaves of the Communist party in Russia; although *The Daily Worker*, the leading Communist paper in America, has been uncertain as to the exact line that should be adopted and has thus allowed differing positions concerning Hungary to be published. It now seems that the official line has been propagated. The National Committee of the Communist Party in America issued an open letter to their membership. This was published November 20 in *The Daily Worker*. In this they lamented the situation in Hungary because it had upset the peaceful coexistence propaganda. As to what

happened to the Hungarians they were not so much concerned. What they were greatly concerned about was that the so-called enemies of peace were utilizing this situation against peace! Now what did they mean by this? It is evident from the following quotation.

Together with our fellow countrymen who want to preserve the spirit of Geneva, we recognize the dangers created by the unscrupulous exploitation of the Hungarian events by the enemies of peace. The demands of Senator Knowland for sanctions against the Soviet Union and the prompt use of the Hungarian situation by Senator Eastland's witch-hunting Internal Security Committee are examples of this exploitation, as are the efforts of the state department to promote a UN cover for interference by the western powers.

The Communist are upset because what Russia did in Hungary has helped to reveal anew the diabolical nature of Communism.

The subservience of the Communist Party in America to Russia is brought out by those who know how to read Communist double talk in the following sentence, "We are motivated by a desire to strengthen the cause of socialism as opposed to those who seek to weaken or destroy socialism." This means that they are behind anything that Russia does, for what she does is a means of strengthening socialism. It means that they are against those who in any way would hinder Russia and the Communists in their march toward world conquest.

The Communists admit that the upheaval in Hungary began with an effort on the part of the people "for democratization, for a solution to their economic problems, and for full national sovereignty and equality in their relations with the Soviet Union." This is an admission of what students of Communism have always known, that Russia holds in slavery the so-called satellite nations. However, the Communists maintain that after the initial revolt it was taken over by fascists and reactionary elements who would have established the so-called "white terror." The intervention was necessary also to keep an anti-Soviet nation from being set up on the borders of Russia. This the Communists maintain would have threatened the security of the U.S.S.R. and other socialist countries and the peace of the world as a whole.

The committee said they were not in a position to give final judgment on Soviet action but would have to wait for clarification which further events would bring out. This means that they have not yet received sufficient directives from abroad to enable them to speak with finality at this time on all phases of this subject.

The Communist Party's message went on to say that the state department and the cold war for which—they think—no Communist nations are responsible, had a great deal to do with bringing about the situation in Hungary.

How the Communists intend to use the situation in Hungary is implied in the following quotation, "We call for the dissolution of all military blocs, the simultaneous withdrawal of all military bases on foreign lands, and the closing of all military bases on foreign soil." In short, after the Soviets have killed or deported those in Hungary who were responsible for the uprising, or who might participate in a further uprising, they will then be glad to withdraw from Hungary, if the other nations of the world, chiefly the United States, will withdraw all of their troops who are stationed in foreign countries.

The present Communist justification of the situation in Hungary then helps expose the Communist Party again for what it is—a lacky of the Soviet criminals in the Kremlin.

Attitude of American Communists Toward America

Charles J. Hendley is viewed by *The Daily Worker* as "a veteran figure in the New York labor movement." In the November 28, 1956 issue of *The Daily Worker*, he brought out very clearly his attitude toward Russia as contrasted with his attitude toward America. He stated that he disagreed with some who were condemning the Soviet action in Hungary, that he did not know enough about the factors which were involved to be able to condemn her action. He then made an attack on Britain and France for their invasion of Egypt. In this he did not say he was uncertain, because he did not know enough about it. Instead, he attacked America, saying that we would do the same as Britain and France, if it were necessary to protect "the sacred right to profits." Thus, he reveals his basic attitude. He is a Communist and must look up as a loyal Communist to the leaders in Moscow. Hence, he does not want to condemn them. However, as a Communist he is against America, and does not hesitate to condemn America. This reveals where his allegiance lies. But read the quotation from *The Daily Worker* as follows:

I share with him his abhorrence of any fawning apologetics for the Russian regime; and I agree with him that our American socialism must be on a solid basis of its own rather than an imitation of Russian socialism. But I can not go to the extent of condemning the Soviet action because I do not know enough about it and about what provoked it, for me to be so sure.

The course of history is so complex that it can not be reduced to simple terms. No absolutely rigid formula can serve as a blueprint guide. The fascist beasts are still very much alive, and are much wiser and shrewder than were the crude Hitlerites. The capitalists who have a stranglehold on the economy of the "free world" are not going to relax their hold gently.

The sudden and violent attack upon Egypt which left many thousands of innocent men, women and children killed and wounded, is illustrative of what the "benign" capitalism of Britain and France is capable of. We may be sure that while our attention is diverted by Eisenhower's seductive speeches, the power of American capital can be brought into just as vicious action if need be to protect the sacred right to profits. We must be prepared to face situations as harrowing as anything that has happened in Hungary. (*The Daily Worker*, November 28, 1956, pp. 1 and 7.)

The Communists are today maintaining that they believe in the peaceful achievement of socialism and Communism. What they mean is, where they can take over a country by peaceful means, they believe in so doing. After they get the power they will ruthlessly use it to suppress and, if necessary, liquidate all opposition. However, they believe in many cases it will be impossible to take over power by peaceful means because the capitalists may be very strong in some countries and resent the Communists' grasps for power. In such cases, the Communists believe that violence will be necessary. They have not renounced their doctrine of the necessity of revolution in capitalistic countries. By implication the American communists must realize that violence may be necessary in America.

The Communists Hate the Hoovers

You can expect the Communists, the fellow travelers, and those whom they are able to influence to launch and intensify a "hate-Hoover" campaign. *The Worker* for November 25, 1956 on page 3 carries almost a full page article attacking Herbert Hoover, Sr. and Herbert Hoover, Jr. They accuse the Hoover family of plotting against Hungary again. They claim that in 1919 Herbert Hoover, Sr., "organized" the coup d'etat that drowned the first Hungarian Socialist republic in blood. And his son,

Herbert Hoover, Jr., is directing the state department's maneuver against the second Hungarian Socialist Republic in November, 1956."

The article continues with a vicious attack on these two men. Since things which originate in the Communist press find their way sooner or later into some other publications, it is well to know the present "hate Hoover" campaign has been initiated by the Communist.

Jefferson School of Social Science

The Communists have announced that at the close of this school term the Jefferson School of Social Science will go out of existence. This school, with its American-sounding name, has existed for several years as an indoctrination and propagation center of the philosophy of Communism.

Its closing is a testimony to the effectiveness of the requirement that Communist organizations register as a part of the Communist apparatus. An editorial in *The Daily Worker* (November 29, 1956, p. 5) attributed the closing, to "the McCarranite-McCarthy-ite hysteria and persecutions," and the "agency known as the Subversive Activities Control Board." This indicates that the "hysteria" and the SACB are doing some good work!

However, the Communist plan to open another school which, by the time it is examined and placed on the subversive list, will teach a lot of Communism. The same editorial announced: "Before long we can expect a new and firmer basis to develop for the building of a new institution in the Jeff School tradition."

The reader who would like to know what was taught in the Jefferson School, and how the Subversive Activities Control Board goes about determining whether or not an organization is connected with the Communist Party, should write to the Subversive Activities Control Board, Washington 25, D. C., and request a copy of their Recommended Decision on the Jefferson School.

Fighting Words

In London last week, the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of All England, was making a speech to his bishops and clergy. In the rich voice with which he dominated the radiocast of the coronation, the archbishop was ranging through the state of Christianity around the world when ears suddenly pricked to what sounded like Fighting words—not against enemies of religion but against the Roman Catholic Church.

"I would mention a booklet to be published this week by S.P.C.K., the Anglican Society for Promoting Christian Knowledge, entitled *Infallible Fallacies*," said the archbishop. "Roman Catholics in this country and wherever churches of the Anglican Communion exist have, as the booklet says, for some time past intensified their propaganda. . . . We of the Anglican Communion . . . hate attacking another Christian body as much as many Roman Catholics deplore the constant attacks of their own church upon ours. But these attacks do call for occasional answers . . . and in this new booklet our people will find a reply. . . ."

If Roman Catholics and Anglicans thought this was strong stuff to be coming from the top prelate of the Church of England, they opened their eyes wide when they turned to the pamphlet, *Infallible Fallacies*, by "Some Priests of the Anglican Communion," is a closely reasoned piece of polemic in a venerable but almost forgotten tradition. Samples:

"The doctrinal errors of the Roman Church are a

formidable obstacle in the path of any great movement of Anglicans toward the Roman Church. . . . The Infallibility of the Pope . . . is perhaps the most obviously unscriptural and erroneous of these new doctrines. . . . And the fact that there have been so few 'infallible' utterances of the Pope (and so much argument by Roman Catholics as to how many there have been—the estimates vary between three and nine) leads to the conclusion that the doctrine really is nonsense."

"Although this iniquitous practice of selling indulgences directly has been discontinued, the Roman Church still makes huge profits out of the credulous belief of simple people in indulgences, by the alms which are encouraged when indulgences are sought, and by the sale of rosaries and other "indulged" articles. Few Anglican priests would care to become involved in such wholesale exploitation of simple people's credulity."

"The great bureaucratic system of the Roman Catholic Church, centralized in Rome and tightly controlled by the Pope, is totalitarian. The transition from one kind of totalitarianism to another is an easy one, and it is well known that the countries of Western Europe in which Communism is strongest today are the predominantly Roman Catholic countries."

BRAIN-WASHING

KENNETH GOFF

[The following is from the book used by "underground schools" of Communists prior to 1936, as reported by Mr. Goff, who was at that time "a dues-paying member of the Communist Party."]

Man As An Economic Organism

Man is subject to certain desires and needs which are as natural to his beingness as they are to that of any other animal. Man, however, has the peculiarity of exaggerating some of these beyond the bounds of reason. This is obvious through the growth of leisure classes, pseudo-intellectual groups, the "petit bourgeoisie," Capitalism, and other ills.

It has been said, with truth, that one tenth of a man's life is concerned with politics and nine-tenths with economics. Without food, the individual dies. Without clothing, he freezes. Without houses and weapons, he is prey to the starving wolves. The acquisition of sufficient items to answer these necessities of food, clothing, and shelter, in reason, is the natural right of a member of an enlightened State. An excess of such items brings about unrest and disquiet. The presence of luxury items and materials, and the artificial creation and whetting of appetites, as in Capitalist advertising, are certain to accentuate the less desirable characteristics of Man.

The individual is an economic organism, in that he requires a certain amount of food, a certain amount of water, and must hold within himself a certain amount of heat in order to live. When he has more food than he can eat, more clothing than he needs to protect him, he then enters upon a certain idleness which dulls his wits and awareness, and makes him prey to difficulties, which, in a less toxic state, he would have foreseen and avoided. Thus, we have a glut being a menace to the individual.

It is no less different in a group. Where the group acquires too much, its awareness of its own fellows and of the environment is accordingly reduced, and the effectiveness of the group in general is lost.

"The close discipline exercised by Roman Catholic priests upon the laity . . . often amounts to spiritual bullying. Decisions which normal persons ought . . . to make for themselves in obedience to their consciences are made by the Pope and enforced through the priests—such questions as what schools their children may attend, or what books they may read.

"Some of the Roman Catholic methods of proselytizing are most objectionable. . . . Particularly do we condemn the practice . . . of touting for converts among the seriously ill and dying in hospitals. There have been instances of lifelong loyal Anglicans being pestered by Roman Catholic priests when in no physical or mental condition to resist."

"There is, moreover, a certain duplicity which is to be detected in the Roman Catholic official mind. One example must suffice here. The Roman Church officially upholds the plain teaching of Christ against remarriage after divorce. But in practice it allows it by means of various legal devices—chiefly by multiplying the possible reasons for annulment. Thus the Roman Church manages to gain on the one hand the reputation for strictness, but on the other is able to allow the remarriage of those it particularly desires to please." (*Time*, October 26, 1953.)



"It is not always by armies and guns that a nation is conquered."

The maintaining of a balance between gluttony and need is the province of Economics proper, and is the fit subject and concern of the Communist State.

Desire and want are a state of mind. Individuals can be educated into desiring and wanting more than they can ever possibly obtain, and such individuals are unhappy. Most of the self-willed characteristics of the Capitalist come entirely from greed. He exploits the worker far beyond any necessity on his own part, as a Capitalist, to need.

In a nation where economic balances are not controlled, the appetite of the individual is unduly whetted by enchanting and fanciful persuasions to desire, and a type of insanity ensues, where each individual is persuaded to possess more than he can use and to possess it even at the expense of his fellows.

There is, in economic balances, the other side. Too great and too long privation can bring about unhealthy desires, which, in themselves, accumulate if left action, more than the individual can use. Poverty, itself, as carefully cultivated in Capitalist States, can bring about an imbalance of acquisition. Just as a vacuum will pull into it masses, in a country where enforced privation upon the masses is permitted, and where desire is artificially whetted, need turns to greed, and one easily discovers in such states exploitation of the many for the benefit of the few.

If one, by the technologies of Psychopolitics, were to dull this excessive greed in the few who possess it, the worker would be freed to seek a more natural balance.

Here we have two extremes, Either one of them are an insanity. If we wish to create an insanity we need only glut or deprive an individual at long length beyond the ability to withstand and we have a mental imbalance. A simple example of this is the alternation of too low with too high pressures in a chamber, an excellent psy-

chopolitical procedure. The rapidly varied pressure brings about a chaos wherein the individual will cannot act and where other wills then, perforce, assume control.

Essentially, in an entire country, one must remove the greedy by whatever means and must then create and continue a semi-privation in the masses in order to command and utterly control the nation.

A continuous hope for prosperity must be indoctrinated into the masses with many dreams and visions of glut of commodity and this hope must be counterplayed against the actuality of privation and the continuous threat of loss of all economic factors in case of disloyalty to the State in order to suppress the individual wills of the masses.

In a nation under conquest such as America, our slow and stealthy approach need take advantage only of the cycles of booms and depressions inherent in Capitalistic nations in order to assert of more and more strong control over individual wills. A boom is as advantageous as a depression for our ends for during prosperity our propaganda lines must only continue to point up the wealth the period is delivering to the selected few to divorce their control of the state. During a depression one must only point out that it ensued as a result of the avarice of a few and the general political incompetence of the national leaders.

The handling of economic propaganda is not properly the sphere of psychopolitics but the psychopolitician must understand economic measures and Communist goals connected with them.

The masses must at last come to believe that only excessive taxation of the rich can relieve them of the "burdensome leisure class" and can thus be brought to accept such a thing as income tax, a Marxist principle smoothly slid into Capitalistic framework in 1909 in the United States. This even though the basic law of the United States forbade it and even though Communism at that time had been active only a few years in America. Such success as the Income Tax Law, had it been followed thoroughly could have brought the United States and not Russia into the world scene as the first Communist nation. But the virility and good sense of the Russian peoples won. It may not be that the United States will become entirely Communist until past the middle of the century but when it does it will be because of our superior understanding of economics and of psychopolitics.

The Communist agent skilled in economics has as his task the suborning of tax agencies and their personnel to create the maximum disturbance and chaos and the passing of laws adapted to our purposes and to him we must leave this task. The psychopolitical operator plays a distinctly different role in this drama.

The rich, the skilled in finance, the well informed in government are particular and individual targets for the psychopolitician. His is the role of taking off the board those individuals who would halt or corrupt Communist economic programs. Thus every rich man, every statesman, every person well informed and capable in government must have brought to his side as a trusted confident a psychopolitical operator.

The families of these persons are often deranged from idleness and glut and this fact must be played upon, even created. The normal health and wildness of a rich man's son must be twisted and perverted and explained into neurosis and then, assisted by a timely administration of drugs or violence, turned into criminality or insanity.

This brings at once some one in "mental healing" into confidential contact with the family and from this point on the very most must then be made of that contact.

Communism could best succeed if at the side of every rich or influential man there could be placed a psychopolitical operator, an undoubted authority in the field of "mental healing" who could then by his advice or through the medium of a wife or daughter by his guided opinions direct the optimum policy to embroil or upset the economic policies of the country and, when the time comes to do away forever with the rich or influential man, to administer the proper drugs or treatment to bring about his complete demise in an institution as a patient or dead as a suicide.

Planted beside a country's powerful persons the psychopolitical operator can also guide other policies to the betterment of our battle.

The Capitalist does not know the definition of war. He thinks of war as attack with force performed by soldiers and machines. He does not know that a more effective if somewhat longer war can be fought with bread or, in our case, with drugs and the wisdom of our art. The Capitalist has never won a war in truth. The psychopolitician is having little trouble winning this one.

United Nations Activities Are Not Now And Have Never Been Allowed Behind the Iron Curtain

JOSEPH KORNFEDER

It is, of course, well known that the United Nations Educational, Scientific and cultural Organization (UNESCO) is one of the specialized agencies of the United Nations, and that each of the United Nations specialized agencies have certain operational methods. These operational methods are based on the following:-

1. Working through governmental organizations.
2. Working through non-governmental organizations of the various member nations.

In the case of UNESCO, government organizations would include Boards of Education, or similar bodies on a community, state or national level. In the case of non-governmental organizations in the educational field, it would mean working through teachers, parents or citizen groups. The United Nations agencies, including UNESCO, operate freely throughout the non-Communist countries of the East and the West. They operate in those countries on a community, state, national and also on the international level.

The outstanding fact, however, is that the Communist dominated countries, including Russia, although members of the United Nations, have never allowed the United Nations or any of its agencies to operate behind the Iron Curtain. This applies to UNESCO, which has stirred up so much controversy over its proposals of various reforms in the educational systems of the west. These reforms are allegedly intended to improve the superior (as compared to Russia) educational setups, especially for the ones in the wealthy, more advanced United States. But do they propose or agitate for similar reforms behind the Iron Curtain, where the educational system is so much more backward? Of course not. I repeat, no independent United Nations agency activity of any sort exists behind the Iron Curtain, where the educational system is so much more backward? Of course not. The United Nations agitation and propaganda is simply not tolerated under the totalitarian system of Com-

munism. Obviously it could not be, as we will point out later.

In spite of the hundreds of tons of printed propaganda and agitation produced and distributed by the various United Nations agencies, especially the UNESCO, in the west, there is no material allowed to be distributed behind the Iron Curtain. Just ask the United Nations for a report of such activities behind the Iron Curtain. Ask about any meetings held there, about United Nations literature distributed there, or about offices established there; and see what answer you get.

No United Nations meetings of any kind are allowed or tolerated behind the Iron Curtain. No United Nations propaganda in general, no United Nations officers or commissions, no United Nations radio, independent radio or other communications; in short, none of the United Nations activities are either tolerated or even considered for application behind the Iron Curtain. On the other hand, the Soviet leaders who, of course, are all Communists, sit in the United Nations and its agencies in order to influence or stymie with the power of the veto, the policies of the west by using United Nations for that very purpose, **BUT THEY DO NOT ALLOW US TO DO THE SAME IN THEIR COUNTRIES.**

Their Communist parties in the west infiltrate the United Nations staff. It is well known that Alger Hiss, while heading the State Department section on Special Political Affairs, placed 236 men and women of his selection to man the United Nations secretariat and strategic specialized agencies like UNESCO, Economic and Social Councils and other agencies. In addition to these 236, many of whom are still there, there is also the personnel from Soviet Russia itself and from its satellites who likewise influence the operations of the United Nations.

Thus, we have a situation where the Soviet Russians sit in the agencies of the United Nations as official delegates, exerting their full power on the official levels, and then we have the infiltrators among the United Nations staff, all working hand in glove. All of these together use the United Nations as a mask or front behind which they operate within our borders, while carefully depriving us of the same privileges. Moscow thus makes sure of its own security by excluding all United Nations agency activities from its territory but uses the United Nations as a media to penetrate in a perfectly legal fashion the areas of the west. Really an absurd situation, is it not?

The question arises—how come no United States government official, either in or out of the United Nations has ever pointed out such an obvious fact.

How come that the United Nations agencies, UNESCO included, can harass the west with their schemes and alleged "reforms" but cannot even go to Moscow, Warsaw, Bucharest or Budapest and seriously propose that these things be done in any of the countries behind the Iron Curtain?

No United Nations flags ever fly from Communist flag poles. No United Nations Days are celebrated behind the Iron Curtain. Why not?

Underlying, as the basic reason for the Soviet leaders not permitting the United Nations to operate behind the Iron Curtain, is the obvious fact, that a totalitarian regime, especially of the Communist type, cannot on principle allow the operation in its territory of any agency which it does not control 100%. It cannot allow even statist ideas which may be semi-totalitarian, to be propa-

gated within its area. Democratic ideas, which one or another of the specialized agencies may promote are therefore absolutely excluded.

The specialized agencies who are pressuring non-Communist countries with democratic or semi-democratic ideas, should above all, advance those ideas inside the totalitarian countries where those ideas would have a liberating impact. That precisely is the reason why they are NOT allowed to do so. That precisely is the reason why every one of the plans of the specialized agencies of the United Nations, the ideas proposed for allegedly reforming and improving, as proposed for the west, are completely anathema and contrary to the basic principles of totalitarian government. That, too, is precisely the reason why NO independent church is allowed to exist behind the Iron Curtain. Christianity, as an ideology is fundamentally anathema to Communism.

All of the facts were obvious, from the very beginning, to Molotov and Manuilski, the Soviet delegates at the founding conference of the United Nations in San Francisco. From the very beginning the United Nations and its agencies were so set up that they could operate ONLY in the west. They have never succeeded in getting beyond that point. They never will.

Note: Mr. Kornfeder was once a high ranking member of the Communist Party in America. He was schooled in political warfare in Russia. He knew Stalin. Many years ago he left both the Communist Party and its philosophy, and since that time he has done good work against communism. J. D. BALES

P. O. Box 75673, Sanford Station
Los Angeles 5, Calif.
November 12, 1956

Editor

Los Angeles *Herald Express*
1111 So. Broadway
Los Angeles 51, Calif.

Dear Sir: *Re—Editorial—November 10, 1956*

Your editorial, **LONG LIVE HUNGARY**, no doubt is looked upon as quite touching by many who do know the inside facts due to your and other newspapers refusing to print the whole truth.

While I in no way condone any kind of torture to people or animals, let us face the facts. When non-Catholics are tortured, murdered, dispossessed and otherwise persecuted in Catholic countries, no mention is made of it in the so-called free press. You are all so terrified of the Roman Catholic hierarchy that you, by your silence, condone in one instance what you deplore in another.

The useless and insane murder that is being perpetrated by both sides in Hungary should, by all that is Godly, be stopped—but both sides should stop and both sides should consider humanity instead of its own selfish ends.

That the Vatican is trying to whip up hysteria in its favor and foment a war is so obviously apparent that any child should be able to perceive it. Why should we fight the Vatican's wars?

Regardless of Mindzenty's guilt, and there is no doubt about his guilt, he should not have been tortured at anytime. However, in Colombia, Spain, Portugal, and other Catholic controlled countries, non-Catholics and liberal Catholics are suffering tortures far in excess of any ever inflicted upon Mindzenty, or Stepinac who was

the source of countless inconceivable atrocities upon non-conformists.

You say the United Nations seems afraid. There is no question of that, as it has already shown its fear by not calling a halt to persecutions in Colombia, Spain, Italy and so on. Do you want the facts? I have them and will gladly furnish them to you if you will print them—ALL OF THEM.

Your informed readers are getting very much fed up with your continued silence toward Catholic atrocities while you play up the other side so loudly.

You may print this letter ONLY IF YOU PRINT IT IN FULL.

Very truly yours,
/s/ Raywood Frazier

CATHOLIC SUPERSTITIONS

URIE T. POISALL



"Thou shalt not make unto thee any graven image."

(Exod. 20: 4)

Animated Images

If the apostle Paul were here today, and should behold the devotions of our Catholic neighbors, no doubt he would again exclaim, "I perceive that in all things you are too superstitious," as he did when he beheld the Athenians worshiping objects of gold, silver, stone and wood, "graven by art and man's device." The worship of Mary is not only without scriptural authority, it violates the New Testament teaching. The worshiping of images of her, even to the extent of attributing life, reason, action, and the power of speech to statutes "graven by art and man's device," reaches the point of absurdity. Witness the following:

On his way to the gallows, happening to pass before a statue of Mary, he saluted her with his usual prayer: "Blessed Virgin, help me in the hour of my death," and the statue, in the presence of all, inclined its head and saluted him. Deeply moved, he begged to be allowed to kiss the feet of the image. The executioner refused, but afterwards consented on account of the clamor of the people. The youth stooped to kiss her feet, and Mary extended her arm from that statue, took him by the hand and held him so strongly that no power could move him. At this prodigy the multitude shouted, "Pardon, pardon," and pardon was granted. Having returned to his country, he led an exemplary life, and was always most devoted to Mary, who had delivered him from temporal and eternal death." (*Glories of Mary*, pp. 213, 214.)

Surely Paul had such in mind when he declared that they "changed the glory of the incorruptible God for the likeness of an image of corruptible man, . . . for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator," (Rom. 1: 2, 3.)

To any one who is not a blind follower of blind guides, the above is incredible. The idea of an inanimate, man-made image bowing and extending an arm, and holding one by the hand, is beyond the wildest imaginings of reasonable people. Since, according to the story, the above mentioned young man even after becoming a robber "did not omit to recommend himself to our Lady, as his mother had directed him," one wonders why "our Lady" allowed him to be arrested and convicted in the first place. If this strains the imagination and credibility of thinking people, the following is even more posterous:

Our advocate has shown how great is her kindness towards sinners by her mercy to Beatrice, a nun in the monastery of Fontebraldo, as related by Cesarius, and by Father Rho. This unhappy religious having contracted a passion for a certain youth, agreed to flee with him from the convent; and in fact she went one day before a statue of the blessed Virgin, and there deposited the keys of the monastery, for she was portress, and boldly departed. Arriving in another country, she led the miserable life of a prostitute for fifteen years. It happened that she met, one day, the agent of the monastery in the city where she was living [I wonder if he was her patron. U.T.P.] and asked him, think-

ing he would not recognize her again, if he knew sister Beatrice? "I knew her well," he said, "she is a holy nun, and at present is mistress of novices." At this intelligence she was confounded and amazed, not knowing how to understand it. In order to ascertain the truth, she put on another dress and went to the monastery. She asked for sister Beatrice, and behold, the most holy Virgin appeared before her in the form of that same image to which at parting she had committed her keys, and her dress, and the divine mother thus spoke to her: "Beatrice, be it known to thee that, in order to prevent thy disgrace, I assumed thy form, and have filled thy office for the fifteen years that thou hast lived far from the monastery and from God. My child, return, and do penance, for my Son is still waiting for thee; and strive by thy life to preserve the good name I have gained thee." She spoke thus and disappeared. Beatrice re-entered the monastery, resumed the habit of a religious, and grateful for the mercy of Mary, led the life of a saint. At her death she made known the foregoing incident, to the glory of this great queen." (*Ibid.* pp. 224, 225.)

Think of it! An image, material, inanimate, made by man's hands, doubling for a nun while she practiced prostitution for fifteen years! Why, then, should not an image take the place of one who goes out and gets drunk, robs, or commits murder?

Less fortunate was the nun of New Mexico Catholic lore. Overlooking the Santa Rita copper mines, in the southern part of the Black Range, is a castle-like mountain. At the north end of this mountain there is a stone column shaped somewhat like a robed, kneeling, hooded woman. This mountain, and the column, can be seen for many miles, especially from the east or west. Thousands are the photos and paintings of this "Kneeling Nun" made against a sunrise or sunset. At a distant the formation looks very much like a nun kneeling in front of a building. Many are the legends concerning this remarkable formation, but the one most commonly accepted, especially among the Indians and Mexicans (ninety per cent Catholic), is the one which gave it the name "Kneeling Nun." According to the legend, the mountain was one time a monastery. There a nun fell in love with a Spanish soldier, probably one of Coronado's men, as they sought the Seven Cities of Cibola. Like Beatrice, this nun decided to leave with him, but just outside the building her conscience smote her. She turned and knelt to say a last "Hail Mary." As she did so she turned to stone, and there she kneels until this day. Maybe she left her keys with the wrong image of the Virgin. The story makes no attempt to explain why the whole castle was turned to stone, or what became of the other nuns, or how this particular nun came to be over sixty feet high, kneeling, and the building more than a mile long.

Superstition reaches a new low in the belief in the priests' power of blessing persons and items. This from the Catechism, question 484.

What takes place when the priest blesses persons or things?

When the priest blesses persons or things they are holy and consecrated to the service of God. Churches, altars, bells, chalices, water, candles, ashes, palms, Easter-candles, crucifixes, rosaries, medals, pictures, etc.

Things thus blessed are "holy." We suppose the "etc." would include the workman's tools, as was done in a special service in Baltimore, Sept. 10. The item in a Springfield (Massachusetts) paper said, "The tools blessed included not only such familiar working man's symbols as the hammer and an ax, but also a typewriter, a paintbrush and a welder's mask."

In Louisiana they bless whole shrimp fleets. This from *Times Picayune*, August 6.

More than a hundred boats in the Lafitte-Barataria shrimp fleet were blessed in gay and yet solemn ceremonies on Bayou barataria Sunday afternoon. . . . As they passed, Father Lieux sprinkled each boat with holy water, and crew members dropped their contribution to the church into a net held between the passing boats. . . . At 8 p.m. the annual shrimp ball was held at Fisher No. 1 school in Lafitte. [No doubt the ball was very "solemn" also.]

On the same page of this same paper we read of another fleet of sixty-four boats at Westwego being blessed.

The blessing ceremonies preceded an evening of festivities, which included a seafood dinner at Our Lady of Prompt Succor schoolyard, and a dance in the school auditorium. [All very solemn, "holy and consecrated to the service of God."]

All of this is in keeping with the question, "Why is it very beneficial to use blessed articles?"

It is very beneficial to use blessed articles, (1) because they protect us against the devil and many evils, (2) because they give us blessings for soul and body.

Which of all blessed objects should we most frequently use?

Of all blessed objects we should most frequently use holy water. It should always be in Catholic homes.

Application. Always have something blessed about you: a rosary, medal, scapular and the like. Have always in your homes blessed candles, palms and holy water. Use holy water frequently, especially when rising, leaving the house and retiring. It has great power. Sprinkle holy water for the benefit of the poor souls, and whilst doing so say: "Eternal rest grant unto them, O Lord." (*Questions* 485,486.)

Catholics are taught this catechism from early childhood! No wonder useless items, trinkets, images and such like, become holy and imbued with power in their vain imaginations. These superstitions affect the lives of non-Catholics and ex-Catholics far more than we realize. One night at a Bible study a drunk Indian interrupted the writer, asking him to "bless" a floral wreath he was going to send to California for a funeral of a relative.

"Which things have indeed a show of wisdom in will, worship and humility, and severity to the body; but are not of any value against the indulgence of the flesh." (Col. 2: 23.)

561 Catholic Publications Have 22 Million Circulation

Circulation of Catholic newspapers and magazines in the United States has reached a record high of 22,669,394 subscribers, it was disclosed in the 1956-57 Catholic Press Directory, which is published annually by the Catholic Press Association.

As the Directory was issued, Msgr. John S. Randall of Rochester, N. Y., CPA president, called upon Catholics to assist the Catholic Press in securing a "fair share of the money being spent today by the large national advertisers."

The new high of 22,669,394 subscribers to 561 U. S. Catholic publications represents an increase of 1,585,172 during the past year. Thirty-three Canadian publications report a total circulation of 1,077,561.

Pointing out that the new Directory will be distributed to some 6,500 of the largest national advertisers, Msgr. Randall said it is becoming "increasingly evident that if Catholic publishers are to increase substantially their advertising revenue from these large producers, it will require the co-operation of Catholic buyers in making their purchasing power known to sales people."

Advertisers cannot help but be "influenced by the comments of purchasers in the supermarket, the drug store, the shoe store, the clothing store, the gasoline station," Msgr. Randall said.

"On the other hand," he noted, "the impressive figures showing the constant growth of the Catholic market in this country will continue to be just so many statistics until the advertisers learn that Catholics actually do support their own press by buying products advertised in them."

He cited the Catholic population of more than 33,500,000 people and the vast Catholic institutional market of schools, colleges, hospitals, churches and seminaries, as evidence that the Catholic market is, as stated in the current directory, the "largest specialized market in the U. S." (*The Catholic News*, New York, June 23, 1956.)

Just how much the above report is blown up we do not know. But it does indicate some facts that we should not overlook. (1) The Catholic publications have an enormous circulation, and are growing all the time. (2) The Catholics are determined to make those who are in business buy advertisement from them, and make them pay the last farthing for it. All such profits go into the tills of the Vatican. (3) The Catholic people are expected to patronize those who advertise in the Catholic papers—and let them know that they are doing so.

If all of this is not group pressure, we would not know what group pressure is. Certainly it is not good American free enterprise.

P. O. Box 75673, Sanford Station
Los Angeles 5, Calif.
November 12, 1956

The President of the United States
The White House
Washington, D. C.

Dear Mr. President: Re.—Hungary

Your recent election was not a mandate to permit us to be drawn into a war over the Hungarian or any other religious situation.

The pope's hierarchy is trying to raise our people to the point of hysteria over what they refer to as atrocities against their faithful.

Mr. President, before permitting our country to intervene in any such situation, you should inform yourself of atrocities perpetrated by Catholics toward non-Catholics in Catholic controlled countries.

The people in Colombia who are not Catholic are afflicted with tortures far greater than those suffered by Mindzenty who is as guilty as he has been proclaimed.

I do not condone any kind of cruelty, to people or animals, and the tortures of Mindzenty, even though guilty, are not to be condoned. But, let us face the facts—Catholics treat non-Catholics in Catholic countries far worse than Catholics are ever treated in non-Catholic countries.

Catholics claim the right to torture and murder and I have an abundance of irrefutable proof of this.

We who know the picture object to taking sides and we object to our money being spent to transport Colombian soldiers to Hungary via U. S. military planes. Let us keep out of this mess and for once not bow to the pope and his ilk in this country.

Sincerely,
/s/ Raywood Frazier



VOICE OF FREEDOM

KEEP THEM FREE

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. V., No. 3

NASHVILLE, TENNESSEE, MARCH, 1957

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"For freedom did Christ set us free . . . be not again entangled in a yoke of bondage." (Gal 5:1)

Are Catholic Schools Church Schools?

In almost every city and town Catholics have built their parochial schools and require the children in the lower grades to attend them. We have no objections to their building of such schools, but we do not believe they have any right to expect the taxpayers to support them. Not only should people be free to choose their own religion, they should be free to support or not to support any religion, as they see fit.

The hierarchy declares it a mortal sin for Catholics to send their children to our public schools, which are supported by taxation, if parochial schools are available. And they would have all of us to think it a terrible evil if we do not help them build and maintain their church schools. They are very clever in seeking to cover up their real purposes. They argue that Catholics are entitled to all the welfare benefits of other children. To this we might agree, but we can not agree that they are entitled monetary support for their religious organizations.

If the hierarchy does not want Catholic children to attend the state schools, then let them not only build their own schools but support them as well, including all transportation, hot lunches and other expenses. We think it absurd for any religious body to say, "You must not attend the public schools. It is a deadly sin to do so. Yet the state is punishing you when it fails to make the same provisions for you that it does for those who attend public schools."

Below we quote from an editorial which appeared in the Pittsburgh *Sun-Telegraph* of January 17, 1957. Coming from an editor (even though he be an ardent Catholic) of a large secular newspaper of this kind many non-Catholics will accept it as sound reasoning and without seeing the danger in it.

The Pennsylvania Supreme Court's recent ruling that public school buses cannot be used legally to transport parochial school children has not ended the matter.

Announcement is made that with Protestant backing and bipartisan support a bill will be introduced in the legislature

authorizing school districts to furnish free transportation to to parochial as well as public school children.

The change will have to be effected through a constitutional amendment to be voted on by all the people after having been passed at two successive sessions of the legislature.

This is a long tedious process but the effort is worth making.

The *Sun-Telegraph* is glad to learn that the bill will have Protestant backing, because that will take some of the wind out of the sails of the religious fanatics who always are on the alert for an occasion like this.

The fanatics try to utilize such an occasion as an opportunity to foment strife and suspicion between the two great branches of American Christians.

The School bus problem is not a religious controversy, not an attempt to link together church and state.

It is no more than a movement to do justice to citizens who with the state's full permission prefer to send their children to parochial instead of to public schools.

The parents of the parochial school children pay school taxes for the support of the public schools in addition to contributing to the maintenance of the parochial schools.

Why shouldn't their children be permitted to ride the buses?

If this were some new and questionable proposal there might be some excuse for being dubious about it.

But it is not a dangerous experiment which is being advocated.

Nineteen states now have laws permitting the transportation of parochial students in public school buses.

One never hears of any ill effects resulting.

To try to make a religious bugaboo of the proposal is ridiculous.

The above editorial would have us believe that the transportation of children to the Catholic schools in no way involves the question of religion. The supreme court of Pennsylvania evidently thought otherwise. And, supposedly, 29 states yet think otherwise. However, such editors are molding sentiment in favor of the hierarchy much faster than many of us should like to admit. The fact that nearly half of the states, according to this writer, already permit the states to give free bus transportation to those attending the Catholic schools show the inroads they are making on our religious freedom.

(Continued on page 36)

Voice of Freedom

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Editorial Comments

Special attention is called to the article in this issue of the VOICE OF FREEDOM by Dr. James D. Bales, "The Rock On Which the Church Is Built." Although it is a little lengthy, it is certainly worth reading. The entire system of Roman Catholicism has been fabricated on the assumption that Christ built his church upon the apostle Peter and his supposed successors. When their arguments concerning this fallacy have been demolished their entire system collapses.

Again we want to thank our many friends for the clippings and papers they continue to send us, revealing the inconsistencies of the hierarchy in their efforts to cover up their real aims in this country. We can only use an infinitesimal part of all the material we get, but we do appreciate the loyalty of our friends in keeping us supplied. We only regret that we cannot publish a weekly magazine, so that we could present a great many more of the facts. But this would require much more help and money than we have. Perhaps the time may come soon when we can have the funds and help to expand our efforts.

We invite our friends to prepare articles for use in the VOICE OF FREEDOM. Such articles should not be filled with vituperations or wholesale accusations. They should be documented and authentic, and written in the spirit of true Christianity, with the view of winning people to the truth. Many who will not read articles that breathe a spirit of resentment or hate can be won by presenting the facts clearly yet kindly. All articles should be typed and double spaced. They should not exceed 1500 words, unless the article is of an unusual nature. Ordinarily such articles may be either reduced in length or continued in subsequent numbers.

Our biggest need is for more funds to secure more secretarial help and office space. Without such help it is an uphill fight to arouse our people to the ever-increasing threats to our religious freedom. If we want to preserve one of our most priceless possessions for our children and our children's children, then we must unite our efforts and pay the price. Contributions should be sent directly to THE FREEDOM PRESS, Box 128, Nashville, Tennessee.

Another way in which you can help is to look at the address on your paper and see if your subscription has expired, or if it soon will expire. If so, then renew without delay. It will save us time and expense in reminding you. And while you are renewing your own subscription why not send in at least one more for a friend, or make up a club of subscriptions. There are many who should be reading the VOICE OF FREEDOM every

month—and will when you let them know about it.

Now Is the Time to Renew Your Subscription to VOICE OF FREEDOM.

INSIDE SANTA FE

Church Angle in Election Is Emphasized

WILL HARRISON

SANTA FE, Nov. 6—For a long time the Catholic church has been considered a major influence in New Mexico politics but at no time in recent history was it injected so directly into an election campaign as in 1956.

Now that the voting is over the subject may be discussed without the contumely of the campaign period.

On Wednesday, Oct. 28, six days before the election, Gov. John Simms, appearing before a Democratic political rally at Belen, read a letter from the New Mexico Conference of Catholic Hospitals lavishly praising his handling of welfare problems which he said had been seen and approved by Catholic Archbishop Edwin V. Byrne.

The letter, in its first paragraph, said:

"Archbishop Byrne Monsignor Bradley, and all the sisters of our Catholic hospitals have recognized the valiant way you have worked to see all hospitals treated fairly and realistically. Please be assured that none of us will overlook your efforts."

It went on to describe the Simms sponsored welfare laws concerning property liens and children's responsibility to support their parents, the hottest subjects of the campaign, as "just and socially virtuous."

The conclusion was:

"Again, thank you governor in Archbishop Byrne's name, as well as in the name of all in this conference, for the courtesies you and your staff have extended us."

On Friday, Oct. 20, two days after Governor Simms had chosen a partisan campaign audience for disclosure of the Catholic favor that had been extended him, the archbishop of Santa Fe said he didn't indulge in partisan politics and that the contents of the letter were unknown to him; Sister Catherine Lorraine of St. Anthony's Hospital at Las Vegas, head of the Catholic Hospital Conference, said the welfare laws had never been discussed by her group; Monsignor Bradley of the archbishop's office in Santa Fe had an explanation. He said that "common courtesy dictated an answer" to a letter from Governor Simms, the contents of which were not disclosed. Wonder what Simms said in that letter?

Meanwhile it was noted that the archbishop did not disclaim the letter which he said he had not seen; a suggestion from the hospital group that Frank McDermott of Albuquerque, executive secretary of the Catholic hospital organization, who signed the letter, be fired was rejected by the archbishop's office, and copies of the letter were being distributed throughout northern New Mexico along with other campaign literature. The central distribution point in San Miguel was the office of County Clerk Manuel Galindre.

At several times in recent decades the Catholic archbishop has taken open positions on public subjects regarding the social welfare of the people. Those subjects, however, concerned legislation or proposed constitutional changes. There has been nothing like the 1956 deal in the run for governor in the recent history of the state.

Meet the Nazareth Teachers . . .

(Ed note: Most of the Nazareth teachers are Sisters of the Benedictine Order of the Catholic Church, a group of ladies whose lives are dedicated to God and the service of humanity. The Benedictine Order of Sisters was formed in the sixth century by St. Scholastica after her twin brother, St. Benedict, had formed the Benedictine Brotherhood.)

The philosophy of Benedictine training is that no matter where the Sisters are called to serve — from the smallest elementary school to the largest university — those whom they serve receive the benefits of a high degree of training, both in the field of education and in theology.

We invite you to meet the teachers of the Nazareth Public Schools:



SISTER BENEDICT MARIE
BORGERDING



SISTER DONATA RENZ



SISTER M. LOYOLA
SCHMUCKI, O.S.B.



SISTER LIGUORI BAKER



SISTER MARCELLA STENGEL



SISTER HERMAN JOSEPH
BERKEMEYER



SISTER GREGORY KEHRES

Teachers in A Texas Public School

The above pictures may not print too plain, but they should be plain enough for all of us to see what is taking place in one of the public schools in Texas. Nazareth is a small town on the plains, about half way between Amarillo and Lubbock.

These "Sisters" all wear their *official* dress while teaching in one of the tax-supported public schools of Texas. Does any one suppose they do not teach their religion? Let the Editor of the *Castro County News* (the paper in which these pictures appeared on December 20 and 27, 1956, tell us. Here are his words, which are photographed above: "... those whom they serve receive the benefits of a high degree of training, both in the field of education and in theology." [Emphasis added.]

No Such Thing As 'Catholic' Bible?

If some public-opinion organizations conducted a poll of Catholic families on Bible-ownership and Bible-use, results could be surprising. We can guess that there are more than a few Catholic homes in which no Bible would be found; probably very many Catholic homes in which the Bible seldom if ever is read.

The Church makes extensive use of the Bible in the liturgy. Many parts of the Mass, much of the Divine office, and a good part of other official rites are drawn from it. The Bible is also the treasure-book of all priests who preach;

Although being paid a regular salary for their work as teachers in one of our public schools—and that from state funds—it is practically certain that these "Sisters of Charity" never see one penny of it. Do you ask, Then where does the money go? One guess is all we would want. Into the coffers of the Catholic Church, of course.

Let no one suppose that what has happened in the European countries cannot happen here. It is already happening. We are edging closer to a "State-Church" all the time.

And look at the names of these "Sisters." Where do you suppose they came from? The *Castro County News* says they came from Fort Smith, Arkansas. But do their names sound like Arkansas names?

some sermons are an enlargement upon some basic truth found in Sacred Scripture.

In view of all this—especially in view of the fact that the Bible is God's own inspired Word—it is surprising that more of us do not read the Bible regularly for personal enrichment and personal growth.

It is not surprising that our Protestant neighbors outstrip us in propagation and use of the Bible. For the Protestant, the Bible is everything; for us it is a part of our total religious environment.

If we read for at least 15 minutes each day we also gain

an indulgence of 300 days each day, and a plenary indulgence once each month under the usual conditions.

Granting these indulgences was part of Pope Leo XIII's effort to encourage the reading of the Bible.

We must read an authorized version of the Bible. There are not two Bibles, a "Catholic" Bible and a "Protestant" Bible. There is only one Bible, inspired by God and written down book by book, age after age, in ancient Hebrew and Greek.

The original fragile manuscripts have perished, but there are ancient manuscript copies dating back to early Christian times. From these manuscripts, or from the famous Latin translation made by St. Jerome (the "Latin Vulgate"), modern translations are made into English, French, German and the other vernacular languages. These are called "versions" of the Bible.

If the Bible is translated into English (for example) by a competent biblical scholar or scholars, is submitted to the Pope or the bishops of a country for their approval and is approved, that translation of the Bible is an approved or authorized version. The version is as free from errors as human care can make it. Catholics may read only such approved versions.

Even a translation of the Bible by a Catholic scholar may not be used by Catholics unless it has received the official approval of the Church. It is not a case of Protestant Bible vs. Catholic Bible; it is a case of non-approved vs. approved. (Father Leo Trese, *Catholic Messenger*, Iowa City, Iowa, August 7, 1956.)

In the above article "Father" Leo Trese makes three admissions which we have known for years, but had not hitherto seen in print.

1. "I can guess that there are more than a few Catholic homes in which no Bible would be found; probably very many Catholic homes in which the Bible seldom if ever is read." We "guess" that the gentleman is right in this respect. In fact we "guess" that there are *not very many* Catholic homes, relatively speaking, that do have a Bible—and fewer still that ever read the one they have.

2. "For the Protestant, the Bible is everything; for us it is a part of our total religious environment." Mr. Trese might have explained that it is only a very *small* part with Catholics. Actually the Bible has very little place in the "total religious environment" of any Catholic. The Roman hierarchy has veered so far away from the Bible that it has scarcely any need for it whatever. As far as the masses of Catholics are concerned, they have no need at all for a Bible.

3. "We must read an authorized version of the Bible," says "Father" Trese, adding, "Catholics may read only such approved versions." Before any version is approved by the Catholics, says the writer, it must be "submitted to the pope or the bishops of the country for their approval." This simply means that Catholics are forbidden to read any version other than that approved by the hierarchy. If this is not complete control over the minds of the masses, then we would not know how to start to control their thinking. *Truly*, Catholic people are held in intellectual chains. The hierarchy knows that when once the people have the truth it can hold them no longer. Well did Jesus say, "Ye shall know the truth, and the truth shall make you free." (Jno. 8: 32.) But the hierarchy is determined that the people shall never have the whole truth.

Protestants encourage their people to read any and all translations they may be able to obtain, because they believe the masses have enough intelligence to find their way when they have access to the facts. What right does that small group of men who make up the hierarchy have to say to all others, "You do not have the intelligence to discern the truth for yourself. Hence, you must not read anything except what we approve? Indeed, you

must not attend any religious service without our approval. You must not attend any picture show without our approval. In short, you must not read, see, hear, or do anything without our approval." If this is not a restriction on the rights and privileges of others, then I would not know how to go about restricting the right of others. This may be good Roman Catholicism, but it is not good Americanism; neither is it good Christianity.

Are Catholic Schools Church Schools?

(Continued from page 33)

Recently a booklet was published by the *Catechetical (Catholic) Guild Educational Society*, St. Paul, Minnesota, entitled, *Your Child's Religious Liberty*. The author is "Father Virgil C. Blum." Of him the booklet says "A member of the religious order of the Society of Jesus, he has a doctor's degree from St. Louis University, and he teaches political science at Creighton University, Omaha, Nebraska." The booklet was written for Catholics to help them answer the arguments made by those who oppose the use of public tax funds to support the Catholic schools. It is a very clever piece of propaganda, and quite convincing to Catholics—and many non-Catholics.

In his introduction Professor Blum writes.

The rights I am going to talk about here are these: (1) your children's right to the free exercise of religion, and (2) your children's right to share equally with other children in the benefits of welfare legislation.

Your children have a right under the First Amendment to attend a parochial school. They may do so as an exercise of their religion. They may not be punished for exercising this right. If the state government deprives them of the right to share in the benefits of welfare legislation, for example of bus transportation, because they go to a parochial school, the government violates their religious liberty. Depriving your children of bus transportation, furthermore, violates their right under the Fourteenth Amendment to share equally in welfare benefits.

Some of your friends may say that your children are not permitted to share in such welfare benefits as bus transportation, health service, textbook program, and the like because of the separation of church and state. Many of your friends and acquaintances will offer this objection in good faith. After you have studied this book carefully, I hope that you will be able to show them that the American principle of separation of church and state has nothing to do with the personal rights of your children to share in the benefits and advantages of democratic society. You will be able to show them that the doctrine of separation cannot be used to deprive your children of their religious liberty. You will be able to show them, I am sure, that the doctrine of separation of church and state is really a *means* to help secure the rights of your children.

From the above "Father" Blum would have us think that attendance in the parochial schools is wholly a matter of education and welfare. Yet on pages 12 and 13 of the booklet the professor practically reverses himself, saying,

When your children exercise their right under the First and Fourteenth Amendments and choose, under your direction, to attend a parochial school, they may not be punished for doing so. To punish them for going to a parochial school would be like punishing a Jew for attending religious services in the synagogue on Saturdays. Or it would be like punishing a Presbyterian for attending church services on Sundays. They have a constitutional right to practice their religion; they may not be punished for doing so.

By "punishing" children who attend the Catholic schools the astute professors means that they are denied free bus transportation, free hot lunches, free medical care, free text books, etc. Thus, according to his own argument, the government should furnish all of these

same material benefits to all the Jews while "attending religious services in the synagogue on Saturdays," or to the Presbyterians who are "attending church services on Sunday." Here the Doctor puts the Catholic parochial schools on the same basis as the Jewish synagogue worship, or denominational worship. Does anybody think that we are under obligation to supply all of these religious bodies with the financial aid sought for the parochial schools? If not, then according to "Father"

Blum they are being "punished" by the law for exercising their religious freedom.

We shall have more to say about the above mentioned booklet in future numbers of the VOICE OF FREEDOM. Meantime, let us suggest once again that you write a personal letter to your congressman and your United States senators and tell them that you are squarely opposed to the spending of public funds for Catholic schools in any form or manner.

A CATHOLIC CONUNDRUM

JAMES D. BALES

★ "I will now put forth a riddle
unto you." (Judges 14: 12)

The Rock On Which the Church Is Built

(Matt. 16: 18; Acts 2: 36.)

[This passage has been dealt with in greater detail in *The Kingdom: Prophesied and Established*, with special emphasis on question as to whether or not the establishment of the church was future at the time Jesus spoke.]

He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and 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: 15-19.)

What is the *rock* on which Jesus promised to build the church? Is the rock Peter? his faith? or the truth which Peter confessed, i.e., that Jesus is the Christ, the son of the living God? A study of the *promise* and its *context*, as well as a study of the fulfillment of the promise, clearly shows what the rock is on which the church is built.

1. THE ROMAN CATHOLIC INTERPRETATION

The Knights of Columbus have issued a booklet called: *Why Millions Call Him "Holy Father."*

We are told:

It is apparent, therefore, that any attempt to explain the term "rock as meaning anything but Peter himself, is a misinterpretation."

In comparing the church "to a building, He was making it plain that their unity was not hidden, secret or invisible, but would be sustained and maintained by the visible and easily recognized rock—Peter." But how could Christ's church be united and stay united in faith, worship and obedience unless Peter, as the foundation, were truly invested with Divine authority? That authority was contained in the words: "To thee (Peter) I will give the keys of the kingdom." (Pp. 11, 12.)

2. WHAT IS NEEDED TO PROVE THE ROMAN CATHOLIC INTERPRETATION

To prove their interpretation that a papal office is referred to, the Roman Catholics must prove four things: (1) that Peter was here made the head of the church; (2) that reference is made to a papal office of which Peter was only the first occupant, i.e. that Peter as head of the church was to have successors until the end of time; (3) that the successors are to be found in the Roman Catholic Church; (4) that their present pope is not an apostate, i.e., that he has not departed from the doctrine held by Peter. For example, the Mosaic covenant did have the office of high priest. High priest succeeded high priest. When one died another was appointed. However, in Jesus' day although a person was in the office of high

priest, there is no indication that Jesus regarded the high priest as being faithful to God. (There were two high priests in Jesus' day because of the interference of Roman rulers. However, there was only one high priest according to Jewish law.) Traditions among the Jews had made void the word of God. Thus, even if in a *chronological* sense the present pope is the last in a long line of successors from the days of Peter, it would still have to be proved that he held to the doctrine to which Peter held. And to prove that, one would have to compare his doctrine with the doctrine of Peter and show that they are the same. However, when Roman Catholic doctrine which is sanctioned by the pope is compared with the New Testament doctrine which Peter taught, we see many differences between the two.

3. THE ROMAN CATHOLIC INTERPRETATION IS CONTRARY TO THE CATHOLIC USE OF MATT. 16: 18

It may come as a surprise to most Catholics, but they have *two different interpretations of this message*. These interpretations contradict each other. After emphasizing that *Peter* is the rock on which the church is built, they then maintain that Christ was here establishing the papal office, and that Peter was but the first to hold that office. The church, they believe, is founded on and upheld by the papal office. Thus the rock is not Peter, but an office, *the papal office*.

If the rock is Peter, he is still the foundation of the church. The church was built or established *once for all* on the foundation. People are added to the church when they obey the gospel, and are built on the foundation but the foundation is not rebuilt each generation. The foundation was laid and the church founded on it once for all. Whatever the foundation was, the foundation still is, since we have no authority to try to build the church on another foundation.

Foundation does not succeed foundation. We do not take out the foundation put there by Christ in the first century, and put in another each generation. Thus, if Peter was the foundation in the first century, he still is. The above quoted Catholic author said: "The rock is Peter, who is the foundation." If this is true, how did Pope Pius XII get into the foundation? On the other hand, if Pius XII is not the foundation now, but the papal office is the foundation, the papal office, and not Peter, was the foundation in the first century.

One Catholic wrote me: "Your reasoning that 'foundation does not succeed foundation' is like saying that George Washington was elected first president of the United States, but that the office would cease to exist with his death or resignation." His illustration does not furnish a parallel. If we maintained that the constitu-

tion provided for George Washington to be the foundation of the country, this would not have made any provisions for a successor. But the constitution provides for the *office* of president. The nation is not founded on the *individuals* who first served in the judicial, executive and legislative branches of government. It is founded on laws which provides for these branches of government. His illustration indicates that he thinks the rock is the *office* of the pope. He thinks that Christ in Matt. 16: 18 provided for an office, and Peter was the one who first served in that office. But if the *office* is the rock, the rock is not Peter. Peter, in such a case, was but the one who first held the office.

Roman Catholics can not have it both ways. They can not maintain that the rock is *Peter*, and also maintain that the rock is the *office*. If the church was built on Peter, it is still built on Peter. If he is the foundation, one would be going contrary to the will of God in seeking to remove Peter from the foundation and putting someone else in the foundation. If, however, the foundation is the *papel office*, then Catholics should not contend that it is Peter.

The foundation was laid once for all. But someone may object: "The foundation must be a living person in each generation to whom the church can look for guidance." This is a fallacy. In Eph. 2: 20 we read that the church is "built upon the *foundation* of the *apostles* and *prophets*. Christ Jesus himself being the chief corner stone." The church is built on this foundation once for all. The apostles and prophets are dead. Christ is in heaven, not on earth. Do we replace them? We must if we insist on a living person on the earth in the foundation at all times. And yet, we do not replace the original apostles and prophets. They are still in the foundation. Christ is still the chief corner stone. No man should tamper with this foundation, which was laid once for all. Christ, the apostles and prophets continue to rule and to guide us through their words of truth. We listen to them when we listen to their words. (Compare Matt. 22: 31; Luke 16: 27-31; Acts 13: 27.) These references were to the Old Testament, but as surely as the writings of the Old Testament were God's voice, so surely is the New Testament God's written word. (1 Cor. 14: 37; 2 Thess. 2: 15; 3: 14.)

Thus, if Matt. 16: 18 represented Peter as the rock on which the church is built, he is still the rock on which the church is built, just as the apostles and prophets are still the foundation, and Christ is still the chief corner stone.

If the Roman Catholic accepts the idea that Peter is the foundation, the rock, Peter is still the foundation and no one should dare try to usurp his position by claiming to have replaced Peter. If, on the other hand, the rock is not Peter but the *papel office*, the Roman Catholics are in error in their interpretation when they say that it is Peter. And to be wrong in this fundamental matter is to discredit the doctrine of *papel infallibility*, for the papacy has decreed that the rock is Peter.

4. THE ROCK IS NOT PETER

When Jesus said: "Thou art Peter (Greek, *petros*, masculine gender), and upon this rock (Greek *petra*, feminine gender) I will build my church" he distinguished between Peter and the rock on which the church was to be built. Roman Catholics maintain that Jesus spoke in Aramaic and that in that language there was no change in gender, thus Jesus said, "You are rock and upon this rock I will build my church." (*Why Millions*

Call Him "Holy Father," p. 10.) If this is the case, why was a distinction made in the Greek text of the book of Matthew? If there was no distinction when Jesus spoke it, why was a distinction made in the inspired written word?

Our interpretation of the passage, however, does not rest on the difference in gender, but on the *context* of the passage, as well as the *fulfillment* of the *promise* to build the church on the rock.

Consider the picture which is presented in the context: Christ likens the church to a building which was to be built on a foundation. Visualize the picture, and what do you see? *First*, a foundation; *second*, a building, for he said he would build on that foundation the church. Where in this picture do we see Peter? In the foundation? No! We see him at the door of the building carrying the keys. He is the door keeper; not the foundation. How can Peter be the foundation and the door keeper with keys in the same picture? In the same picture or illustration Peter can not perform this dual function. Thus, since Christ in this picture represents Peter as the one who was to carry the keys and open the door when the church was built (note: "*I will build . . . I will give unto thee the keys of the kingdom of heaven*"), he can not be the foundation also.

The context makes it clear that Peter could not be the foundation. What is there in the context which is the foundation, if Peter is not? The truth which Peter confessed.

It may be answered, "But you admit that Peter was promised the power to open the doors of the church and to set forth the terms of admission." Yes, we agree that this power was promised to Peter. We have never denied this authority. As an apostle of Jesus Christ he had the power to reveal the will of God. He could declare what was essential to enter the church. He could thus exclude those who did not comply with the terms of admission.

Peter did not declare his own will, but the will of God which the Holy Spirit revealed to him—as well as to the other apostles. (John 14: 26; 16: 12, 13; Acts 1: 8; 2: 1-4.) It will be observed, however, that the power to declare the conditions on which sins were to be remitted—which has to do with the entrance into the church (Acts 2: 38), as well as the forgiveness of those who sin after they have come into Christ (Acts 8: 22)—was given also to the other apostles. This same power was conferred on all of the apostles. Although the symbol of keys was not used (John 20: 21-24), the keys of Matt. 16: 19 symbolized authority, and in John 20: 21-24, Jesus gave the authority without using the symbols.

But does not Matt. 16: 19 indicate that Peter was to be prominent? I think so. It was, I think, in fulfillment of this that Peter was prominent in opening the door of faith into the church to the Jews and to the Gentiles. Although the other apostles on Pentecost received the Spirit (Acts 2: 1-4, 14), the people asked Peter and the rest of the apostles what they were to do (Acts 2: 37). But it was the "apostles' teaching" in which the people continued, and not just Peter's. (Acts 2: 42.) "But *Peter*, standing up with the eleven, lifted up his voice, and spake. . . ." (Acts 2: 14.) "And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit . . . And with many other words *he* testified, and exhorted them, saying Save yourselves from this crooked generation. They

then that received *his word* were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the *apostles'* teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 38-42.) Peter, the impulsive one who always spoke out first, even when not directly addressed, was chosen by the Lord to be the chief spokesman—but not the head of the church or of the other apostles—when the gospel was first preached to the Jews and the door of faith opened unto them. It was Peter also who was chosen of the Lord to be the spokesman when the door of faith was definitely opened to the Gentiles. (Acts 10.) Thus Peter said: "Brethren, ye know that a good while ago *God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.*" (Acts 15: 7.)

Prominent, Peter was; head of the church, he never was. He has no throne above the throne of the other apostles (Matt. 19: 28); he is never represented as being in the foundation in any sense that the other apostles were not (Eph. 2: 20). Christ is the only head of the church mentioned in the Bible (Col. 1: 18; Eph. 1: 22, 23); and apostle is the highest office mentioned in the church on earth (1 Cor. 12: 28).

THE FULFILLMENT OF THE PROMISE

The meaning of Jesus' promise to build the church on the rock is also made clear in the fulfillment of the promise. What it meant for the keys to be given to Peter is also thus made clear.

The Roman Catholics agree that the church was established on the first Pentecost after Christ's resurrection. The record of this is found in Acts 2. What does an examination of the fulfillment of the promise to build the church on the rock show concerning what rock Jesus had in mind?

Guided by the Holy Spirit, Peter preached Christ to the assembled multitude. (Acts 2: 4, 14.) What foundational truth did he proclaim? Did he proclaim the doctrine that he was the pope, and that acceptance of him as the earthly head of the church was essential to membership in the church? He neither stated nor implied that such was the case. The doctrine of the primacy of Peter was not proclaimed on the day that the church was established. What foundational truth was proclaimed? The truth that Jesus is the Christ. The main portion of the recorded sermon was devoted to establishing this doctrine. Four lines of evidences were presented: (1) The miracles of Jesus (Acts 2: 22.) (2) The fulfillment of the prophecy. (Acts 2: 25-35.) (3) The resurrection of Christ. (Acts 2: 32.) (4) The miraculous demonstrations which were then taking place as a result of Christ's sending of the Holy Spirit. (Acts 2: 33.) On the basis of these lines of evidence Peter established the foundational truth on which the church is built: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this *Jesus* whom ye crucified." (Acts 2: 36.) This very truth was the truth that Peter confessed in Matt. 16: 16: "*Thou art the Christ.*"

Peter also confessed that Jesus is the "son of the living God." (Matt. 16: 16.) This truth is implied in Peter's sermon. To the Pharisees, who had said that the Christ is David's son, Jesus said: "How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his Son?" (Matt. 22: 43-45.) The answer is

found in the fact that He is David's son according to the flesh, but David's Lord in that He is the Son of God. This had been prophesied (Isa. 9: 6, 7), and was implied in the statement that Christ is David's Lord. On Pentecost the apostle Peter quoted this very prophecy to show that Jesus is now ruler, in fulfillment of prophecy, ruling at God's right hand. It was one of the proofs that God had made Jesus "both Lord and Christ." (Acts 2: 36.) Christ is David's Lord in that he is God's Son. So the sonship of Jesus, which was confessed in Matt. 16: 16 is implied in Peter's sermon on Pentecost.

Thus we see that the church was established on the rock that Jesus is both Lord and Christ. Peter proclaimed on Pentecost what he had confessed in Matt. 16: 16. Bear in mind that Acts 2 records the fulfillment of that which was still but a promise in Matt. 16: 18. The meaning of a promise is unfolded in its fulfillment. The fulfillment of the promise is not found in Peter's establishing the doctrine of his primacy, his headship of the church, but rather in establishing and proclaiming the truth that Jesus is the Christ.

At this time also we find the beginning of the fulfillment of the promise of Jesus that Peter could bind and loose. (Matt. 16: 19.) Thus, as doorkeeper he tells the people what they must do to enter the church. He preached to them the truth that Jesus is the Christ, and proved that it is the truth. (Acts 2: 14, 38-41.) He laid down for all time the conditions of admission to the church of the living God. These conditions still stand. Thus Peter is the doorkeeper—with the keys. The other apostles proclaimed the same truth. (Acts 2: 42; Acts 2: 36; Gal. 3: 26, 27; Rom. 6: 2-5, etc.)

Thus a study of the promise, and of the fulfillment of the promise, makes clear that the rock on which the church is built is the truth that Jesus is the Christ, the Son of the living God.

The church still stands on the rock—the foundation which was laid on the first Pentecost after Christ's resurrection. Let no man tamper with this foundation.

A Letter from Byron C. Cox

Your willingness to publish my future letters "in defense of Roman Catholicism" is appreciated. Thus far, they have not been intended as a "defense," exactly, but rather, as a sort of "glass house" for your "stone-throwing." This, I believe was fairly effective—too effective, perhaps—from your refusal to publish my letter of publication October 2, 1956.

Your stated concern (letter of December 18) that the Catholic Church would deprive our people of their religious liberty "as it has done in other countries," is hardly so alarming, either here or abroad, as your readers are often led to believe. On the contrary, the world news of recent years, months and weeks, indicates that Catholics, by millions, are the ones who have lost their religious liberties in other countries—a condition concerning which some "Christian" publications and organizations are strangely silent.

Glenn L. Archer, Executive Secretary of the P.O.A.U., writing in the September, 1956 *Home Life* (Baptist) shares your concern and adds that the "avowedly good works" of the Catholic Church in America, viz, "charitable, spiritual, educational and philanthropic" are performed for the subtle purpose of "dominance of the minds and reshaping the liberties" of the American people.

Such a statement is ridiculous in view of the fact (and this should ease your concern) that the Church

doesn't "dominate" the minds and liberties of her own people in other countries, not even in those countries referred to as "Catholic." Thirty million French Catholics failed to make their Easter duty last year. In the Latin countries, it is reported, only the women and children are regular church-goers. And in Rome—if one can believe the Paden boys (who had so much trouble hanging an electric sign)—half the Catholics have joined the Communist Party, and the other half HAVE JOINED THE "CHURCH OF CHRIST." So, if Catholics, in "Catholic countries," have neither fear nor hesitancy in "thumbing their noses" at the Catholic Church, HOW IN THE WORLD THEN would the Church in America go about DOMINATING THE MIND of an AMERICAN CAMPBELLITE, Baptist, Holy Roller or Jehovah Witness?

But for exceeding my allotted 1200 words, factual instances of serious intent could be cited wherein one of the largest Protestant bodies in America has repeatedly attempted to "dominate the minds and reshape the liberties" of the American people right here in this locality. And too, this "brother-editor" of yours who stated, "No Catholic should be allowed to hold public office," sounds as if he definitely WOULD "reshape" or "deprive" the American people of some liberties if given the opportunity.

Does it not occur to you, or your readers, that your noble efforts might possibly be mis-directed? That some other groups or individuals could be held suspect? As an illustration, consider the following: Your December issue compliments Paul Blanshard, Special Counsel for the P.O.A.U., and has much to say about his "dramatic" ability. The man IS "dramatic," granted. He is also quite a WRITER. In the July, 1932 "Annals of the American Academy of Political and Social Science" on the subject of "Socialist and Capitalist Planning" he wrote:

If we gained control of the American government, we probably would begin with a complete revision of the national governmental system. We would do one of two things. We would write an amendment to the constitution giving the federal government the right to regulate all private business, and to enter into any business which it deemed proper, or, we would ABOLISH THE CONSTITUTION ALTOGETHER and give the national congress the POWER TO INTERPRET THE PEOPLE'S WILL, subject only to CERTAIN general principles of free speech and assemblage. (Emphasis mine, B.C.C.)

The Rev. Luther C. Peak, pastor Central Baptist Church, Dallas, on January 16, 1948, had this to say about the P.O.A.U., and Communism:

Not only has this alien, un-American and un-Christian philosophy (Communism) been taught in our Protestant schools, it has also been taught, and is now being taught in the Sunday School literature and study courses of the churches. The five clergymen who have formed this organization (P.O.A.U.) are on record again and again as having strong leanings towards this philosophy. . . . Their organization is for propaganda purposes and is highly deceptive. . . . The action of these five clergymen, in attacking the Catholic Church on the issue of Church and State, is part and parcel of the over-all program of the Communist, ultra-liberal leadership of American Protestantism to propagandize for the Communistic system on the one hand, and to strike at all opposers of the Red program on the other hand, and in this instance, the Catholic Church.

The VOICE OF FREEDOM and the P.O.A.U., are now parroting the same charges made against the Catholic Church one hundred and fifty years ago. By contrast with the above, note the two following statements:

Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. . . . We will

obey each (Church and State) in its proper place; we will resist any encroachment by one upon the rights of the other. (Bishop England of Charleston, S. C., 1812.)

Love of religion and love of country burn together in all Catholic hearts. They love their Church as the divine society set up by Jesus Christ, and they love their country with the spontaneous and ardent love of all patriots; and because it is their country and the source to them of untold blessings, they prefer its form of government before any other. They admire its institutions and the spirit of its laws; they accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can with clear conscience, swear to uphold it. (Cardinal Gibbons, in the *North American Review*, March, 1909.)

Reply to Mr. Cox

For some time prior to the death of our good friend and late editor, G. C. Brewer, Mr. Byron C. Cox had written a number of letters which were published in the VOICE OF FREEDOM. After the passing of Brother Brewer and after I became editor of this magazine, Mr. Cox wrote a lengthy article, most of which I considered a rehash of what he had previously written, and which had been effectively answered by the former editor. When I did not carry the article Mr. Cox (who refuses to subscribe to the paper) felt somewhat incensed that I had not published his tirade. I wrote him that I would be happy to publish what he wrote "in defense of Roman Catholicism," if he would confine his articles to approximately 1200 words. I also suggested that an exchange of articles be carried in at least one Catholic paper. I felt confident, however, that no such privilege would be accorded to me or any other writer who opposes Roman Catholicism. I doubt if Mr. Cox made any effort to find a Catholic publication that would reciprocate, because he knew that no such could be found.

In an effort to gloss over the expressed aims of the hierarchy, Mr. Cox quotes from Cardinal Gibbons to the effect that Catholics love our constitution and have "no desire, as Catholics, to see it changed in any feature. They can with clear conscience swear to uphold it." With "mental reservations," allowed by the hierarchy, Catholics may swear to anything. No matter what Catholics say, or even swear to, their actions speak louder than their words. If anyone doubts what Roman Catholics will do where they have the power, let him read the story carried in this issue in the VOICE OF FREEDOM by Dr. W. R. Estep, Jr. Here one will find a sample of what Catholics are doing, with the approval of the hierarchy, in Colombia. If this is not enough, let him visit Colombia, Spain, or even Italy, and try to establish a free church in any of these countries. Quotations from Catholic writers who talk of "religious freedom" are empty words when compared with the actual deeds of Roman Catholicism.

Mr. Cox tries to sidestep the issue by linking Paul Blanshard with the Communists. This is not strange. Catholics would link all people with Communists who oppose Catholicism. They tried in every way possible to link our missionaries in Italy with the Communist party. In Colombia today if one is not a Roman Catholic, then he is a Communist or a "bandit."

The fact that many Catholics in France and Italy thumb their noses at the pope is no proof that the hierarchy does not seek to control the minds of people in every way possible. We are not at all surprised that many Catholics in the various countries of the world do not attend Easter services, or adhere to the many decrees made by the Catholic church. There are millions of honest Catholics who are so "fed up" on Catholicism

that it has completely lost its grip on them. But since the hierarchy has kept gospel preachers from them, about all they know is either Catholicism or Communism. Hence, it is a case of "jumping out of the frying pan into the fire." They are thoroughly disgusted with both systems, yet they have a difficult choice, because they have never known anything else.

Mr. Cox opines, "Catholics, by the millions, are the ones who have lost their religious liberties in other countries." This is very understandable. Rather than remain forever bound by the Roman hierarchy the Catholic countries turn to Communism, with the hope that even this sort of tyranny may be better than the dictatorial powers of popery. It would be unthinkable for those who have the truth of God to trade it off for a godless Communistic system of tyranny. There is not a single country in the world predominantly Protestant that has given up its freedom for Communism. Such never has and never will happen. But in predominantly Catholic countries the people have merely given up one bad system for another bad system.

Our correspondent stoops very low when he says (and we quote his exact language with caps as he put them): "HOW IN THE WORLD THEN would the Church in America go about DOMINATING THE MIND of an AMERICAN CAMPBELLITE?" Mr. Cox knows full well that there is not a body of people on the face of the earth called "Campbellite." He also knows that this is an insult to righteous people who are seeking to pattern their religion according to the New Testament. His sole purpose in stooping to such prejudicial language is to stir up hatred and party feelings.

Since we agreed to publish Mr. Cox's article, we are carrying out our pledge. But if he cannot and will not refrain from the malicious use of such terms, we do not propose to publish any more of his articles. If any Catholic paper would open its columns to us, we certainly would not be so unkind as to maliciously misrepresent them by the use of terms which are repulsive to them. It is worse than folly to accuse us of being "a hate organization" while Catholics keep us shut out of all their publications, and yet seek to get into ours with their malicious misrepresentations.

Poles, Church Finally Settle Differences

WARSAW, Saturday, Dec. 8 (AP).—The Polish government and the Roman Catholic Church announced Friday a sweeping settlement of their differences. It includes an agreement to restore religious education to the state schools.

The settlement was the outcome of four weeks of negotiations by a joint state-church commission set up after the release of Poland's primate, Stefan Cardinal Wyszyński.

The cardinal was released Oct. 28 after three years of house arrest imposed by the pre-Gomulka Communist government.

The agreement includes these points:

1. An arrangement to restore religious education to grade and high school for children whose parents request it.
2. An agreement allowing chaplains to work in hospitals and prisons.
3. A government commission for exiled priests and nuns to return to the Western territories which Poland regained from Germany after World War II.
4. Church recognition that the state has a theoretical voice in church appointments. It is understood—although not written in the agreement—that the state has agreed never to veto appointments in the church.

The above article points up the struggle that is now going on in the satellite nations of Soviet Russia. It is a struggle between Catholicism and Communism.

The masses are caught between the horns of a vicious dilemma. Whether to accept the godless imperialism of Soviet Russia or the anti-Christ of Roman Catholicism is a choice between the devil and the deep blue sea. Our hearts go out in deep sympathy to these benighted souls. They have no conception of truth, liberty, or freedom. For more than a thousand years they have been shackled by the Roman hierarchy, or by some form of atheistic imperialism.

We admire the Hungarian people for their brave fight to break the powers of their Communistic captors. Seldom has there been such a valiant fight made against such overwhelming odds. It is not likely that Russia will ever be able to break the spirits of the Hungarian people. The torch they have lighted may be smothered for a time, but it will not likely go out until the shackles of Communism have been effectively broken. Our deepest regret is that these brave people of Hungary have no conception of what freedom really means. Whether a person accepts Communism or Catholicism he has no use whatever for individual thinking. His course is completely marked out for him. Just as the Communists forbid their people to read or listen to any views contrary to their own, so the Catholics prescribe the books their people may read—including the particular versions of the Bible—the religious services they may attend, the picture shows they may see, and, in short, all the things that influence and shape their lives. There is no difference between the practice of the hierarchy in this respect and the politburo of Communism.

The Hungarian refugees need our help, and are getting it. Millions of dollars are being shoveled out by generous Americans to help these unfortunate people. We hope the time may never come when our hearts and pocket-books are closed to the needs of unfortunates anywhere in the world. However, the hierarchy is always seeking to take advantage of our generosity. If possible, she would have every dollar given to help the Hungarians go through the "Catholic Welfare Organization."

In many cases Government aid to foreign countries has been supervised by Catholic organizations, which took the credit for all the help rendered. It is not only contrary to our American traditions, but to the Constitution of the United States, to allow any funds from our public treasury to be channeled through any religious organization. We have no objection to our people contributing through the American Red Cross, or any other truly American organization. But we do suggest that before we are swept off our feet by the cries of help from other lands—no matter how worthy they are—that we make sure that our contributions do not go through an organization that is strengthening its own power at the expense of our generosity. In helping the Hungarian refugees we may be strengthening the powers of the hierarchy, only to be strangled by that same power which has brought about the wretched conditions that now prevail in many European countries.

According to some reports, the hierarchy advocated that only those refugees who were "orthodox" be admitted to this country. That meant that they would limit us to accepting no one but Roman Catholics. Every effort is being made to break down our immigration laws so as to admit more Catholics to the United States. In proportion as the numbers of Catholics increase in this country the hierarchy increases in strength. It is a deliberate effort to capture America for Rome. As one of our congressmen told the editor of the VOICE OF FREEDOM,

"Time means nothing to the Roman Catholic Church. This body which is nearly fifteen hundred years old can wait fifty years, a hundred years, or even five hundred years, if necessary to achieve its aims." Let no one think that the means being used to capture America for the hierarchy are ineffective. The hierarchy has had centuries of experience. She has had many struggles of long duration. Her abilities to achieve her aims know no limit. All of these means are being used to take America as her number one prize.

Persecution in Colombia

W. R. ESTEP, JR.

I should like for us to focus our attention on a little, tiny, all but forgotten country in the northwestern part of the continent of South America. For, here are some events in the making that will have repercussions around the world for many years to come. Colombia is a scene of religious persecution such as we have not seen in the twentieth century. Valentine Vergano, one of our native pastors, returned to his church and home near Armenia in Alvaria on the morning of July 16, 1956 to find it a smoldering mass of ruins. He had heard about a week before that the Catholic priest had threatened to burn his church and parsonage. Immediately, he made his way to the inspector of police, who lived just a little less than a block down the street, seeking protection. The inspector of police told him, "The best thing you can do is to get out of town." Eye witnesses testified that they saw on the night of July 15, 1956 police take gasoline and pour it around the little parsonage and church and ignite it.

I stepped into the back room of a small religious book store in Cali, Colombia. After I was introduced to the proprietor, who was a member of the Christian and Missionary Alliance Church, I asked for all the books that he had in Spanish and in English dealing with religious persecution in Latin America. "You are interested in religious persecution?" he asked. When I replied in the affirmative, he told me in a subdued voice, "Six Presbyterians were killed last week. Two were taken into custody by the police and never seen alive again. Four were killed by hired bandits who went to the home of the pastor, a little Indian man whom they accused of being the instigator of all the trouble in Colombia. But, fortunately he was away from home."

Religious persecution in Colombia takes many different forms. First, it is a "Hate Protestant" campaign, with the newspapers continually fanning the flames of prejudice and hatred against the United States of America and the Protestants. I have a pastoral letter from the bishop of Cali which appeared in the headlines and was given front page coverage in *El Pais* of Cali, Colombia. Here are the headlines: "Protestants and Communists Unite Against the Government and Stimulate Political Violence and Design Against the Government and the Catholic Church." Another headline from Relator read "Protestants and Bandits Denounced by the Authoritative Archbishop of Popayan."

In the "Pastoral" of February 22, 1956 are some of the sentiments constantly expressed in similar press releases:

We have a constitution, laws and concordat with the Holy See according to which the civil authorities are obligated to protect and insure respect for the Catholic Church in its doctrines, in its worship and in the person of its representatives. The church in turn has the right and obligation of keeping vigil over the religious teachings of its subjects, of impeding non-Catholic Protestantism, and of demanding from the government the fulfillment of such guarantees.

This statement indicates that the Roman Catholic Church demands a more accelerated campaign of persecution that that which is now in force.

Priests are continually inciting mob violence against the Protestant work in Colombia. Through loud speakers mounted on the towers of their own churches they incite, particularly during religious festivities, mobs to attack the Protestants and their churches and schools with sticks, stones and machetes, and at times with dynamite and gasoline. Thus in many ways they destroy the property of the evangelicals in Colombia. More than sixty church buildings have been burned or dynamited since 1948. They are closing the Protestant schools systematically. In two-thirds of the country which has been designated "mission territory" by the Roman Catholic Church and the Colombian government in a concordat signed with Rome, they have closed more than one hundred sixty Protestant schools since 1948.

Religious persecution is not new in Latin America. But the form which it is taking, the thoroughness, the systematic way in which Protestants are being exterminated; this is new in Latin America. Persecution began on a large scale in 1948 with the revolution that overthrew the liberal government, the government which had adopted the constitution in 1936. This government had boasted before the revolution in 1948 that it was the government ruled by principles and not by bombs; by truth and not by violence. There had been persecution prior to 1948. However this persecution was spasmodic, led by local priests, and short lived. Sometimes the police could protect, and sometimes there was a jail sentence awaiting the violator of the laws which guaranteed religious freedom.

Those laws still stand but are completely disregarded by the Roman Catholic controlled government which took over in 1948. Since that time this government put the Protestants off the air and forced *El Tiempo* to discontinue its publication and succeeded in ruthlessly clamping a dictatorship upon Colombia, which is now nothing more nor less than a police state. The president, Lieut. General Gustavo Rojas Pinilla, who seized control of the Colombian government last year in a military coup, is an ardent Roman Catholic and completely subservient to Rome. This means that in Colombia Catholicism is in the position to accomplish here what it has already accomplished in Spain. Therefore, persecution continues unabated—persecution that has caused the martyrdom of more than sixty evangelicals which have been documented. These acts of violence and death since 1953 have been completely documented by the *Evangelical Confederation* in Colombia. (James Goff, Secretary, Office of Information, Apartado Aereo 158, Apartado Nacional 100, Barranquilla, Colombia, South America.) They are not simply hearsay or rumors.

The tool of intimidation is used very effectively against evangelicals in Colombia. Every missionary must register with the police when he travels from one city to the other as if he were a criminal. The pastor of the First Baptist Church of Cali, Colombia, I was told by Dr. Hoke Smith, a graduate of our Seminary, is number one on the death list. He is marked for extermination when the time is ripe. True or not, the presence of secret police in the congregation and the fact that evangelicals believe this to be so exerts pressure beyond measure on them.

What is the Roman Catholic answer to all of the cases of persecution which have been amply documented? Ospina, a Jesuit priest, who teaches in the national uni-

versity of Bogata and also in the Jesuit university, has answered these charges in a small, poorly printed book put out at government expense, entitled *The Protestant Dominations in Colombia*. Ospina says: first, there is no religious persecution in Colombia. Second, these facts may be true, but the interpretation which the Protestants have placed upon them is wrong. These are bandits which were put to death, and the churches which have been destroyed were used for Communist meetings and that is the reason they were blown up and burned. He asserts that we must not condemn too hastily the police for protecting the government against encroachment of Protestants who meddle in politics. He continues his apologetic by saying that the missionaries have brought a great deal of this furor upon their own heads by their indiscreet action by coming to Colombia. He says there are three motives which have led missionaries to come to Colombia and have impelled them to stay in Colombia. The first, he writes, is for the joy of conquest. The second, he says, is for money; and the third, he states, is to get revenge on the Roman Catholic Church.

This book is an insult to the intelligence of any thinking person, but many people will accept its contents and read it without any critical evaluation. (Eduardo Ospina, *The Protestant Denominations in Colombia*, Bogata: National Press, 1954.)

SIGNIFICANCE OF PERSECUTION

What is the significance then of persecution in Colombia? I think it means, first of all, that the Roman Catholics fear beyond our wildest imagination the gospel which we preach. In deadly fear they are retaliating. Again, I think it means that the Roman Catholic Church will not hesitate to stoop to hate, violence, and bloodshed when it best serves its purpose. I think it means that Colombia is not an isolated incident. This is a pattern which those who are familiar with the history of Christianity are quite cognizant. Roman Catholicism has always tried to manipulate the state for its own ends and has always been basically intolerant. It reveals its true character in Colombia.

In this country it is conditioned by a Protestant environment and is changed to meet the changed world in which it finds itself. We have seen the true pattern in history. We have seen it only recently in Spain, where Spain is completely subjected to Rome. And we are seeing an attempt made to make another Spain out of Colombia. If this attempt succeeds, you can look for other "Spains" in Peru, Ecuador, and other Latin American countries. Too, I think it means there may be a great degree of persecution in the offing for Christians not only in Latin America, but also in this country. It means that the Roman Catholic Church considers itself the only true church and that truth can never tolerate error. It means that it is not out of step with its own dogmas, but in keeping with what has been stated publicly in the encyclicals of the pope, and in many official magazines. Here is only one of many statements of Roman Catholic political action which was published in the April issue of *La Civitta Cattolica*: "The Catholic Church, convinced of her divine prerogative of being the only true church must claim for herself alone the right to liberty because such a right can belong only to truth and never to error. As to other religions she will not draw the sword (put that in quotes) but she will exact by means which are legitimate and worthy of the human person that such religion shall not be allowed to propagate false doctrines. Consequently in a state in which the majority are Catho-

lic the church will ask that error not be given legal existence and if religious minorities actually exist they have only a *de facto* existence without opportunity to spread their beliefs, but when concrete circumstances either because of the hostility of the government or because of the numerical strength of the dissident group, are not such as permit the full application of this principle, the church will ask for herself the greatest possible concessions, resigning herself to accept as a lesser evil the toleration of other cults, and in some countries Catholics will be obliged to ask full religious liberty for all. In this case the church does not renounce her thesis which remains the most imperative of her laws but rather adopts herself . . . to *de facto* conditions which she cannot ignore." (The author of this article is a Jesuit priest, Father Cavalli. The article as translated here is quoted by Hughey, Blanshard, and in substantially the same translation as Montano, *Behind the Purple Curtain*.)

The Pope for A "Pen Pal"

LUTHER W. MARTIN

"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.)

The above sets forth the attitude of the apostle Peter and of Luke who by inspiration penned the description of the meeting of Peter and Cornelius. Although the Catholic Church makes the false assertion that Peter became the first "Pope of Rome," his very actions were so diametrically opposed to the claims of the Papacy, and the conduct of the Papacy, that the very assertion is foolish.

The Pope is such an important personage in the minds and eyes of his subjects that the Catholic Encyclopedia devotes over two entire pages to instructions on the manner and method of addressing the Pope, in the event one should decide to correspond with him. Therefore, in the event you may wish to become a "Papal pen pal," we submit the following information:

The paper upon which you write must only be white, for no other color is allowed. It must be a hand-made paper in order to assure its durability. The ink used must always be black-colored inks are forbidden—they are contrary to tradition, and they may also fade. If you seal your letter, then only red wax may be used to seal it. All other colors are forbidden.

Now that you have your writing implements and the proper paper at hand, the next step is your introduction or getting to the pope. In Italy, where the pope perhaps enjoys the greatest homage, we are informed that the letter must begin with the expression "Most Holy Father," and in the body of the letter, one must refer to him as "His Holiness." It is the usual custom to speak to the pope always in the third person, ending your letter with, "Prostrate at the feet of Your Holiness, I have the honour to profess myself, with the most profound respect, Your Holiness' most humble servant."

However, if this type of address is too revolting to you, may I suggest that you lower your sights a bit and work up a correspondence with a mere "Bishop."

In Italy, a bishop must be addressed as follows: "To His Excellency, the Most Illustrious and Most Reverend Monsignore (Name), Bishop of (Place)." The Catholic Encyclopedia continues and informs us that in closing our little epistle to the bishop, we should write: "Kissing his pastoral ring, I am His Most Illustrious and

Most Reverend Excellency's very humble and very obedient servant."

All we can say to that is, the servant may be humble, but the bishop certainly is not.

After beginning on page 137 and ending on page 140 of the Catholic Encyclopedia, the last paragraph on the subject states: "... with these explanations, which might have been developed at greater length, some difficulty may occasionally occur, in which case it is better to make a free use of titles of respect, rather than to run the risk of not using enough, and of thus falling short of what is due and fitting."

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he [Jesus] said unto him, Why callest thou me good? There is none good but one, that is God. (Matt. 19: 16, 17.)

Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man spiritually 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. . . . And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 8-12.)

The attitude and teachings of Christ and his apostles concerning the matter of titles does not agree with the pretensions of the Roman hierarchy. This is just another point upon which the Catholic Church is *not* in the least apostolic!

An Open Letter to the Roman Catholic Priests of Rolla, Mo.

Gentlemen:

I am in receipt of your mimeographed lesson entitled, "The Bible—In General," which was, so I understand, the outline of your first in a series of Catholic instruction classes (or missions) arranged primarily for non-Catholics. May I commend and compliment you for giving this much stress and emphasis upon the Bible as God's book for mankind. I can whole-heartedly agree with and endorse the greater portion of the contents of your mimeographed lesson sheet.

However, *accuracy, truth and honesty* require that I call to your attention a *basic flaw* contained in your outline. This has to do with the fact that the Roman Church *added* seven more books to the Old Testament canon than had been accepted by the Hebrew people, to whom the Old Testament was first given. You *falsely state*:

PROTESTANT BIBLE: Has seven books fewer in the Old Testament, dropped by Luther because he did not consider them inspired. They are: Tobias, Judith, Esther, Wisdom, 1 and 2 Machabees, Ecclesiasticus. However all these books were in the Catholic Bible throughout the centuries.

(1) The BIBLE is neither a "protestant" nor a "Catholic" book. To apply either term to it is a mis-application. Neither of the words in the sense that they are used by you is found within the Scripture. (2) Your false statement has to do with these seven books allegedly being in the "Catholic Bible" throughout the centuries. Jerome, the translator of your Latin Vulgate did not even consider these books that are now termed "apocryphal" as being in the canon of Scripture. (3) The Jews to whom the Old Testament was initially given did not include the Apocrypha in their canon. True, it was later added—but it was not originally so.

* The result of all this labour was the Latin translation of the Scriptures, which afterwards became the Vulgate or authorized version; but the Vulgate as we have it now suffered a good deal from changes made under the influence of the older translations; the text became very corrupt during the middle ages, and in particular all the Apocrypha except

Tobias and Judith, which Jerome translated from the Chaldee, were added from the older versions. (*Encyclopaedia Britannica*, Vol. 13, p. 3.)

Again, from the *Britannica Encyclopedia*, Vol. 3, p. 502:

In Jewish canon the books are divided into three parts. "The Law, the Prophets and the Writings, i.e., the Hagiographa [Sacred writings. L.W.M.] is the standing Jewish expression for the Old Testament, and the books are arranged in the following three divisions.

- I. The Torah (or "Law"), i.e., our Pentateuch" (5 books).
- II. The "Prophets" (8 books) in two groups: (a) The "Former Prophets"; Joshua, Judges, Samuel, Kings; (b) The "Latter Prophets," Isaiah, Jeremiah, Ezekiel; the "Minor Prophets" (called "The Twelve," and counted as one book).
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So it is obvious that the first inclusion of the Apocrypha in Old Testament Canon was when a translation was made from the original Hebrew into the Greek language. Further, Jerome, the translator of the Vulgate did not accept the books as canonical that were added in the Greek Version—they were added to the Latin Vulgate by someone other than Jerome.

The Tridentine [Council of Trent, April 8, 1546] list or decree was the first infallible and effectually promulgated declaration on the Canon of the Holy Scriptures. (*Canons and Decrees of the Council of Trent*, by Schroeder, a Roman Catholic, p. 17.)

Inasmuch as we assume that you will be interested in correcting any errors—unintentional though they may be—we ask that in your classes for non-Catholics that you rectify your previous published statement in order that TRUTH may prevail.

I'm willing to discuss these matters with you at any time in a public discussion, or engage in a written discussion of them.

A servant of Jesus Christ,
/s/ Luther W. Martin

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Roman Catholicism

UN-AMERICAN

O. C. LAMBERT



"I saw the woman drunken with
the blood of the saints and with
the blood of the martyrs of Jesus
Christ."
(Rev. 17: 6)

Pope Contradicts Declaration of Independence

Again it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and by no means to be reckoned worthy of favor and support. In like manner, it is to be understood that the Church no less than the State itself is a society perfect in its own nature and its own right, and that those who exercise sovereignty ought not to so act as to compel the Church to become subservient or subject to them, or to hamper her liberty in the management of her own affairs, or to despoil her in any way of other privileges conferred upon her by Jesus Christ. (Leo XIII in *Great Encyclical Letters*, p. 126.)

FORBIDS FREEDOM OF THOUGHT

The intolerance of the Church toward error, the natural position of one who is the custodian of truth, her only reasonable attitude makes her forbid her children to read or listen to heretical controversy, or to endeavor to discover religious truth by examining both sides of the question. (Explanation of Catholic Morals, p. 35.)

Of those who finally go into the Catholic Church:

Once he does so, he has no further use for his reason. He enters the Church, an edifice illumined by the superior light of revelation and faith. He can leave reason like a lantern, at the door. (Explanation of Catholic Morals, p. 76.)

DESIRES UNION OF CHURCH AND STATE

Nor can we hope for happier results either for religion or for the civil government from the wishes of those who desire for the Church to be separated from the State, and the concord between secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement which has always been fraught with good and advantageous alike to sacred and civil interests." (Leo XIII in *Great Encyclical Letters*, p. 125.)

Others oppose not the existence of the Church nor indeed could they; yet they despoil her of the nature and rights of a perfect society, and maintain that it does not belong to her to legislate, to judge, or to punish, but only to exhort, to advise and to rule her subjects in accordance with their own consent and will. By such opinions they pervert the nature of this divine society, and attenuate and narrow its authority, its office of teacher, and its whole efficiency; and at the same time they aggrandize the power of the civil government to such an extent as to subject the Church of God to the empire and sway of the State, like any voluntary association of citizens. (Leo XIII in *Great Encyclical Letters*, p. 160.)

The Pontiff was first for specious reasons, thrust from the bulwark of his liberty, and of his right, the civil principedom; soon he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides. (Leo XIII in *Great Encyclical Letters*, p. 91.)

ADVOCATES "VIOLENT OVERTHROW OF GOVERNMENT!"

Remember the long quotation from this same Leo XIII including this very significant statement:

... 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*, p. 122.)

Let me repeat here again the statement already given from the Knights of Columbus production, the *Catholic Encyclopedia*, ch. VII, p. 261.)

To restrain and bring back her rebellious sons The Church
Uses both her spiritual power And the Secular Power at Her
Command.

For fear we did not get the full impact of the statement, I now repeat another short statement from Leo

XIII showing that the only reason the Catholic Church is not barbecuing people on the public squares of the country today, as she did for eight hundred years, is simply inability to do so:

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 LIBERTY. (Leo XIII in *Great Encyclical Letters*, p. 158.)

I want to give a short portion of another quotation already given, which points up in the clearest and most unmistakable fashion the gist of our present study:

In it he [Pope Boniface VIII, December 5, 1301] appeals to the king to listen to the Vicar of Christ, WHICH IS PLACED OVER KINGS AND KINGDOMS. (cf. Jer. 1, 10.) He [the Pope] 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*, ch. II, p. 666.)

Oh, yes, we understand this Catholic teaching well enough. WE FEAR IT, AND HATE IT!

VIOLENT OVERTHROW OF GOVERNMENT!

This very important authority in the Catholic Church, a book that has been current for nearly a hundred years here in America, unblushingly advocates THE VIOLENT OVERTHROW OF GOVERNMENT!

There is nothing strange in attributing to the Roman Pontiff, as the Vicar of Him whose is the earth and the fullness thereof, the world and all that dwell therein, the fullest authority to lay bare, a just cause moving him, NOT ONLY THE SPIRITUAL BUT ALSO THE MATERIAL SWORD, AND SO TO TRANSFER SOVEREIGNTIES, BREAK SCEPTERS AND REMOVE CROWNS." (*Catholic Dictionary*, p. 258.)

But ecclesiastics should, at the same time, 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. (Leo XIII in *Life of Leo XIII*, p. 540.)

This shows that the Pope is chafing under restraints today and yearning for the "good old days" when he overthrew governments violently at will!

We have a sample of this frightening menace in Pius V and Gregory XIII who massacred the Huguenots (French Protestants) with more savagery than was ever exhibited by the American Indians in the early days. Of "St." Pius V the *Catholic Encyclopedia* says that this pope who furnished Charles IX 6000 troops, wrote Catherine D'Medici, the king's mother as follows:

If your majesty continues openly and freely to fight the enemies of the Catholic Church unto utter destruction divine help will never fail you. (*Catholic Encyclopedia*, ch. XIII, p. 306.)

On the same page this Knights of Columbus work says of "St." Pius V:

To establish political peace and RELIGIOUS UNITY BY
THE ROYAL SWORD WAS THE INEXORABLE DREAM
OF PIUS V!

From all the quotations we have presented it is very clear that this same dream is shared by the popes of our day!

In true gangster style the Catholic forces fell on the unsuspecting Protestants and, according to Catholic writers, the streets ran with blood. "St." Pius V died one month before his plans were carried out, so it was Gregory XIII, an adulterer, with an illegitimate son (*Catholic Encyclopedia*, ch. VII, pp. 2, 3; Von Ranke's *History of the Popes*, ch. I, p. 290) who put the finishing touches on this infamous affair, and then in commemoration, had a mural painted in the pope's apartment, ordered bonfires lighted in Rome and had medals struck!

Then all the Cardinals repaired to the Church of St. Mark for the Te Deum, and prayed and offered prayers that the Most Christian King might rid and purge his entire kingdom of the Huguenot plague." (*Catholic Encyclopedia*, ch. XIII, p. 337.)

Since the good old days of Pius V and Gregory XIII the hierarchy deplores the "chilling influence of Protestantism." Before Protestantism got in its work of deliverance, the Catholic Church for eight hundred years burned millions at the stake. Now for more than a hundred years Catholic fires have gone out!

When the spirit of religion which had warmed the hearts of European nations [and barbecued the bodies of millions of those who could not otherwise be subdued.—O.C.L.] felt the chilling influence of Protestantism, the Popes ceased to exercise a power which they had wielded only for the good of society, and which society now called in question." (*General History*, by Darras, ch. II, p. 192.)

BURNING AT STAKE NOT CRUEL!

The charge of cruelty is also easy to meet. All repressive measures cause suffering of inconvenience of some sort; it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tenderhearted. Cruelty comes in where the punishment exceeds the requirements of the case. Opponents say: Precisely; the rigors of the Inquisition violated all humane feelings. We answer; They offend the feelings of later ages in which there is less regard for purity of faith; but they did not antagonize the feelings of their own time, when heresy was looked on as more malignant than treason. . . . Toleration came in only when faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting. (*Catholic Encyclopedia*, ch. VII, p. 262.)

It is very evident that these things do not offend the Knights of Columbus who brought out this work! This again shows unmistakably that the Knights of Columbus and the American hierarchy have the identical ideals of the Catholic Church throughout history, the destruction of everything real Americans hold dear. On this point let me repeat another statement from that modern exponent of Catholic tyranny, Pope Leo XIII:

From what has been said 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.)

For fear we would not understand, he clarifies as follows:

Hence from all we have hitherto said, it is clear, beloved son, that we cannot approve the opinions which some comprise under the head of Americanism." (*Great Encyclical Letters*, p. 252.)

Every American should have a copy of this last named work. It contains more un-Americanism per page than any communist document in existence!

Leo speaks of exercising "her liberty . . . in happier times." During the last quarter of the nineteenth century and the first quarter of the twentieth all civil power was wrested from the Pope, and he thought of himself as the prisoner in the Vatican. His life would have been in danger from his own townspeople if he should have ventured into the city of Rome. In fact, Pius IX who was

Pope from 1846 to 1878 was so hated by his own people that he dared not appear on the streets of Rome. His Secretary of State was assassinated on the streets of Rome, and the infuriated Romans turned their guns on the Quirinal, the residence of the Pope, and he only escaped their wrath by disguising himself as an old woman and fleeing to a foreign country! After his death, "Like Alexander III, the Romans pursued his remains with curses and staves." (*Catholic Encyclopedia*, ch. I, p. 287.)

His successor, Leo XIII, Pope from 1878 to 1903, was only permitted to look down from the Vatican upon Rome, a city he could do nothing to control, or even visit. His fury was unbounded. The Popes for more than one hundred and fifty years have been fighting a losing battle against a surging tide of freedom. This inundation, beginning with the American Revolution, was immediately followed by the French Revolution. Then in the first of the nineteenth it spilled over into Spain and Italy. This gave rise to the Syllabus of Pius IX and those many rabid, anti-democratic Encyclicals of Leo XIII.

A striking proof of the lessening and enfeebling of Christian faith is seen in the insults that are, alas! so frequent in our day, and before our very eyes, offered to the Catholic Church—insults, indeed, to which an age cherishing religion would on no account have submitted. (*Great Encyclical Letters*, p. 181.)

How did the Popes act toward their enemies in that "age cherishing religion?"

Leo VIII fled, while John XII re-entered Rome, and took bloody vengeance on the leaders of the opposite party. Cardinal-Deacon John had his right hand struck off, Bishop Otgar of Speyer, was scourged, a high Palatine official lost nose and ears." (*Catholic Encyclopedia*, ch. VIII, p. 427.)

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." This "due punishment" was death by fire for the obstinate and imprisonment for life for the penitent. (*Catholic Encyclopedia*, ch. VI, p. 797.)

We grieve, with intense, bitter grief which fills our hearts as a father and a pastor to find that we are compelled to see beneath our eyes in this Rome, the centre of the Catholic religion, the progress made by heresy, heterodox temples and schools built freely and in a great number, and have to observe the perversion which is the consequence, especially among young people, who are given to anti-Catholic education. (Leo XIII in *Life of Leo XIII*, p. 340.)

Showing that the American hierarchy feels the same sentiments, we now quote from a very important work which has been circulated in America for nearly a hundred years, and which was written by members of the American hierarchy.

The possession of Rome by Charles V of Louis XIV did not involve the deluging of the City with immoral and infidel publications, or the permission of the public exhibition of every form of heresy and absurdity. It did not mean that "Little Bethels" and sectarian chapels and churches were to spring up unchecked or that the streets were to be given over to the grotesque proceedings of a "Salvation Army." But all this is implied in the possession of Rome by such a state as Italy, which has ceased to be Christian. Truth and error, good and evil, the beautiful and the unseemly, are matters of indifference to such a government; it will countenance the preachers of heresy as willingly as the preachers of truth. With such a state the Roman See cannot possibly live on terms of amity. (*Catholic Dictionary*, p. 774.)

Having presented so much irrefutable evidence of the claims of godlike powers, as exercised by the Pope through the hierarchy, it is time to examine their history. They claim today, and for nearly a thousand years past, that the Pope has the power to "violently overthrow" governments. Have they ever attempted to put that into operation? They have done little else! As we see,

they claim that the Pope is "over kings and kingdoms," and that civil government is subservient to the Catholic hierarchy, and they speak of the civil government as simply one of the arms, one of the swords, of the Catholic Church!

Gregory IX had maintained (1232, 1236), in his conflict with the Greeks and Frederick II, that Constantine the Great had given temporal power to the popes, AND THAT

EMPERORS AND KINGS WERE ONLY THE AUXILIARIES BOUND TO USE THE MATERIAL SWORD AT HIS DIRECTIONS. (*Catholic Encyclopedia*, ch. II, p. 667.)

It is the innate and proper right independently of any human authority to chastise her delinquent subjects with penalties both spiritual and temporal." (Penal Legislation of the New Code of Canon Law, p. 53.)

This book was printed about twenty-five years ago and was written by a member of the American hierarchy.

LETTERS FROM OUR READERS

"For his letters . . . are weighty and powerful." (2 Cor. 10: 10.)

Some of our correspondents request that their names be withheld. We are honor bound to respect their wishes. We can only give a sampling of the letters received each month. But we do want our readers to know that we appreciate all of them.

Dear Brother Wilson: I want to tell you how very happy I am that you are going to edit the very important publication, the VOICE OF FREEDOM. I am convinced by past observation that you will do a splendid job in this field. If there is any way we are able to serve you, please let us hear from you. Best wishes to you always, and may the Lord bless you in this great labor which you have undertaken.

Sincerely yours,
Leonard Mullens
Corpus Christi, Texas

Gentlemen: I love your magazine more all the time. The January issue is very, VERY good. I was greatly amused to read the unintelligent letters of both Harry Feno and Sara C. Hardy. Their letters proved without the shadow of a doubt that neither of them loves democracy, and that neither believes in religious liberty.

Sincerely yours
J. M. C.
Akron, Ohio.

Dear Brother Wilson: THE VOICE OF FREEDOM is an excellent publication and I am sure is doing much good for the cause of Christ. You are to be commended for your good work.

Yours in Christ,
Royce Blackburn,
North Platte, Nebraska

Dear Brother Wilson: I enjoy the Magazine very much, and pray it may be the means of turning many from the errors of Catholicism, and bringing them into the vineyard of the Lord.

Yours in his service,
N. H.
Toronto, Ohio.

We appreciate getting the new V. F. and also past issues. The appearance is nicer now. Also the tone is better. To my way of thinking it should be as elevated as possible. I like articles which are not full of sweeping statements—with quotations so plain that none is necessary. The more fully documented every statement is the better. Even if a statement is absolutely true, I believe it is better left out if no specific authority can be cited to back it up—dates of issue, page numbers, etc.

M. E. Z.
New Orleans

Free Transportation for Sisters of Charity

Many times we have observed the "Sisters of Charity" boarding the public buses and have never seen them pay their fair. We have talked with a number of others who tell us that they have made the same observation. We asked an official of one of the large city bus companies if they ever paid to ride the buses. He said he had been an

official for more than thirty years and that they have never paid to ride the buses since he had been with the company. It was his understanding, he said, that the state made it unlawful to charge the members of Catholic religious orders. We were curious to know if this was so. Hence, we asked a friend who had access to the facts to investigate and see if this was so. Apparently the company official was mistaken in thinking it was unlawful to make any charges for carrying members of Catholic religious orders, but the law does allow the companies to grant free transportation, which all Catholic Sisters, and many other members of Catholic orders receive. We quote from the statute:

Article 4005: No . . . transportation company . . . shall knowingly haul or carry any property free of charge, or give or grant to any person, firm or association of persons a free pass, frank, privilege or substitute for pay . . . to be used instead of the regular fare or rate of transportation.

Article 4006: Exceptions. The preceding Article shall not be held to prevent any . . . transportation company . . . from granting or exchanging free passes or free transportation, franks, privileges, substitutes for pay, or other things prohibited by the provisions of the preceding Article to pay any of the following named persons: The actual bona fide employees . . . members of their families . . . trip passes to indigent poor when application therefor is made by any religious or charitable organization; Sisters of Charity, or members of any religious society of like character; any minister of religion on intrastate trips in this State, etc. . . . As Amended Acts 1939, 46th Leg. (*Vernon's Civil Statutes of the State of Texas*, Vol. 12, 1945, p. 334, par. 1, Acts 1941, 47th Leg., p. 15, ch. 8 par. 1., Vernon Law Book Company, Kansas City, Mo.)

A few preachers may manage to take advantage of such exceptions, but we know of no such cases. Yet we know of no instance in which a Sister of Charity has not taken advantage of such privileges as mentioned above. It is but another instance of the members of the Catholic Church getting everything they can for themselves at the expense of others.

Indulgence Rules Given

On December 30, 1950 (the "Holy Year") the *Los Angeles Examiner* carried the following article under the above caption.

Through the Extension of the Holy Year by Pope Pius XII to the entire world more than 830,000 Catholics of the Los Angeles diocese may gain the same indulgences as the pilgrims to Rome during the past year.

The conditions under which such indulgences may be obtained were announced yesterday by the chancery office of the archdiocese.

These include visits to the various parish churches listed and recitation of prayers as detailed by the chancery office.

The rules relating to the indulgences (remissions of punishment still due to sin after sacramental absolution) are as follows:

1. An indulgence may be gained more than once. Con-

fession and Communion are required for each indulgence.

2. The final work or condition for gaining the indulgence must be performed while in the state of grace.

3. The reception of absolution in Confession and of Holy Communion may precede, follow or occur during the time of the visits.

4. The annual Confession and the Easter Communion required by the law of the church do not satisfy as the Confession and Communion required for the gaining of the indulgence.

5. The indulgence may be applied to the souls in Purgatory.

The Holy year was extended to the entire world from January 1 to December 31, 1951.

It would be interesting to hear any Catholic try to support any such teaching by the Scriptures. But there is very little that the Catholics teach at all which they attempt to support by the Scriptures. The only authority the Catholics have or (apparently) need for doing anything is that the "Holy Father" so ordered it. In New Testament times the apostles supported their teachings by a "Thus saith the Lord." Catholics need nothing more than a "Thus saith the Pope."

Brutality of Communism

JAMES D. BALES

Today, there prevails in the Chinese mainland a reign of terror without parallel in history. This terror was foreshadowed by Josef Stalin himself who, in 1938, transmitted to President Chiang Kai-shek his confidential advice on how to maintain firm rule in China. In a conversation with China's Ambassador to Russia, Stalin said: "If Chiang wants to establish firm control in China, tell him to kill 4,000,000 people. Kill them as a matter of policy. He'll have no more trouble after that." Naturally Chiang was horrified as such savagery was completely alien to all the traditional Chinese virtues of tolerance and moderation.

But the advice which President Chiang rejected in 1938 has been adopted in toto by the Chinese Communist regime which now controls mainland China, and has been

made the cornerstone of their policy. But with this difference. Where Stalin counseled the slaughter of 4,000,000 political opponents, his disciple, Mao Tse-tung, has quintupled the figure and butchered over 20,000,000. This 20,000,000 figure, based on official reports of the Chinese Communists themselves, and interviews with refugees, is so staggering that many Westerners have difficulty in believing it. Actually, the figure is an understatement, because it includes statistics only from the cities and towns, and does not record the killings in the smaller villages.

But this does not complete the toll of terrorism. On top of the Chinese anti-Communists who have died, there is an even greater number who have suffered the living death of the slave camp. Although Soviet Russia originated the idea, Red China has carried the atrocity of slave labor for political opponents to its most terrible extreme.

Books for the Home Library

The Bible should be studied daily in every home. Have you the necessary helps to the most profitable Bible study? Here is a list of books that will help any faithful student of the Living Oracles.

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Instrumental Music in the Worship, M. C. Kurfees	3.50
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From the

EDITOR'S VIEWPOINT



"... why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"
(Acts 15: 10)

"Your Child's Religious Liberty"

In the March issue of the VOICE OF FREEDOM we quoted from a booklet which carries the above title, written by "Father" Virgil C. Blum, professor of political science at Creighton University, Omaha, Nebraska. The booklet is published by *Catechetical Guild Educational Society*, 260 Summit Avenue, St. Paul 2, Minnesota.

Because of the prominence of the author of this booklet and the widespread use being made of the booklet among Catholics and Catholic sympathizers, we wish to quote further from its pages. Although we have men holding prominent positions in the United States Department of Public Schools, it is evident that Professor Blum does not believe in them; neither does the hierarchy, which is circulating his booklet, believe in them. Hear what the Professor has to say:

"... these rights cannot be understood without a knowledge of God, without a knowledge of man's relations to God, without a knowledge of man's relations to the political society in which he lives. That is, man must have a knowledge of his God-given rights and his God-given obligations. The truths set forth in the Declaration are religious truths; they involve the study of God, the systematic study of religion. [We deny the latter statement in toto—and especially as interpreted by the hierarchy—Ed.] It is the duty of education in our democracy to supply this knowledge. Without this knowledge, democracy could not have been conceived; without it, democracy cannot survive." (p. 35.)

The author of the above makes democracy depend upon "a knowledge of man's relations to God" and "to the political society in which he lives." Then, on page 37, Professor Blum says,

In a word, without a proper knowledge of God, all men are slaves of the state—pawns in the clutches of a totalitarian monster.

After making the above emphatic assertions the Professor goes on to make it clear that he does not believe the state schools in this country are imparting "a proper knowledge of God," and are therefore, making "slaves" and "pawns in the clutches of a totalitarian monster!" But hear him further:

... education cannot be neutral toward religion. Education is either for God or against God. The schools that ignore

God or reject Him from the classrooms are against God. [Here he has in mind the state free schools. Ed.] The schools that teach that God is the center of all things are for God [Meaning the Catholic schools]; the schools that ignore God or reject Him from the class rooms are against God. Ignoring God is taking a definite stand on God. Schools that claim to be neutral are really teaching that God is unimportant, that He has no place in our personal lives, that He has no place in society, that He has no place in our democracy ... No School, therefore, can be neutral about God. The school includes God, or it excludes Him. If a school includes God, God is recognized as the source of man's rights and obligations. If a school excludes God, it does not recognize God as the source of man's rights and obligations—man's rights and duties are then looked upon as coming from the state. (pp. 37-39.)

Now, let us ask, what is the meaning of all of this? Here it is: since non-Catholic schools do not provide "a proper knowledge of God," they are not democratic, they are against God, and they only make "slaves" and "pawns in the clutches of a totalitarian monster!" This is directed primarily at the state free schools, but since Roman Catholic schools *only* provide "a proper knowledge of God" it is aimed at *all* Protestant schools, as well as the state schools. This is evident from the following:

Today the several states are giving educational welfare benefits only to children in schools in which, for the most part, secularism is taught. By so doing, these states are violating the most fundamental liberty of Catholics, of many Protestants, and of many Jews. To the extent that God is still in the public schools, He is the God of Protestantism. And to this extent, Protestantism is still the religion of the public schools. But whether the religion of the public schools be Protestantism or secularism, it is not acceptable to Catholics. (p. 42.)

As a salve for any Protestants or Jews who might, perchance, read "Father" Blum's booklet, he throws in a pitiful morsel saying, "... these states are violating the most fundamental liberty of Catholics, and many Protestants, and many Jews." Yet, in the very next sentence he lumps Protestantism and secularism together and says they are "not acceptable to Catholics." It all boils down to the following:

The state free schools, and all other non-Catholic
(Continued on page 61)

Voice of Freedom

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Editorial Comments

Elsewhere in this issue of the VOICE OF FREEDOM we are carrying an announcement about a new book, written by Emmett McLoughlin. It was first published in 1954. It is the dramatic story of a Roman Catholic priest who defied his superiors and, consequently, renounced his priesthood to become a plain American citizen. The author's struggle to free himself from the meshes of Romanism is a gripping story from beginning to end. By it one is impressed anew with the thought that "fact is stranger than fiction."

May we call attention to the article in this issue entitled, "Can A Catholic Bishop Be Loyal To America And Rome?" Under the sub-heading, "Campbell Exposes The Bishop's Claims," we simply lifted part of a speech made in a debate in the city of Cincinnati in 1837. The speaker drove home the fact that the Bishop could not be loyal to his oath of allegiance to the United States and to the Pope both. Now, after 120 years, we have a case in court where a lawyer pleads for a priest on the ground that he is not a free man. To use the attorney's own language, "The action of this young priest was not a free action but rather an action directed by his superiors—men he had sworn to obey." This is exactly what Mr. Campbell argued more than a century ago, and what we have charged all through the years—and which the hierarchy has continually denied. Now it is confessed in court. But read the story.

Once more we should like to impress on all of our readers the importance of writing to your congressman and senators and letting them know that you expect them to vote against any legislation that may give free bus transportation, free hot lunches, free medical care, or free text books to Catholic parochial schools. After such a bill has been acted upon by a subcommittee and has been introduced on the floor of the house or senate—and after your representatives have committed themselves—it may be difficult to persuade them to vote against such a measure.

Again we wish to express our sincere thanks to our many friends for the numerous clippings and reports which are mailed to us. We only regret that our limited space will not permit us to use more of them. If and when the time comes that we can publish a weekly magazine, then we can use more of the evidence being boomed to the masses in an effort to foist a church-state upon us—a Roman Catholic Church-State.

We are gratified with the number of new subscriptions which is being added daily. But we should have many times the number we now have. When the people know the truth we have no fear of the consequences.

Here are three requests we should like to make. (1) Look at the date on the address label of your paper. If your subscription has expired, or is about to expire, then renew at once. Don't wait for us to mark your name off our subscription list, while you wonder why. (2) Tell your friends about the VOICE OF FREEDOM and ask them to subscribe. One lady in a south Texas home went out recently and obtained 49 subscriptions to the VOICE OF FREEDOM. Others can do the same. (3) Send at least one gift subscription when you renew your paper. You have friends in other localities who would appreciate your sending them a gift subscription.

All subscriptions and renewals to the VOICE OF FREEDOM should be mailed directly to THE FREEDOM PRESS, Box 128, Nashville, Tennessee.

All matter intended for publication, or pertaining to our publication, should be mailed directly to the Editor, P. O. Box 13113, Dallas, Texas.

We Are Swamped

Yes, sir, we are literally "swamped" with our work. With our limited time and help, we can not even answer our mail. And, what is more, we get floods of material for the VOICE OF FREEDOM—much of which would be very valuable—that we can not possibly wade through. Time simply will not permit.

What are we to do? As we see it, there is but one thing we can do. We simply must set up an office and get some help. In this way only can we do our work as it should be done. Allowing for a few incidentals and unforeseen contingencies, we need a minimum of \$500.00 per month to secure office space, telephone, and secretarial help. The subscription price of the magazine simply will not provide this.

THE VOICE OF FREEDOM is not subsidized by any advertising or publishing house. It requires just about the cost of the subscriptions to print, mail and handle the subscriptions, which are done in our Nashville office. The VOICE OF FREEDOM is published by The Freedom Press, a non-profit corporation. Not one of the directors receives any remuneration for his time and labor. The editor's support—which is less than two-thirds what he was receiving—is paid by six congregations.

We need one hundred people who will give a minimum of \$5.00 per month. It would be much better if we could get fifty who would give ten dollars per month. Many who read this can help.

Will you be one who will do so? Why not sit down now and write us saying that we can depend on you to help? This should be the only statement necessary for us to make regarding this matter. Will you see that it is—pretty please! Address your letter to VOICE OF FREEDOM, P. O. Box 13113, Dallas, Texas.

Rabbi, Preacher Plead for Priest



Detroit Times Photo

Father Bruno Durigon (second from right) discussing his fight to regain his citizenship with his cousins Mr. and Mrs. Aldo Sartor

(from left) and his attorney Clarence R. Conston. Fr. Durigon claims he was born in Detroit.

A Rabbi and a Protestant preacher joined forces yesterday in federal court to restore the citizenship of a Detroit-born Franciscan priest who lost it for voting in Italian elections.

"The action by this young priest was not a free action but rather an action directed by his superiors—men he had sworn to obey."

John Safran, attorney and assistant pastor of Central Methodist Church, said:

"He lives entirely by moral issues."

Dr. Irving Siegel, chairman of research for the Merrill Palmer School, testified Fr. Durigon was under virtual "emotional duress."

The priest testified through an interpreter that he believed it his duty to vote in the Italian elections "as an American citizen."

He testified before Federal Judge Ralph M. Freeman, who asked attorneys to submit briefs in what is perhaps the first clash between religious principles and federal statutes.

Fr. Durigon forfeited his citizenship when he voted in the [sic] 1951 and 1953.

He was born here in 1924.

Fr. Durigon's father was killed in an auto crash in 1930 and he was taken to Italy by his mother.

Telling of his vote, Fr. Durigon said:

"I thought if the Communists won, the Russians would occupy Italy and a third world war would break out because Italy was a point of equilibrium."

He said he had been ordered to vote by his church superiors and that he had sworn, as a priest, to obey.

Fr. Durigon left Italy about a year ago for a mission in Guatemala.

He returned to Detroit to visit some cousins and learned he had lost his citizenship.

The cousins are Mr. and Mrs. Aldo Sartor of 4412 Lincoln Blvd., Dearborn.

Dwight K. Hamborsky, assistant U. S. attorney, said that the basic issue involved is whether the priest was a "free agent" in his voting.

Detroit Times, Feb. 2, 1957

Now We Have the Absolute Proof

For years we have known that a man could not be loyal to the United States Government and loyal to his oath as a priest or as a bishop in the Roman Catholic Church. In his debate with Bishop Purcell (later Archbishop Purcell) Alexander Campbell argued this point so forcefully that the Bishop was never able to refute it. Now, after the passing of 120 years, we have a case in court in which the defense pleads that a priest is not a free man.

Note: "Father" Durigon "said he had been ordered to vote by his superiors and that he had sworn, as a priest, to obey."

Here is a specific case of a priest's loyalty to his superiors in the Roman Catholic Church taking precedence over his loyalty to the United States Government. It is our firm belief that any man who takes the oath required by the Roman hierarchy of priests and bishops should be disfranchised. We based this belief on the following facts.

1. The Roman Catholic hierarchy is definitely a "state" which issues passports, mints money, sends and receives ambassadors to and from other states, and is controlled by a "prince."

2. The Roman Catholic Church demands an oath of absolute obedience from its priests, bishops, and even its cardinals. This oath takes precedence over any oath the priests, bishops or cardinals may take to the United States.

3. When a conflict of loyalties occurs between the United States Government and the Roman Catholic Church (State) the priests, bishops and cardinals always place the Catholic Church first. With them, the Catholic Church is above any other government in the world.

Can Catholic Bishops Be Loyal to America And Rome?

We certainly do not intend to misrepresent Catholics, or any one else. But we can not believe that a naturalized bishop can be loyal to his oath of citizenship and to the ruler of the Vatican state at the same time. The oath required of every bishop pledges his first and best to the papal prince. It matters not about the citizenship of a bishop, he must take an oath of loyalty to the pope. And this oath, we think, is not only contrary to the oath required of every naturalized citizen in this country, but to the loyalty of every native-born citizen.

To argue that many Catholics have fought and died in the battles of this country does not alter the facts concerning the oath taken by the members of the hierarchy in the United States. After all, why shouldn't Catholics fight for this country? The aims of the papacy are to capture it by *means of propaganda* for the pope. Catholics would be foolish if they did not fight for the United States. They know that they would all be treated as traitors if they did not do so, and would never have an opportunity to capture this nation if they failed to fight for it. What is more, since Catholics are allowed to make certain "mental reservations" when taking an oath it all depends upon which oath they wish to keep (if either) as to their attitude. The facts are not altered because Catholics have fought and died in every war we have fought. The oaths taken by every member of the hierarchy in this country are still contradictory to the oaths required of every naturalized citizen. If a bishop is sincere in his oath to the pope, then he can not be sincere in his oath of allegiance to our nation. If he is sincere in his loyalty to our nation, then he can not be loyal to his oath to the pope.

In his debate with Bishop Purcell (later Archbishop Purcell) in 1837 Alexander Campbell so thoroughly exposed this contradiction of loyalties that we beg leave here to quote a part of what he had to say.

CAMPBELL EXPOSES THE BISHOPS CLAIMS

The gentleman at length admitted that he had taken the bishop's oath, by saying, that he took the oath of naturalization *first!!* There is but one oath for Roman bishops in all countries, therefore, the Bishop is sworn to "*increase and advance the authority of the pope,*" and *persecute and oppose* (fight against) heretics and schismatics. If he have not taken this oath, he will please refer us to the oath he has sworn, and specify its peculiarities.

The defense is a very singular one. He *first* swore allegiance to the United States, and *then* to that foreign prince the pope. Does he mean, contrary to common usage, that the first oath is more binding than the second; or, that it neutralizes the anti-American attributes of the second? But his explanation is but half given in the

first point, that he took the oath of American allegiance *before* he took the oath of Roman allegiance. The other ground of defense was in the query, which, with such a triumphant air, he put to me yesterday evening—viz. Whether I would not have been justified in breaking my oath to England, had I been an American colonist or soldier at the time of the revolution, when the king tyrannized over the Americans? . . . If, indeed, an oath has in it the nature of a covenant, then one of the parties failing, so far vacates the covenant as to set the other free from his oath: but this is not absolution for breaking it; it is a simple annulling of its conditions. Now, in the case supposed, the king of England was generally allowed to have receded from the conditions on which that oath was taken by the persons who renounced allegiance to him; he having failed to protect and cherish his American subjects, according to the tenor of the charter given, they were freed from the obligations of allegiance. But I beg my audience to remember that the bishop attempts to defend himself for breaking his oath in certain contingencies; else, why ask me such a question? The bishop's plea is, therefore, that oaths may be broken, and that the pope can absolve men from allegiance on a justifiable emergency, when the church, or some other great interest may demand it! Of what use then is the oath of naturalization?—

That the incompatibility of the bishop's oath with our oath of allegiance may be obvious, I shall quote the oath of naturalization, as proposed to every foreigner by the laws of the United States:

The laws of the U. S. provide: That any alien, being a free white person, may be admitted to become a citizen of the U. S. or any of them, on the following condition, and not otherwise: That he shall have declared on oath, or affirmation, before the supreme superior, district, or circuit court, of some one of the states, or a court of record having a clerk and seal—3 years at least before admission.

1ST. OATH OF INTENTION

That it was *bona fide*, his intention to become a citizen of the U. S. and to renounce forever, all allegiance and fidelity, to any foreign Prince, Potentate, State or Sovereignty, whatsoever; and particularly, by name, the Prince, Potentate, State or Sovereignty, whereof he may, at the time be a citizen or subject.

That he shall, at the time of his application to be admitted, declare, on oath or affirmation, before a court as above.

2ND. OATH OF RENUNCIATION . . .

That he will support the constitution of the U. S. and that he doth absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign Prince, Potentate, State or Sovereignty whatsoever: and particularly by name The Prince, Potentate, State, Sovereignty whereof he was before a citizen or subject.

Now, as the pope of Rome is a foreign prince—at this very moment a prince temporal as well as spiritual, *exercising political authority over the states of Rome*, and claiming allegiance in temporals as well as spirituals, throughout the whole Roman Catholic world; I ask, can any one who has sworn "*to increase and advance his authority,*" or feeling himself so bound, as he shall answer for it to the supreme judge of the universe, *take or keep* the oath of citizenship in this country without perjury? In my most deliberate judgment, it is impossible.

The case is simply this: The oath of naturalization requires the candidate for citizenship to swear that *he does absolutely and entirely renounce all allegiance and fidelity to every foreign prince, potentate, state or sovereignty.* Now, the pope of Rome is a *sovereign* of Europe—a *foreign potentate*, issuing bulls, laws, or briefs, throughout the world; often to secure, augment and ad-

vance his authority, in temporals, as well as spirituals; as the testimony of 500 years now before you, amply demonstrates; and every Roman Catholic layman feeling a paramount obligation to his bishop, and through him to the pope; and all the rulers of the Roman Catholic church, being sworn to the pope absolutely and forever, I ask, can such persons in good faith solemnly swear allegiance to this government? If a person can be sworn to support two antagonist constitutions, governments, powers,—two masters, as opposite as the poles: then may he, without perjury, swear to our government, and to that of papal Rome!

Next Month Special Issue On Catholic Holdings And Influences

The May issue of the VOICE OF FREEDOM will be devoted primarily to "Catholic Holdings and Influences" in several of our major cities, including New York, Chicago, Los Angeles, Detroit, Cleveland and others. It will be quite a revelation to many of us to learn how entrenched the Catholics are in the main centers of population in our nation, and the influence which they are exerting.

Why not order a bundle of these for your congregation, or for special distribution? They can be ordered in bundle lots for only \$3.50 per hundred. Be sure to place your order now, so that we may know just how many to print. When we brought out a Special Issue of the VOICE OF FREEDOM last November we had to make two extra runs to supply the requests. You can save us both time and expense by placing your order now.

All orders should be mailed directly to
THE FREEDOM PRESS,
Box 128,
Nashville, Tennessee

Religious Suppression in Spain

In the first application for a civil marriage to be filed since the Spanish Government issued its new decree last October (see EPS No. 48, 1956), a Baptist minister and his fiancée have been refused a permit.

The new decree states that Spanish couples seeking permission to contract civil marriage must prove that they do not profess the Roman Catholic religion, submitting signed declarations to this effect and an affidavit as to their reasons for desiring to celebrate their marriage in this form. They must also provide certificates showing where each has resided during the last two years.

The application, which was lodged with the municipal official of Villaverde, declared that the couple did not profess the Catholic religion. The cause was referred for an opinion to the local diocese of the Roman Catholic Church.

A reply signed by the Archbishop of Madrid-Alcala said: "In spite of the fact that the applicants declare they have abandoned the Roman Catholic Church, although they certify that they were baptized, they cannot validly contract marriage except in its canonical form." The Archbishop then cites a provision of canon law which says that non-Roman Catholics who were baptized in the Roman Catholic Church and also lapsed converts to Catholicism, must observe the requirements of canonical

marriage. The Archbishop's document says the Concordat of 1953 between Spain and the Holy See requires canonically valid marriage in such cases.

The couple are considering the possibility of appealing against the decision of the municipal authority.

E.P.S., Geneva

Is There Salvation Outside the Catholic Church?

MELVIN J. WISE

For many years the Roman Catholic Church has declared a bold negative answer to this question. At the time she has, paradoxically, taught that the non-Catholic can be saved.

Pope Pius IX stated the Catholic doctrine on this point clearly and unmistakably in these words: "*We must hold as of faith, that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge; we must also, on the other hand, recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eye of the Lord.*" (Allocation, December 9, 1854.)

If salvation is to be found exclusively in the Catholic Church, then, it is not to be found on the outside of it. Therefore, the last part of the above quotation cannot be true, if the first part is true. If either one is true, the other is false; for they can not be so diametrically opposed to each other and both be true. If "those who are in invincible ignorance of the true religion are not guilty for this in the eyes of the Lord," then it logically follows that there is salvation for some who are not in the Catholic Church, which all Catholics claim to be the "true religion," but which non-Catholics certainly call in question.

The assertion, "those who are in invincible ignorance of the true religion are not guilty for this in the eye of the Lord," is contrary to the teachings of God's word, when it is understood that the "true" religion is that which has as its source the authority of Jesus Christ as revealed in the New Testament. When Paul was preaching on Mar's Hill to those steeped in Athenian philosophy, he said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 30, 31.) To the Thessalonians Paul said, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) In these passages the apostle emphatically declares that ignorance is no excuse in God's sight, and that those "who know not God, and that obey not the gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Thus, those who are strangers to God, who live in spiritual darkness, have no fellowship with Him, and, therefore, can make no claim to His promises.

Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Jesus makes both faith

and baptism conditions of salvation. The Council of Trent decreed, "That no one can be brought from original sin into the grace of God, unless by Baptism or the desire for it." In his tract *"Is There Salvation Outside the Church?"* Henry C. Semple said in part: "The pagan may never have heard of Baptism, and therefore the Gospel has not been promulgated as far as he is concerned. He must needs be saved by 'the desire of Baptism.'" (pp. 26, 27.)

Mr. Semple further says: "The pagan must have faith as a necessary means of salvation, for 'without faith it is impossible to please God.' (Heb. 11: 6.) . . . This divine gift of faith will be given to every well disposed soul, who is invincibly ignorant of the Gospel." (*Ibid.*, p. 27.) How is it possible for a man to have faith in anything in the absence of both testimony and a belief of that testimony? Paul said, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) No wonder Jesus said, "Go ye into all the world, and preach the gospel to every creature." Why? So that men may believe and be baptized. When the Philippian jailer was told, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31), then we are told that Paul and Silas "spoke unto him the word of the Lord, and to all that were in his house." (Acts 16: 32.) Why?

That he might believe and be baptized. (Mark 16: 16 and Acts 16: 33.)

The Bible teaches that salvation, as well as all spiritual blessings, are in Christ. (2 Tim. 2: 10; Eph. 1: 3.) It is imperative, therefore, that one be in Christ. To be in Christ is to be in His body, for the church is Christ's body. In writing his first epistle to the Corinthian Christians, Paul addressed them as "the church of God which is at Corinth." (1 Cor. 1: 2.) But in the same epistle he wrote, "Now ye are the body of Christ, and members in particular." (1 Cor. 12: 27.) Paul declared that we are "baptized into Christ." (Gal. 3: 27.) Again he said, "For by one Spirit are we all baptized into one body." (1 Cor. 12: 13.) To be baptized into Christ is tantamount to being baptized into his body, for there is but one baptism. (Eph. 4: 5.) To be in Christ's body means to be in his church, because "He is the head of the body, the church." (Col. 1: 18.)

With an unequivocal yes, we claim that salvation can be found outside the Catholic Church, for the Bible teaches that salvation is in Christ's body, which is His church, the divine blood-bought church which He had in mind when He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.)

CATHOLIC CONTORTIONS

LUTHER MARTIN



"Every day they wrest my words." (Ps. 56: 5)

Catholic Efforts to Change the Scriptures

There are three words in the Greek New Testament which are used interchangeably with reference to the officers of the church. Below we cite these three Greek terms, which are translated by six English words.

1. *Presbuteros*, or *presbuteroi* (plural). English equivalent: elders, presbyters, or seniors—from whence we get our term senators.

2. *Episkopos*, or *episkopoi* (plural). English equivalent: overseers or bishops.

3. *Poimen*, or *poimenes* (plural). English equivalent: shepherds or pastors.

That all of these terms referred to the same officers is evident from the following scriptures: "And from Miletus he [Paul] sent to Ephesus, and called the *presbuteros* [elders or presbyters] of the church." (Acts 20: 17.) When these elders, or presbyters, arrived Paul said to them: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you *episkopous* [bishops or overseers] *poimainein* [verb form of poimen] to feed, [be shepherds to, be pastors to] the church of God." (Acts 20: 28.)

In his *Greek-English Lexicon* Henry Thayer says: "That they (the *presbuteroi*—elders) did not differ at all from the (*episkopoi*) bishops or overseers (as is acknowledged by Jerome on Tit. 1: 5) is evident from the fact the two words are used indiscriminately (Acts 20: 17, 28; Tit. 1: 5, 7), and that the duty of the presbyters is described by the terms *episkopein*, 1 Pet. V:1 sq., and *episkope*, Clem. Rom. . . . accordingly only two ecclesiastical officers *oi episkopoi* and *oi diakonoi* [the bishops and the deacons] are distinguished in Phil. 1: 1; 1 Tim. 3: 8. The title *episkopos* denotes the function, *presbuteros* the dignity; the former was borrowed from the Greek institutions, the latter from the Jewish." (p. 538.)

While the bishops and the elders were the same men in the New Testament church, the term "*hiereus*" (Greek for "priest") was never used to refer to the elders or bishops. Furthermore, the terms used for elders or for bishops were never used to signify priests. No standard Greek lexicon that we ever saw defines the terms which signify elders, bishops, or pastors to mean priests.

The Rheims (Catholic) Version translates Acts 14: 22 (it is verse 23 in the King James) as follows: "And when they had ordained to them *priests* in every church. . . ." Now, the question is, What word is found here in the Greek, translated "*priests*"? Stephens' Greek text has the term "*presbuteroi*." Elzeyr's Greek text and Griesbach's both have the term "*presbuteroi*." Lachmann, Tregelles, Tischendorf, Alford, Westcott and Hort all use the term "*presbuteroi*" in the above passage. We must conclude, therefore, that the Catholic hierarchy either mistranslated the Greek word, "*presbuteroi*," here, or else they changed the word in the original.

In Acts 15: 2 the Rheims Version reads, ". . . they determined that Paul and Barnabas . . . should go up to the apostles and *priests* to Jerusalem about this question." Here again the word "*priests*" is a mis-translation. The Greek word here is "*presbuteroi*." The Rheims scholars dropped their scholarship for their "*priesthood*."

In 1 Tim. 5: 17 the Rheims Version reads, "Let the *priests* that rule well be counted worthy of double honor." Verse 19 reads, "Against a *priest* receive not an accusation, but under two or three witnesses." Again we have a mis-translation in each of the two verses mentioned above. The Greek text in these verses has the terms, "*presbuteroi*" and "*presbuteros*," respectively.

In James 5: 14 the Rheims Version reads, "Is any sick among you? let him bring in the *priests* of the

church." And again the Greek word here is "presbuteroi."

By this time you may be wondering if the Rheims Version ever translates the term, "hiereus," used for priest, as it should be. Yes, the translators have no trouble translating this term. In Revelation (Apocalypse) 1: 6 the Catholics correctly translate the word, "hiereus," thus: "And hath made us a kingdom and *priests* unto God." But this verse clearly shows that all faithful

Christians are "priests." This is the thought that is taught elsewhere in the New Testament. Truly, *all* Christians are *priests* today, and have as much right to offer up spiritual sacrifices as any officer in the church.

From the above we can draw but one conclusion: it was *necessary* to mis-translate the New Testament in order to sustain the teachings of Roman Catholics concerning the priesthood—an office that was not known for centuries after the New Testament church was begun.

Catholic Translations (Or Mis-Translations) of "Presbuteros" (Elder) And "Hiereus" (Priest)

Although the Greek words above are in the singular, they are more often used in the plural

Versions	Acts 14: 23	Acts 15: 2	1 Tim. 5: 17	1 Tim. 5: 19	Titus 1: 5	James 5: 14	Rev. 1: 6
Greek	<i>presbuteros</i>	<i>presbuteros</i>	<i>presbuteros</i>	<i>presbuteros</i>	<i>presbuteros</i>	<i>presbuteros</i>	<i>hiereus</i>
Rheims	priests	priests	priests	priests	priests	priests	priests
Westminster	priests	priests	priests	priests	priests	priests	priests
Spencer	priests	presbyters	presbyters	presbyters	presbyters	priests	priests
Confrat'y	presbyters	presbyters	presbyters	presbyters	presbyters	presbyters	priests
Knox	presbyters	presbyters	presbyters	presbyters	presbyters	presbyters	priests
Kleist-L'y	presbyters	presbyters	presbyters	presbyters	presbyters	presbyters	priests

The above versions are all Roman Catholic works. The Rheims and the Westminster Versions consistently mis-translate "*presbuteros*" so as to make it read priest. But in Rev. 1: 6, where "*hiereus*" is found they correctly translate the term priest. Spencer renders "*presbuteros*" priest in two places, yet in the other instances he simply anglicizes the word, rather than giving the readers the correct rendering. Knox, Kleist-Lilly and the Confraternity Versions all follow the practice of anglicizing the Greek word for elder, rather than giving us a true rendering of the word.

Non-Roman Catholic Translations of "Presbuteros" (Elder) And "Hiereus" (Priest)

King Jas.	elders	elders	elders	elders	elders	elders	priests
Weymouth	elders	elders	elders	elders	elders	elders	priests
Amer. St'd	elders	elders	elders	elders	elders	elders	priests
Rev. St'd	elders	elders	elders	elders	elders	elders	priests
Cunnington	elders	elders	elders	elders	elders	elders	priests
Goodspeed	elders	elders	elders	elders	elders	elders	priests
Swann	elders	elders	elders	elders	elders	elders	priests
Williams	elders	elders	elders	elders	elders	elders	priests
Panin	elders	elders	elders	elders	elders	elders	priests
20th Cent.	officers	officers	officers	officers	officers	officers	priests
Fenton	elders	elders	elders	elders	elders	elders	priests
Clementson	elders	elders	elders	elders	elders	elders	priests
Jno. Wesley	presbyters	elders	elders	elders	elders	elders	priests
Rotherham	elders	elders	elders	elders	elders	elders	priests
L. Oracles	elders	elders	seniors	seniors	seniors	seniors	priests
Schofield	elders	elders	elders	elders	elders	elders	priests
Berkley	elders	elders	elders	elders	elders	elders	priests

An Editorial from the Christian Herald

"Martin Luther" Banned

On December 19th, the Chicago Tribune Television Station, WGN-TV, under pressure from the Roman Catholic Church, canceled its plans to present a showing of the motion picture "Martin Luther." The station announced that the withdrawal was made because of "an emotional reaction to the plan" to present the film.

Immediately thirty Protestant Church leaders in the Chicago area met and named an "action committee" of eight members who later held a press conference at which a statement was issued which denounced the late-hour cancellation. These Protestant clergymen and laymen named the cancellation evidence of a "violation of the freedom of the press." Also they said that the cancellation "constitutes an admission on the part of the television station that it is vulnerable to pressures which we are convinced, on the basis of our own discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of the film."

In reply to this charge, a spokesman for the Chancery Office of the Roman Catholic Archdiocese said that it

had made no formal protest to WGN, but he declined to comment on the charges made by the Protestant group.

These Protestant leaders also called attention to the fact that the Martin Luther picture is "historically authentic, not sectarian, and far less controversial than many other television programs which have been telecast by WGN without protest from us although their CONTENT AND POINT OF VIEW WAS FAVORABLE TO THE ROMAN CATHOLIC CHURCH." Also these Protestant leaders recalled that when the film itself was first issued a statement was released by the Roman Catholic Legion of Decency as follows: "This picture offers a sympathetic and approving presentation of the life and times of Martin Luther, the sixteenth century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Catholics."

But the film though given a special classification was not banned. This action was forthright and entirely American even as it was loyal to the Roman Catholic position.

Robert E. A. Lee, executive secretary to Lutheran Church Productions, which made the film, and Station WGN agreed that the cancellation of the television show-

ing was not ordered by the sponsor. Indeed, said Mr. Lee, "We are led to believe that the sponsor had resisted any substitution." And he concluded, "This last minute reversal of the station's carefully considered program judgment can only be interpreted as surrendering to pressure from sources who seemingly want to suppress certain pages of history. Efforts at thought control, wherever they are exerted, are un-American and are to be deplored."

Following the original announcement that WGN would carry "Martin Luther," stations throughout the country indicated their interest in the program. Regrettable it is that these stations and the general public, too, must now conclude that WGN has allowed sectarian pressures of one church to dictate what is clearly in the public interest.

Immediately on being apprised of the action taken by the Chicago television station, the Editor of CHRISTIAN HERALD wired Mr. Ward I Quaal, Vice President and General Manager of the station, in part as follows: "Protest your canceling of 'Martin Luther' and earnestly hope you will reconsider. Your decision, if made final, will be a violation of freedom of the press and a public disservice."

Christian Herald is opposed to political censorship. And equally we oppose censorship by the Roman Catholic Church or of any other church or group among us that may be or that may ever become strong enough to impose censorship.

The Chicago incident sounds a tocsin of alarm. All faiths, all men and women of good will, should pay attention and give heed.

Italian Government Denies Visa to Morminos

WYNDAL H. HUDSON



The Leg in the Boot

The BIG news from Italy for the month of February concerns the Sam Mormino family. Sam came out of Catholicism in October, 1948. He is of Italian extraction. And it was during the 1956 Abilene Christian College Lectures that he made the decision to become an "ambassador on behalf of Christ" to the Italian people . . . his own people.

August 7, 1956, the Morminos made official application for a Visa through the Italian Consulate of New Orleans. After waiting for more than three months they came on to Italy, landing in Naples the fourth of December.

Monday, February 18, 1957, the American Embassy informed us that the Visa had been denied by the Italian government.

Speaking with a high official in the Ministry of Interior, Brother Mormino was told, "We deem your presence here as an Evangelist representing the Churches of Christ both useless and unnecessary. The Church of Christ is no longer a mission but an established religion, and for this reason your more than twenty Italian preachers are by us considered completely sufficient to staff the thirty-five congregations of the Churches of Christ."

This position is an open violation of Italian law, as the Constitution plainly states: "All religious confessions are equally free before the law, according to the Constitution of the Italian Republic: the religious confessions different from the Catholic ones have the right to associate in accordance with their own statutes, in so far as they are not in contrast with the Italian legislation: their relations with the State are based on the ground of agreements with the relevant representations." (Art. 8.) "All have the right to profess freely their religious creed, no matter under what form, be it individual or collective, to propagandize it and to worship it in private or in public, provided said worship be not in contrast with morality." (Art. 19.) The "all" in Art. 19 refers to all foreigners, and thus certainly includes Brother Mormino as well as the other seven American preachers now in Italy.

Be it remembered here also that back during the trial of Cline Paden (July, 1955) the Council of State, acting as a Court of Law, confirmed this important position regarding the Churches of Christ: "Furthermore, there is no doubt that the freedom of religious profession, propaganda, worship and association of a religious faith is not subject to a special acknowledgment or authorization to be given by law or by an administrative provision." (Published under due form of law at the hearing of April 24, 1956. s/Tuttolomondo, Manager, Chief Secretary.)

Once again we regret to see the Catholic puppets of Rome breathe threatenings and warnings against the church of our Lord Jesus Christ, yet we more firmly believe now than ever before, ". . . that these things have happened . . . rather unto the progress of the gospel . . . and that most of the brethren in the Lord . . . are more abundantly bold to speak the word of God without fear."

A Lawyer Blasts Self-Appointed Censors of Individual Rights

Editor, *The Arizona Republic*

It was somewhat surprising to find an article in your paper which took such a noncommittal attitude toward a serious threat to civil rights and freedom of the press. It appeared in your January 27 issue and was written by Howard Benedict. It concerned the National Organization for Decent Literature called NODL, but unfortunately pointed only to the overt issue of whether book-dealers and newsstands should sell sexy or indecent literature.

The article overlooks the real question which is; who shall determine what is decent and what standard is to be employed? Your paper would certainly do a greater

public service by shedding light upon the intimidating vigilante methods employed by NODL and its goal of imposing its own sectarian concepts of morality upon the public and impairing cultural freedom. The freedom to read what one pleases is just as important as writing what one pleases.

Although there are admittedly some publications which contain material that is indecent by all standards and contribute nothing to mankind, who is to say which ones fall in that category and which do not? Even though the subject matter of a book or article may be indecent and valueless, it may reveal a new literary style which could inspire classics that yield untold pleasure to millions. Even the great classics of the past contain much indecent material as viewed by a majority of persons, but an educated man is able to forget this and cast it aside in order to absorb the beauty or succinct philosophy interspersed throughout the mud. The real answer lies in education and training, any other answer is totalitarian in substance and reminiscent of book burnings and witch hunts.

The NODL is in a favorable position because it can accuse anyone opposing it of supporting indecent literature. This is a false conclusion. The issue is more basic and concerns censorship in any form and the methods used by this organization to enforce it. The organization is made up of Roman Catholic laymen, sanctioned, if not sponsored by the hierarchy of their sect, and is dedicated to the private censorship of reading materials without regard to the rights of others.

The *modus operandi* is to make up a list of books, magazines and authors which these individuals deem indecent. These lists are submitted to the local priests and the organization sends representatives to bookstores, newsstands and other dealers to threaten them with boycotts by members of their sect if the sellers continue to sell books, magazines or works by the authors appearing on the lists. If the dealer succumbs to this duress, he is given a certificate good for one month which he may display in his window or store. The dealer must not handle the works of certain authors appearing on this list whether that particular book contains objectionable material or not. Many dealers are fearful of the accusation that they support indecent literature because of the deceptive name of the organization. The tactics used constitute economic duress and obviously violate free choice on the part of the seller and the reader.

The method alone is enough to condemn the practice in the eyes of every freedom-loving American, but the fact of private censorship is even more basic. As a lawyer, I view private censorship by any group, sect or individual as a serious threat to constitutional government, regardless of how it is practiced. Freedom of the press and of religion are realistic guarantee in the Constitution and not mere matters of form. The individual must be free to choose what newspaper, book, magazine or author he wishes to read and what form of music or art pleases him most.

The fine line between decent, and indecent, the vulgar and the artistic is perhaps nowhere more nebulous than in the field of reading materials. What impresses one in one way, may have another effect upon someone else, but if the moral sights are properly adjusted from within, the impression will be good. Such a person will discern the good and the bad, and absorb the former and discard the latter.

Many fine books that may yet become classics despite

NODL blacklistings have already suffered severe setbacks and many persons are deprived of their enjoyment. It is difficult to see why many of the works blacklisted have been so treated.

Have the works of John Dos Passos, often classified as one of the great literary stylists of this century, been singled out because of his descriptions of love scenes or because of his criticism of Roman Catholic political and social policies during the Spanish Civil War? What standards of theological doctrine determine the decent or indecent? This group of laymen is certainly entitled to its own collective opinion, but aren't all others entitled to their own? No law and no authority, however permits either to impose its will or opinion by duress. Quite the contrary, it is forbidden by the Constitution and statutes, and such acts should be enjoined by the courts.

The NODL method compels readers of all sects or varieties of opinion to bow to its dislikes and denies the bookseller the freedom to sell what his other customers want to buy. The method is equally reprehensible no matter what group might practice it. Whether Protestant, Jewish, Catholic or Mohammedan groups indulge in private censorship and attempt to impose their will on others, the rent in the fabric of orderly government is equally severe. It seems only reasonable that one going under the title of journalist would be true to the tradition of John Peter Zenger and the memory of his trial by taking a more definite stand on such an important issue. Where is the crusading courage of your paper and Mr. Benedict?

Robert C. Kelso

The Arizona Republic, February 4, 1957

The Arizona Republic is a Catholic paper. We commend its editor for his fairness in carrying the above article. He has acted very courageously. We can only hope that he does not incur the wrath of his superiors in doing so. *Editor*.

A Letter from Mr. Schmidt

November 7, 1956

My dear Mr. Wilson:

I received your answer to my letter. Your reasoning saddens one.

The saddest thing in all the world is the belief of the mistaken man who spends most of his time and energy warring against that which is good and holy, thinking that he is doing a great and noble work. I do not doubt that you believe you are serving God well. I want you to believe me when I tell you I am not your enemy but the enemy of what you teach which is the enemy of your immortal soul. I am your enemy only in the sense that I feel I must stand up against you to defeat you in defense of the great harm you are doing to your own soul and the souls of innocent and unlearned readers of the VOICE OF FREEDOM.

Bluntly, therefore, I must call you a heretic. And because you are one you have a spirit leading you that is not of the TRUTH. You do not believe this, of course, though I am convinced that many times your mind is not fully at peace with what you believe, for God will not wish you to go down into the grave with the sin of heresy damning you but will, instead, try to open your mind to the Truth.

You have antipathy towards the Catholic Church believing it to be in error and a harm to the human race believing it to be politico-religious.

The purpose of this letter is to erase from your heart this antipathy.

You cannot believe in the Papacy, the priesthood, the Mass and Transubstantiation, and the authority with which the Catholic Church teaches. You have objections other than these but they are more of a minor nature and will not be discussed in this letter. (Perhaps later.)

Peter was chosen by Christ to be the shepherd of his sheep and lambs. (John 21: 15, 16, 17.) Here, before most of the disciples, Jesus placed Peter over them making him the Chief Shepherd of all his sheep. Peter is dead but the sheep of Christ will always be here as long as the world lasts. They, too, need a shepherd to look after them. That means that Peter had to have a successor. You can't be honest in your thinking and decide otherwise. And this same Peter became, by the will of Christ, his rock upon which the Church was built against which the gates of Hell would always try to prevail but would never succeed. Matt. 16: 13 to 20 explains clearly why Peter and his successors are over every living creature of God and must be obeyed in moral and spiritual matters. When you pound the Papacy you pound the Rock and that Rock is Christ in Heaven the Great Shepherd over all. Ask our Lord to reason this out for you.

Bishops and priests are mentioned so many times in the New Testament particularly in Paul's epistles that it seems foolhardy for any man to discard them as a necessary part of the Christian religion.

Misinterpretation of the scriptures concerning the continued sacrifice of Calvary using bread and wine changed into the Body and Blood of Jesus Christ is the greatest tragedy that ever befell the human race. Every generation was meant to take part in the sacrifice on Calvary "till he come." Through priests Christ our High-Priest offers himself continually to his heavenly Father that our souls might benefit by his merits. Those who turn away from this offering (and reception of his Body and Blood) have no real right to the Heaven that this sacrifice purchased. The epistle of Paul to the Hebrews tells them clearly and distinctly the old priesthood and its sacrifice of the altar using animals was a thing of the past and that a new priesthood, like unto Christ, according to the order of Melchisedech, and a new altar offering would take its place. Paul states plainly in Heb. 13: 10, 11 that the Jewish priests have no right to eat from a Christian altar. And Paul also states in 1 Cor. 11: 24-26 that when we eat and drink we proclaim the death of the Lord till he come; and that those who eat, not distinguishing the body from ordinary bread, eat and drink judgment to himself. How anyone can read this and not realize a sacrifice and transubstantiation, can only be attributed to the power of the Devil over the contrary and proud mind of men. And when we read the writings of the early Fathers of the Church of the first, second and third centuries teaching and explaining, (Irenaeus, Justin, Origen, Augustine and others) that the Eucharist was the sacrifice and that the bread and wine became Christ; that this was done by Christ through his priests, how can anyone dispute these same teachings by the Holy Catholic Church without jeopardizing his salvation? The words of Jesus ring out: "Amen, amen, I say unto you, unless you eat of the flesh of the Son of Man and drink his blood ye have not Life in you." Christ took his body into Heaven with him; like the manna that fell from heaven he feeds his body to his beloved children, multiplying it as he did the loaves

and fishes so that the multiplying human race can be satisfied, so that he can abide in it and it in him.

I believe I answered the matter of authority when I explained the Papacy. I might add that Luther and Calvin and many of the sixteenth century so-called "reformers" demanded strict obedience and used the ruling authorities to back them up. And these men were in error—had to be since they did not agree on doctrine! But the Catholic Church is not in error since what it teaches, as I have explained, is confirmed by the very early Christian writers. You cannot dispute this without lying to yourself. If you wish to dispute this letter tell me, if the Church did not have a priesthood, a sacrifice and Transubstantiation the name of the man who was the first priest, the name of the man who invented the offering of the Eucharistic Sacrifice, the name of the man who invented Transubstantiation. Give me name and when and where he lived.

When a Catholic kneels before the altar he is kneeling before Christ and the great High-Altar in Heaven; and the smoke of the incense is the prayers of the saints. (Apocalypse 8, 2 to 4.)

May the Lord fill you with Truth and keep you imbedded forever in His MOST SACRED HEART. With all good intentions. C. H. Schmidt, Belfast Road, Route No. 3, Batavia, O.

Reply to Mr. Schmidt

Mr. Schmidt's letter is typical of the many honest, though false assumptions and assertions of Roman Catholics, who have very little knowledge of the word of God. They have been so accustomed to accepting the word of the hierarchy for the word of God that many do not know the difference. They actually believe the Bible teaches what they only assert. We shall here call attention to a few of these assertions.

1. Mr. Schmidt refers to John 21: 15-17 and then asserts, "Here, before most of the disciples, Jesus placed Peter over them, making him the Chief Shepherd of all His sheep." Nothing could be further from the truth. Peter had taken the lead in going back to his old occupation—that of fishing. (John 21: 3.) Jesus had called him from his former occupation once before. (Matt. 4: 18-22.) Now he calls him a second time to leave his secular work, so as to devote his time to the proclamation of the gospel. But he was not told to do anything that the other disciples were not to do.

2. Mr. Schmidt asserts that "Peter had to have a successor." As if this were not enough he goes on, "You can't be honest in your thinking and decide otherwise." Just how good people can be so misled as to make such absurd assertions is hard to understand. There is neither reason nor scripture for any such assertion.

3. Again Mr. Schmidt asserts that "Matt. 16: 13-20 explains why Peter and his successors are over every living creature of God and must be obeyed in moral and spiritual matters." Catholics, for the most part, actually believe that the Pope is "over every living creature of God and must be obeyed." This is so fantastic that rational people can hardly conceive of the power of the hierarchy to so deceive honest people. But this is what the masses are taught, and are expected to believe. To say that "Matt. 16: 13-20 explains clearly" any such claim makes thinking people wonder if those making such claims have not undergone some process of brain-washing.

4. Our correspondent further declares that "Bishops and priests are mentioned so many times in the New Testament, particularly in Paul's epistles, that it seems foolhardy for any man to discard them as a necessary part of the Christian religion." As far as we know, no one wants to *discard* them. But if we are going by the New Testament, then why not give "bishops and priests" their proper place? In the New Testament every congregation had a plurality of bishops. Paul addressed one of his letters to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Phil. 1: 1.) Here we have a plurality of bishops in one congregation. Once more, Paul "called the elders of the church" at Ephesus (Acts 20: 17) and said to them (the elders), "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Verse 28, A.V.) In the New Testament all Christians were priests. The apostle Peter (whom Mr. Schmidt calls the first Pope) says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. 2: 9.) The apostle John declared, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father." (Rev. 1: 5, 6.) Yes, we say, let us have "bishops and priests," but let *all Christians* know that *they* are priests, and have a right to offer up spiritual sacrifices unto God, and let every congregation have a plurality of bishops, as they had in the New Testament church. The Roman Catholic order of "bishops and priests" is wholly foreign to the New Testament.

One reason that Mr. Schmidt is so deluded about the term priest is the fact that the Catholic translations of the New Testament have mistranslated the word "*presbuteros*"—meaning "elder"—throughout the New Testament and given us the word "priest" in its stead. See the article in this issue of the VOICE OF FREEDOM by Luther Martin, "Comparison of the Translations," in which this is clearly brought out.

5. Mr. Schmidt makes another unfounded assertion when he says, "Misinterpretation of the scriptures concerning the continued sacrifices of Calvary using bread and wine changed into the Body and Blood of Jesus Christ is the greatest tragedy that ever befell the human race." By this he means belief in the doctrine of "transubstantiation," that is, that when the priest blesses the bread and the fruit of the vine that they are changed into the *actual* body and blood of Christ. I have attended some Catholic services, and have seen some of the communicants partake of the bread (they are not allowed to drink of the fruit of the vine—the priest does this for them—which is contrary to the teaching of the New Testament) and I have looked at the bread when it was put on their tongue and it still *looked* like bread. I have asked those who partook if it tastes like bread, or if it tastes like flesh. They say it *tastes* like bread. I have asked if it smells like flesh or if it smells like bread. Those to whom I have talked say it *smells* like bread. I have also asked if it feels like flesh or if it feels like bread. They say it still *feels* like bread. Then when four of the five senses—*sight, taste, smell and touch*—all say it is literal bread, it is hard for any thinking person to conclude that it is not bread, despite the claims of the papacy. Sometimes it is contended that since Jesus said, "This is my body . . . this is my blood," he meant that the *bread* and the *fruit of the vine* were literally changed into the body and blood of Christ. We wonder

if Mr. Schmidt ever heard of figurative language. What did Jesus mean when he said, "I am the vine, ye are the branches"? (John 15: 5.) Did he mean that he was a literal vine and his disciples literal branches? And what did he mean when he said, "My *meat* is to do the will of him that sent me"? (John 4: 34.)

6. Mr. Schmidt says, "through priests Christ our High-Priest offers himself continually to his heavenly Father that our souls might benefit by his merits." Of course, the Bible makes no such a statement. This is just another fallacy which our correspondent has had drilled into him and which he honestly believes the Bible teaches. The writer of the book of Hebrews says, "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9: 24-26.) Christ offered himself "*once*" for sin. (Heb. 7: 27.)

7. Mr. Schmidt goes on, "Christ took his body into heaven with him; like the manna that fell from heaven, he feeds his body to his beloved children, multiplying it as he did the loaves and fishes. . . ." If we are going to stick to the literal meaning of words, and insist that Jesus meant to say that the bread is changed into his fleshly body, then we have a plain contradiction of terms, because he once said, "I am the living bread which came down from heaven." (John 6: 51.) Now, question: Was Jesus flesh and blood, or was he actual bread? If he was literal flesh and blood, then he was not literal bread. If he was literal bread, then he was not flesh and blood.

To add to the confusion, Mr. Schmidt *asserts* that Jesus "took his body into heaven with him." Catholics claim that Mary also took her body into heaven with her. Paul says that "flesh and blood can not inherit the kingdom of God." (1 Cor. 15: 50.) If it be insisted that the fleshly bodies of Jesus and Mary are exceptions, we answer, in the language of the beloved John, ". . . it doth not yet appear what we shall be; but we know that, when he shall appear, *we shall be like him*." (1 John 3: 2.) If we are to be like him, then whatever sort of body *he now has* is the sort of body that *we shall have*. Paul affirms that our bodies will all be different in glory. (1 Cor. 15: 43.)

Our hearts go out in deep sympathy to all those, who like Mr. Schmidt, have been woefully misled by the Roman hierarchy. But we do appreciate the fact that our correspondent honestly tries to defend the doctrine of the hierarchy.

Transubstantiation—Fact Or Fiction?

WAYMON D. MILLER

The dogma of transubstantiation is of infinite importance to the Roman Church, and is a glaring facet in its theological structure. The dogma is intimately allied with the sacrifices of the mass, which is the central theme of Catholic worship.

THE MEANING OF THE TERM

What is meant by "transubstantiation," and what is the Catholic concept of this dogma? In brief the doctrine asserts that when the bread and wine are blessed by the priest these elements are miraculously changed, or transformed in their substance, into the *literal* flesh and

blood of the Savior. With the priestly blessing these elements are no longer bread and wine, but the communicants partake of the body and blood of the Lord in the most literal and physical sense. But allow a Catholic priest to speak here, giving us an authoritative definition of the dogma, which definition bears the *Imprimatur* of Patrick Cardinal Hayes, Archbishop of New York:

"The teaching of the Catholic church concerning the Holy Eucharist is that by the words of consecration the substance of the bread and wine are changed into the Body and Blood of Jesus Christ, Who is thereafter 'truly, really, and substantially' present under these appearances.

"The Body and Blood of Christ are present *truly*, and not in any merely figurative or metaphorical sense. They are *really* present; it is not that we partake of mere food, however loaded with blessings from on high, and in the partaking apprehend Christ, in some sort, by Faith. They are *substantially* present, that is to say, it is not merely the power or virtue of Christ that is present in these material things; there is no substance of bread and wine at all; in its place, under the appearances of bread and wine, are present the very Body and Blood of our Lord." (*The Real Presence*, Rev. F. Mangan, S. J., p. 3)

When a Catholic priest, therefore, incants over the bread and wine the magical words, *Hoc est corpus meum*, according to Catholic belief these inanimate elements are mysteriously changed into the living flesh, blood, body, soul and divinity of Jesus Christ! The communion is no memorial institution, but it is an exercise in which the very flesh of Christ is eaten and his literal blood drunken! This concept is far removed from the simple idea of a commemorative meal which the Lord instituted, and which the apostolic church observed.

THE APOSTOLIC CONCEPT

There is not the slightest vestige of evidence that the belief in transubstantiation was held in the apostolic church. There is rather a significant and absolute silence of the Scriptures concerning such a belief, which leaves the Catholic doctrine without one sentence of Scriptural support. Like a multitude of Rome's doctrines, transubstantiation finds its basis in uninspired speculations. It is the invention of human minds, not a revelation from the mind of God.

The apostle Paul comments upon the communion: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16.) This verse discloses the simple understanding of the communion which obtained among the inspired apostles, and in the apostolic church. A key word in this text is "communion." What is meant by communion of the blood and body of Christ? The word "communion" (*koinonia*) means "a having in common, partnership, fellowship." It means also "the share which one has in anything participation; . . . i.e., in the benefits of Christ's death." (*Greek Lexicon*. Thayer, p. 352.) Thus the Lord's Supper, as defined by the apostle, is a participation of the benefits of the death of our Lord, His death being symbolically represented by the bread and wine. There is no intimation here of Paul's conceiving of there being a "real presence," or of a transubstantiation.

A second passage from Paul's pen establishes beyond doubt the spiritual, figurative and commemorative nature of the Supper. He refers to the Lord's original institution of the sacred meal, saying: "And when he had

given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11: 24-26.)

These significant points are seen in this important passage: (1) The whole of this text implies a figurative signification. The statements concerning the meaning of the bread and the cup would most obviously be construed as figurative, and a literal construction would be forced and unnatural. (2) When Jesus originally uttered these words, "This is my body, which is broken for you," these words could only have been understood figuratively and prophetically. Did not the apostles behold His fleshly body before them, which had not yet been broken? Did not His blood yet course through His veins, and had not yet been shed? It would, therefore, have been an absolute impossibility for the apostles to have understood the Lord's language in a literal, physical sense. (3) That the elements of the Supper were the body and blood of Christ only in a symbolic and metaphorical sense is established by the fact that the bread and the wine were taken commemoratively. Jesus explained that these were taken "in remembrance of me," and Paul explained that the elements are taken to "shew the Lord's death till he come." The Supper is then a memorial of the body and blood of Christ, and being a memorial it could not consist in the actual substances which it signifies or represents. It could as well be argued that there is a "real presence" of George Washington in his picture as the "real presence" of the flesh and blood of Christ in that Supper which is a likeness, remembrance or memorial of them! (4) There is no expression from inspiration here concerning transubstantiation—the actual *changing* of the loaf and wine into the body and blood of Christ. The contrary is true, for the Lord refers to the elements as "bread" and "this cup." No change in substance occurred. The bread was still bread, and the cup was still the cup, even when the apostles partook of them! (5) No "elevation of the host" is alluded to in this passage. There is no intimation of priestly incantation, of a hocus-pokus ceremony, to change the nature of the elements. These were born later in the superstitious Medieval age, and remain now as another relic of it.

SOME HISTORICAL DEVELOPMENTS

We have clearly seen that the apostolic saints understood the Supper to be spiritual exercise, not a cannibalistic ritual. The latter idea remained to be invented and made a Roman dogma. A century later Justin Martyr (A.D. 110-165) indicated that disciples still entertained the symbolic view of the elements, saying that the bread and wine were taken "in remembrance of" His true body and blood. Tertullian (A.D. 145-220) explained the words of Christ: "This is my body, that is, the figure of my body." Like testimony can be adduced from Origen (third century), Cyril of Jerusalem (fourth century), and Augustine (fifth century).

Gradually, however, an increasing number inclined themselves toward the superstitious notion of the real presence, and of transubstantiation. The latent views were given great impetus by a French abbot, Paschasius Radbertus, who published a work in 831 advocating transubstantiation. This work touched off violent controversy over the subject, which lasted for two centuries

(despite the vaunted claims of Rome of her marvelous unity!). Opposing this doctrine were Berengar of Tours, Ratramnus, who wrote against the subject at the request of King Charles the Bald, and others. But ultimately the dogma prevailed. Transubstantiation was first defined as a dogma by the Fourth Lateran Council (A.D., 1215), and reaffirmed and made an article of faith by the Council of Trent (A.D. 1545).

A FINAL TEXT EXAMINED

With an air of supreme confidence, another text is appealed to by Catholic theologians. It is John 6: 53-56, which reads: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Let us analyze the passage critically: (1) There is not the slightest indication that the Lord's language here refers to the communion. Only upon barest assumption do Romanish teachers so apply it. Never was this Scripture later applied by inspired writers to the communion. (2) The whole of the context clearly reveals this language to be metaphorical. Jesus introduced the subject by saying, "I am that bread of life" (Verse 48), and "I am the living bread." (Verse 51). Observe that Jesus said, "I am," not that the bread and wine were these. Jesus also said, "I am the true vine." (John 15: 1.) In both cases He employs the metaphor. He is no more literally bread than He is literally a vine. (2) The Jews mistakenly thought Jesus referred to his literal flesh and blood. (Verse 52.) Like Catholics, they placed a literal construction upon his language! (3) Jesus employed the figure of eating and drinking because that was the subject of the whole discourse. The Jewish fathers ate physical manna in the wilderness, but they died. (Verse 49.) But Jesus was to supply *Himself* (verses 48, 51) to satiate the spiritual needs of the world. To eat manna was to partake of it. To "eat" and "drink" of Christ is to partake of Him, and the spiritual benefits provided by his body and his blood upon the cross. This the whole of this text establishes. (4) No allusion to transubstantiation is made in this text, or of *how* His body and blood would be eaten and drunken. There is no hint of priestly incantation to convert the bread and wine into the literal flesh and blood of Christ. (5) If this passage should refer to the communion, and if the Lord were speaking literally of eating His flesh and drinking His blood, then such helps the Catholic cause but little. If the literal indulgence in the flesh and blood of Christ is essential to life, then priests deprive communicants of this blessing, since only the priest drinks the cup in the communion!

Transubstantiation is an unscriptural absurdity, repugnant to common sense, and invented by men to add flavoring and color to Romanism. We rather think with Cicero, when he asked: "Whom do you think so demented as to believe what he eats to be God?"

How Much Do Catholics Read the Bible?

E. CLAUDE GARDNER

Early in January the United Press released a story on the Bible as the perennial best seller for 1956. The statistics reveal a record eight million copies were sold

in America. Seventy-five per cent or six million copies were of the King James Version.

The sales for the Douay Version (the standard Bible for Catholics in this nation) were only 750,000 copies and this is of special interest since it reflects the fact that Catholics in general are non-Bible readers. With a claimed membership of some 20 million not even one million Bibles were bought by the Catholic adherents. Of the three quarters of a million it is reasonable to suppose that Protestants who study Catholicism purchased a number of these. With such a small per cent of the Catholics buying and reading the Bible, it is readily seen that their strength and membership cannot be attributed to the Bible. Also, since it receives such little emphasis, how can it be reasonably maintained that the Roman Catholic Church is the church one reads of in the Bible?

Young men who sell Bibles from door to door report that Catholics refuse to buy. As soon as the salesman states his business the parrot-like reply is heard: "I am a Catholic." This mechanical answer has long been drilled into the members. Before they can read the Bible it must be one authorized by the hierarchy with the proper notes appended. Favorite passages may be read by Catholics but Bible reading and study of it are definitely discouraged. Not only do the statistics above indicate this but likewise the words from Catholic sources state it. From the *Catholic Dictionary*, page 82, these amazing words are quoted:

"More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that the reading of the Scriptures is for all. These principles are fixed and invariable but the discipline of the Church with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times the Bible was read freely by the lay people. . . . New dangers came in during the Middle Ages. . . . To meet these evils, the Council of Toulouse (1229) and Terragona (1234) forbade the laity to read the vernacular translations of the Bible. Pius IV required bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial."

Would to God that Catholics would buy more Bibles, even the Douay for they might be led to the proper view of freedom and truth as unfolded in God's Book.

"YOUR CHILD'S RELIGIOUS LIBERTY"

(Continued from page 49)

schools do not impart "a proper knowledge of God." Hence, they make "slaves of the state—pawns in the clutches of a totalitarian monster!" The Professor further declares that ". . . education cannot be neutral toward religion. Education is either for God or against God." Since the education of the state schools is either Protestant, secular, or both, and "not acceptable to Catholics," then it is evidently "against God," according to "Father" Blum. This is his reasoning. It is the attitude that every Catholic is expected to accept.

After all "Father" Blum has to say against our public schools, he argues,

"Children who are denied bus transportation because they have elected to attend a parochial school are punished because of their religious belief."

In an effort to justify his reasoning, "Father" Blum says, "To deprive the Presbyterian, the Jew, the Methodist of welfare benefits would be a violation of their religious liberty." Does any Methodist, Jew, or Presbyterian argue that he is being "punished" because he is not given "free bus transportation" to his religious services? We never heard of any. Yet this is the exact

parallel that the astute Professor draws. He argues that denying free bus transportation to Catholic children who attend the parochial schools "... would be like punishing a Presbyterian for attending church service on Sundays." We never heard of a Presbyterian complaining that he was being punished because he was not provided free transportation to his church services on Sunday.

But the Catholics are not pleading for free bus transportation only. Indeed, not. Their *immediate* goal is free bus transportation, free hot lunches, free medical care, and free text books. A bill will—in all probability—be introduced in this session of the Congress to provide *all* of these benefits immediately. It has at least a 50-50 chance of passing. The next goal is much more far reaching. Here is a picture of it in the language of "Father" Blum:

"How have the Dutch guaranteed religious liberty on the secondary level? Holland has adopted a system of *subsidies*. The state pay no less than 90 per cent of the cost of erecting, furnishing, and enlarging private secondary schools. It pays 80 per cent of the salaries of the teachers in these schools.

It also pays 80 per cent of the costs of maintenance of administration. In addition to these contributions to the schools *as such*, the state pays the tuition of the students on the basis of parent-income.

In Catholic Ireland, Protestants number less than 5 per cent of the population. Yet Protestant children in Protestant parochial schools receive the same state educational benefits that Catholic children in public schools receive. . . . The Dutch and Irish and all the western democracies do not only preach religious liberty; they do what is far more important—they practice it." (pp. 47, 48.)

Here we have it in so many words. The Catholic idea of democracy is the state paying for 80 to 90 percent of all teachers' salaries, buildings, maintenance, and all other expenses of the parochial schools. Thus, one of the chief reasons that our forefathers had for leaving England and western Europe, namely, to get away from a state-church, the Catholics are determined to foist upon us once more at any price. When will we wake up and stop these encroachments upon our religious liberties? When will we recognize that the Catholic hierarchy is doing everything in its power to destroy our constitution, and take away our constitutional rights?

COMMUNIST CONNIVINGS

JAMES D. BALES

★ "... these filthy dreamers . . . despise dominions, and speak evil of dignities." (Jude 8)

The Communists And Change of Tactics

The Communists boast that they know how to change their methods and means to fit different situations. "Tactics, which are the sum total of the methods and means of struggle of a political party, are precisely intended to be changed if changed circumstances require it. We Communists are a live, active party, and not archive rats who fail to see the political and social changes that take place in the life of the people. We are not like the British diehards, for example, who obstinately repeat the slanderous fables about the U.S.S.R., although glaring facts daily refute their foolish fables. The Communists least of all want to resemble the wiseacre who in reply to the reproach that his arguments were contradicted by the facts, said: 'All the worse for the facts!'

"But, say our opponents, the new tactics of the Communist International contradict the old tactics. Well, even if they do, what's wrong with that? The tactics of the workers' party in imperialist wars, for example, 'contradict' its tactics in national wars. Only hopeless pedants would now declare that the tactics of the workers' party in national wars were wrong. Right tactics become wrong tactics when they are applied in concrete historical conditions other than those for which they were intended.

"Tactics remain correct for the period and for the conditions for which they were intended, even though they are unsuitable for the new conditions. That is why we emphatically repudiate the clumsy attempt of the reactionary section of the Social-Democrats to make it appear that the old tactical line of the Communist International was wrong." (D. Z. Manuisky, *The Work of the Seventh Congress*; New York: Workers Library Publishers; May, 1936, pp. 54, 55.)

The Communists also make it crystal clear that their basic aim of world revolution does not change with the change of means and methods. As Manuisky put it: "Our tactics are not a cut and dried scheme into which we must artificially stick the whole development of the

revolutionary struggle of the working class, without consideration for the variety of its conditions and forms. On the whole, the tactical line of the Seventh Congress corresponds to the relation of class forces in the present period, it corresponds to the present level of the movement and strength of the Communist Parties, as it is today, and will be in the immediate future. These are tactics calculated for a long time to come. Tactics, generally, may change, but the general line of the Communist International, the course it is steering for the proletarian revolution, based on the welding of the forces of the working class, remains unchanged." (p. 65.)

The Communists know this, whether non-Communists open their eyes to it or not.

Brutality of Communism

Today, there prevails in the Chinese mainland a reign of terror without parallel in history. This terror was foreshadowed by Josef Stalin himself who, in 1938, transmitted to President Chiang Kai-shek his confidential advice on how to maintain firm rule in China. In a conversation with China's Ambassador to Russia, Stalin said, "If Chiang wants to establish firm control in China, tell him to kill 4,000,000 people. Kill them as a matter of policy. He'll have no more trouble after that." Naturally Chiang was horrified as such savagery, was completely alien to all the traditional Chinese virtues of tolerance and moderation.

But the advice which President Chiang rejected in 1938 has been adopted in toto by the Chinese Communist regime which now controls mainland China, and has been made the cornerstone of their policy, but with a difference. Where Stalin counseled the slaughter of 4,000,000 political opponents, his disciple, Mao, Tse-tung, has quintupled the figure and butchered over 20,000,000. This 20,000,000 figure, based on official reports of the Chinese Communists themselves, and interviews with refugees, is so staggering that many Westerners have

difficulty in believing it. Actually, the figure is an understatement, because it includes statistics only from the cities and towns, and does not record the killings in the smaller villages.

But this does not complete the toll of terrorism. On top of the Chinese anti-Communists who have died, there is an even greater number who have suffered the living death of the slave camp. Although Soviet Russia originated the idea, Red China has carried the atrocity of slave labor for political opponents to its most terrible extreme.

Dupes of the Communists

The strategy of the communists to get others to front for them and do their dirty work cannot be underestimated. To illustrate, last Christmas 42 persons signed a petition to request Presidential amnesty for the Communist Party leaders convicted under the Smith Act for conspiring to teach and advocate the overthrow of the Government of the United States by force and violence. Not only did these persons ask the Government to release a group of communist conspirators from prison to observe a Christian holiday which they would destroy, but they asked that the sentences of these atheists be commuted to the time already served. Even more shocking is the fact that half of the petition were clergymen, professors of theology, or persons who were engaged in other religious positions. Another such petition is now in preparation to again ask for the release of those who would destroy the American way of life.

This is not an isolated example. Last year a legal brief was filed with the United States Supreme Court urging that the Internal Security Act of 1950 be declared unconstitutional. This legal brief had been initiated by 18 persons. Nine of these persons, exactly one half, were members of the clergy. Of the 360 persons who signed the briefs, some 100 were clergymen.

Because they despise the Church, the communists continually attempt to infiltrate unsuspecting religious organizations. What better cloak of legitimacy can be found for their programs than to present them as the offerings of clergymen and churches? (J. Edgar Hoover, *"The Twin Enemies of Freedom,"* pp. 11-12. A speech delivered November 9, 1956.)

Niebuhr Criticizes Barth

Reinhold Niebuhr has come a long way from the time when he worked along side of the Communists in some efforts in the 1930's. This is illustrated by his criticism of Karl Barth in "Why Is Barth Silent on Hungary?" (*The Christian Century*, Jan. 23, 1957.) It illustrates the confusion or dishonesty—as the case may be—that exists in the thinking of a man (Barth) who is one of the most influential in modernistic circles.

Evidences of Roman Catholic Opposition

Frequently we have heard some sincere Roman Catholic remark, "Our Church never fights other churches!" This expression is usually uttered by a Catholic after hearing or reading some teaching from the Bible which clearly refutes Roman Church doctrines and practices. The sincere member feels that the Catholic Church is being unduly mistreated simply because someone disagrees with her teachings, and he really thinks that she (Romanism) never opposes other religious groups. Therefore, we submit the following quotations from

Catholic sources in order to demonstrate the Catholic Church's opposition, at least to one other religious group.

On August 5, 1956, an anonymous Roman Catholic writes to the Editor of the Southern Colorado Catholic Register, complaining about the Church of Christ. Although we can not publish all of the writer's letter, we do wish to submit the following: "*The Church of Christ loads its members with stacks of lying pamphlets constantly.*"

To this the editor writes a lengthy reply, a few excerpts from his remarks are of interest. "By the Church of Christ I suppose you mean one of the three establishments of the non-Catholic sect that goes by that name in the city of Pueblo. Certainly, none of these singly or all of them together are recognized by us to be the genuine Church of Christ which He established as the teacher and sanctifier of men down through the ages."

Naturally, we do not expect the editor, ("*Monsignor,*" meaning "My Lord") Patrick Stauter, to admit that the churches of Christ constitute the church established by our Lord. If he did so, he would immediately be out of a job. However, we do expect him to deal accurately with the Scripture, which he fails to do in claiming that the Catholic Church was set up by Christ, or that it is to be a "teacher and sanctifier" of men down through the ages. Jesus said, "Sanctify them in the truth, Thy word is truth." (1 John 17: 17, *Confraternity Catholic Version.*) *The Word of God* is that which sanctifies. The church is not the sanctifier!

For a further example of the priest's vitriolic writings, note the following:

Answering these charges in a Catholic paper does little good for the members of the sects who are having such charges stuffed down their unthinking throats. They would never see the answers and wouldn't believe the truth anyway, if they are willing to listen to such stuff as goes to make up the charges.

Any follower of the so-called "Church of Christ" would be able to figure this out for himself too, if he really wanted the truth. Some people just thrive on hate and falsehood.

A Christian is not justified in resorting to similar language in reply, just because a Catholic priest works himself into a rage. And even though he indicates that members of the churches of Christ "thrive on hate and falsehood" and really do not want the truth, we will still pray in his behalf, that someday he may be willing to loose himself from the censorship and shackles of Rome, and come to a knowledge of God's word, as set forth in the New Testament.

THE SACRED HEART PROGRAM

The "Rev." Eugene P. Murphy, a Catholic priest who is a member of the Jesuits, and who is also Director of the "World-Wide" Radio and TV Program, on August 8, 1956, sent letters to a number of Radio Station managers across the Nation, asking for free radio time, for his series of programs. The letter extols the "high quality, surpassing music, and its outstanding speakers . . . and its amazing following for the past 18 years." In the same envelope with this letter, the Jesuit priest included a mimeographed sheet giving "Comments From Radio Stations" concerning the program. It is most interesting to note that the very first "Comment" at the top of the page reads as follows:

WOWL, FLORENCE, ALA. "Program is greatly appreciated and surely is doing much good in this area. Please make a series in direct answer to Church of Christ."

Just what radio station, or what person at WOWL, wrote the reply is not indicated, but note the request: *Please make a series in direct answer to Church of*

Christ." And, this to be included in a free program to the Roman Catholics!

A columnist, Dale Francis, in the October 7, 1956, issue of *Our Sunday Visitor*, takes a swing at both *The Vindicator* and *THE VOICE OF FREEDOM*. We copy as follows:

While in theory it should be possible for Protestant missionaries to preach opposing doctrines without insulting Catholics, it is something that in practice few do. Anyone who has ever read the virulent publications, *The Vindicator* and *THE VOICE OF FREEDOM*, would not be surprised that the religious group they support, the Texas denomination that calls itself the Church of Christ, has had difficulties in Catholic countries.

A CHALLENGE TO MR. DALE FRANCIS

Inasmuch as I am a contributor to the *VOICE OF FREEDOM*, I challenge you to demonstrate wherein *THE VOICE OF FREEDOM* has printed a falsehood concerning Roman Catholicism. Further, until you show wherein a falsehood has been published, then nothing *insulting to Catholics* has been printed. Of course, some extremely timid soul who actually does not know what the Catholic Church really stands for, may assume that they have

been insulted, but until you, Mr. Francis, show us wherein we have set forth false teaching concerning the Roman Church, we are not guilty of *insulting Catholics*.

A FURTHER CHALLENGE

Mr. Francis is guilty of setting forth a falsehood when he uses such terminology as "the Texas denomination that calls itself the Church of Christ." (1) Paul the apostle called a plurality of New Testament congregations "Churches of Christ." (Romans 16: 16.) (2) The Lord's church is *not* a denomination. (3) The Lord's church is not any more "Texas" than it is "Roman." Therefore, let Mr. Francis be informed as to accurate terminology to be used in reference to the churches of Christ.

CONCLUSION

From the above quotations from current Catholic publications and correspondence, it is honestly, accurately and clearly demonstrated, that the Roman Church *does* oppose other religious groups. Of course, that is her privilege, but we must protest that she has deceived many sincere folk into thinking that she never opposes other groups.

LETTERS TO THE EDITOR

"Now all these things are . . .
written for our admonition."
(1 Cor. 10: 11)

Fort Smith, Arkansas
February 4, 1957

Bowling Green, Ky.
January 26, 1957

Dear Brother Wilson,

I just want to tell you, along with all the others that have to do with the makeup of the *VOICE OF FREEDOM*, how much I enjoy reading it each month.

I have never missed a copy since the very first issue, and never expect to as long as I live.

After reading every line and paragraph, I pass my copy on to someone else so that it may enlighten some one that is not aware of the great danger which confronts this country as well as thru out the world.

My only regret is that I am not able to do more towards promoting the work you are engaged in.

I am now in my 70th year, therefore my earnings are rather limited.

May the Lord sustain you in your efforts.

Yours in Christ,
/s/ Homer F. Shivers,
612 North 11th Street

Hot Springs, Ark.
Feb. 13, 1957

Sirs:

My subscription has expired. Please discontinue it. I can't see any profit in reading your paper. The paper is good but it looks like all efforts to thwart Roman Catholicism will do little good as America is too thoroughly controlled by Catholics. And Protestants are not interested in the danger we are facing from Catholicism. Our Government is working with Rome and right into her trap more and more from year to year.

Yours,
/s/ J. G. Veteto

The above letter expresses the attitudes of the defeatist. What if Martin Luther had taken that attitude? What would have happened to the Reformation? Suppose we should all take the attitude of Mr. Veteto now. What would become of all our gains? I would far rather die fighting for the cause of right than to give up in utter defeat.

Dear Brother Wilson:

The writer has just received and read February *VOICE OF FREEDOM*. Congratulations upon another fine issue. The writer joins the many others in expressing appreciation for the splendid job you are doing editorially.

Your suggestion that several men are needed to help promote and carry on the work of the *VOICE OF FREEDOM* is well stated, and the writer trusts several churches that are able to do so will see the great need, and be willing to support men to help in that work. The difficulty seems to be in getting churches to see the importance of it. . . .

I trust brethren everywhere will be made to realize the importance of what you are doing and give wholehearted support to that work. May the Lord bless you with health, strength, and with abundant support otherwise.

Respectfully yours,
/s/ Roy J. Hearn

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NASHVILLE, TENNESSEE, MAY, 1957

\$2.00 A YEAR IN ADVANCE

From the

EDITOR'S VIEWPOINT



"And now, Lord, look upon their threatenings."
(Acts 4: 29)

Rome's Efforts to Enforce Her Will

The Roman hierarchy always has used every means at her disposal to enforce her decrees. Although such means are contrary to our Bill of Rights and to our American way of life, yet the hierarchy keeps constantly hammering away. The next immediate goal is to compel the states to furnish free bus transportation to all children who are in the parochial schools. No one is so naive as to think this morsel will satisfy the demands of the papacy. This is but an opening wedge to force the states to recognize the claims of the Roman Catholics to *all* the benefits received by our state schools. Once this goal is achieved the hierarchy will begin an all-out drive for free hot lunches, free medical care, free textbooks, and ultimately all the benefits of our public schools.

On March 6 the following report from the United Press appeared in a number of newspapers over the country:

Mayor H. Lloyd Carey said today he will propose quick granting of public transportation to parochial schools to clear the way for a court test.

Maine's capital city has been torn by dissension over whether public school buses should carry youngsters to the two Catholic parochial schools.

Carey said he would make his recommendation tonight to the City Council and the Board of Aldermen as "the only logical and satisfactory solution to a difficult problem."

The "church and state" dispute neared a showdown as more parents enrolled their children in a threatened deluge of the city's nine public schools on Monday.

"Ultimatum petitions" signed by the parents of 700 of the children warned the city government and the Board of Education that all 900 of the students would appear for class in the public schools Monday unless transportation is provided.

The city's councilmen and aldermen, who turned down the plan . . . last December, will meet in special session tonight. The question was returned to them by the Board of Education which announced, "It is not our baby."

An outspoken opponent of the bus transportation dispute last night reported receiving a threatening phone call at his home.

Rev. Harvey F. Ammerman, minister of the Old Parish Congregational Church, said an anonymous male caller

warned him to "lay off or we cannot be responsible for what may happen to your family."

Ammerman, a spokesman for the Maine Council of Churches (Protestant), has criticized efforts of the Catholic parents in Augusta to win public transportation for their children. He has described the attempt as "an opening wedge" to gain public funds for operation of parochial schools.

Although it is a "mortal sin" for Catholic parents to send their children to the public schools, to gain their ends they are ready to take them out of their own schools and suddenly deluge the already over-crowded public schools. Then, when they get what they want, they will be ready to put their children back in their own schools. No one objects to Catholic children attending the public schools, but to suddenly pull them out of the parochial schools and dump them on the state schools just long enough to compel the state to grant their ends is the sheerest kind of hypocrisy—it is more like a spoiled brat having a "mad fit" beyond rhyme or reason, until it gets what it wants.

The efforts of the Catholics in Augusta to compel the state to furnish free bus service to their parochial schools created some very unfavorable publicity. So, the mayor, who is a Roman Catholic, appealed to the parents not to carry out their threat. Instead, he and the city officials, most of whom are Catholics, have decided to carry the case directly to the state supreme court. Hence, the following report from the Associated Press:

The heat is off, temporarily at least, in Augusta's dispute over proposed use of public school buses by parochial students.

Catholic parents voted 283-121 yesterday against going through with their threat to send 600-odd children into the already crowded public schools if bus transportation isn't provided by the city today.

They accepted Catholic Mayor H. Lloyd Carey's advice to wait for a court test.

Lawyers for both factions will confer on getting the test to Maine's Supreme Court.

Last Wednesday the City Council made a token appropriation.
(Continued on page 80)

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Editorial Comments

We cannot publish letters or articles from anyone who do not sign their names. If a writer requests that his name not be used, we may publish what he writes without the use of his name, but anonymous matter cannot be published.

"Free World Given Tongue-Lashing by Vatican for Cowardice in Hungary," so read a six-column headline in the *Catholic Universe Bulletin* of November 30, 1956. When the "Holy Father" wants to turn loose and give someone a "tongue-lashing"—even if it is the free world, including the United States—he can do so with all the venom of an "unholy" person. We can see little difference between a "tongue-lashing" by Pope Pius XII and "Comrade" Krushchev. We think one has as much right to lash out at all of us as the other.

A \$2,000 graduate scholarship is offered by the Associated [Catholic] Newman Club Alumni of New York to a "Catholic who is a candidate for a doctorate degree and preparing for a permanent teaching position in a secular college or university" and who resides in greater New York metropolitan area. . . . Grant will be effective as of Sept., 1957." (*America*, February 23, 1957.)

Are the Catholics coming or going? In a recent booklet, entitled, *Your Child's Religious Liberty*, the author, "Father" Blum, says, "Today the several states are giving educational welfare benefits only to children in schools in which, for the most part, secularism is taught. . . . But whether the religion of the public schools be Protestantism or secularism, it is not acceptable to Catholics." Think of it! ". . . secularism . . . is not acceptable to Catholics," yet we have a Catholic organization offering a "\$2,000 scholarship" for one preparing for a permanent teaching position "in a secular college or university." This looks very much like a deliberate effort on the part of Catholics to take over our "secular" schools by the process of infiltration. In nearly every community Roman Catholics have tried to get their teachers in our "secular" schools; they have also tried to get their people on our school boards, and on our library boards. Page Joe McCarthy!

In all probability this issue of the VOICE OF FREEDOM will find its way into the hands of many new readers. We sincerely hope that those receiving it will want to subscribe. Then, why not sit down right now and mail your subscription—with \$2.00—to THE FREEDOM PRESS, Box 128, Nashville, Tennessee.

To those ordering bundles let us pass on this suggestion. Do not simply lay the papers on a table, or place them in a rack where the people may find them. There are so many papers that many pass them by without realizing that the VOICE OF FREEDOM is different. Call public

attention to the magazine. Tell the people what it is. If the papers are taken to the church, have some alert young people to stand at the door and hand them out to the people, using care to try to get one, and only one, to each family.

Preachers can help to spread this good work by calling public attention to our mission—the preserving of our religious freedom. Individual subscribers can also help by passing your copy on to others and asking them to read it, and by asking them to let you mail their subscription. Many will take the paper when asked to do so.

Special attention is called to two articles in this issue of the VOICE OF FREEDOM, addressed to Mr. Byron C. Cox. Although he has received far more attention than he is entitled to receive, yet because these letters have so much good material for Catholic consumption, we are glad to carry them. Again we remind Mr. Cox that we should be happy indeed to carry his articles, all of them, with only an equal amount of rebuttal, if he will be so obliging as to get some Catholic paper to carry the same articles. We hate to keep reminding Mr. Cox of this, because we know that this is an impossibility. No Catholic paper is going to allow its readers to hear what we have to say. This would be a mortal sin. The Catholic people must be kept in darkness, else they cannot be kept at all.

The two articles referred to above were letters written by Mr. Raywood Frazier and Mr. Burl E. Russell.

Lessons from Statistics

It has been said that you can prove anything by statistics, because no one knows who got them, or how.

In this issue of the VOICE OF FREEDOM we have a large number of statistics, most of them based upon Catholic publications. We can not be sure that any are accurate, but they do give us a fair picture of the Catholic holdings and influences in some of our leading cities. We deeply regret that some of our co-workers were not able to get their material ready in time to make our deadline for this issue of the magazine. We hope that we may carry their material in a later issue of this publication.

One fact is very evident from the figures here cited: viz., the Catholics have a tremendous organization in this country, which is completely controlled by a foreign prince—the Pope of Rome. No one who has studied the organization of this politico-religio body with its customs, habits, laws, and practices of the Medieval Ages can regard Roman Catholicism as an American institution, either in sentiment, thought or intent. Our work in keeping these facts before our readers is in the interest of all our people—including Catholics themselves. If the papacy ever gains the power in this country that it has in Spain, or in Colombia, or in some of the other backward countries, our customs, our institutions, and our whole industrial and economic system will revert to the same level as found in these backward nations. Roman Catholicism is a throw-back to the Middle Ages. The Middle Ages are regarded by Roman Catholics as "the Golden Age," and it is so taught in all Catholic schools.

Very naturally, the Catholic people in this country do not believe that the papacy would turn back the hands of time to the Middle Ages if they had the power. They are told a different story. But actions still speak louder than words. Look at the matter close-up. Every act of the individual would be regimented, if the hierarchy were in complete control, as it is in some other countries.

The acts of worship are all laid out. All reading matter, including the particular version of the Bible, is determined for the individual. This is true even of the shows that one attends, the organizations to which one belongs, as well as the schools patronized. The dress worn by all the clerical orders (and to a large extent the masses of the people) is dictated by the hierarchy. One can be married only by a priest, attend only the parochial schools, the Catholic services, and be buried in a Catholic cemetery.

With these and scores of other restrictions on the people, what chance would we have of making any progress if the Catholics should become supreme in America? And what resemblance would there be in that kind of a nation and the America we now know? There is no country that is predominantly Catholic that has ever taken the lead in creating a greater civilization. The only way the hierarchy can hold its people is to strictly regiment them, in dictator style, and keep them in absolute darkness.

Statistics on Roman Catholics in the United States

Taken from the National Catholic Almanac, 1956

Catholic Population (including infants, apostates, etc.)	32,575,702
Archbishops (including 4 cardinals, 12 titular Archbishops, and one retired)	38
Bishops (including 8 retired)	167
Priests	46,970
Brothers	8,752
Sisters	158,069
Churches (with priests)	21,613
Converts	137,310
Seminaries	463
Seminarians	32,394
Colleges and Universities	247
High School	2,409
Students in academies, high schools, colleges, universities	859,313
Parishes with schools	8,843
Parochial school children	3,253,608
Orphan Asylums	328
Orphans	36,147
Homes for the aged	299
Hospitals	927

Catholics make up about 20 per cent of the total population. The above figures are somewhat less than generally given in the Catholic papers.

Catholic Holdings and Influences in Chicago

Cecil N. Wright

The Archdiocese of Chicago, comprising Cook and Lake Counties, is not the largest, area-wise, in the United States, but contains more Catholics than any other. They numbered 1,889,357 out of a total population of 4,200,000, or 45.1%, as of January 1, 1956. The area is divided into 418 parishes and six missions. It is served by 2,445 priests, 339 brothers (in 39 orders), and 7,352 sisters (in 83 orders). In 1955 there were 59,762 persons baptized—53,190 infants and 6,572 converts—one convert for every 289 members. There were also 17,366 marriages involving Catholics—14,266 Catholic couples, and 3,366 mixed marriages—meaning that more than one out of ten Catholics getting married took non-Catholic spouses.

(NOTE: All statistics used in this article are taken

from *The Official Catholic Directory* of 1956 and the 1957 *National Catholic Almanac*, unless otherwise specified.)

SCHOOLS

In this archdiocese the Catholics operate 384 elementary schools (with 238,087 students), 72 high schools (with 43,314 students), six colleges and universities (with 18,457 students), nine seminaries (with 1,557 students), and 10 protective institutions (with 2,178 students). In addition, they conduct 430 special religious instruction classes, with 46,932 public school pupils attending—mostly Catholics. They claim a total of 352,178 youths under Catholic instruction.

SOCIAL SERVICE INSTITUTIONS

Catholics in this archdiocese own and operate 21 general hospitals (with 5,490 beds and 431,870 patients annually), 7 special hospitals and sanatoria (with 667 beds and 9,863 patients annually), 13 schools for nurses (with 1,317 students), 11 homes for the aged (with 1,666 guests), nine orphanages and infant asylums (with 3,210 children, plus 1,236 children in foster homes), and 14 day nurseries, settlements, and social centers.

PROPERTIES

In addition to the church houses, parish houses, and rectories in the 418 parishes and six missions, the 481 schools (some of them colleges and universities with numerous buildings), and 75 hospitals, orphanages, etc., already mentioned, there are 29 monasteries and resi-

We Still Need Your Help

We dislike to be begging constantly. Still, if we fulfill our mission and do our work as it should be done, then we must have the support and backing of our many friends and well-wishers.

In response to our appeal in the March issue of the *VOICE OF FREEDOM* we had a few to respond, telling us that we could count on them for regular contributions each month. For this we are truly grateful. But we must have still more support to pay office rent, secretarial help, and operating expenses.

It would be much simpler for us to put our subscription price up so as to take care of all our expenditures, but we do not want to price ourselves out of existence. So, we are appealing to our friends again to help us, in order that we may keep our subscription rate within the reach of everyone.

Any amount you send will be a big help. It should be very simple to find five hundred people who will send just one dollar each month. However, it would be much better if we could find one hundred who would send five dollars each month, and, better still, if fifty would send ten dollars each month.

But, whether you send ten dollars, five dollars, two dollars, or just one dollar, it will still help—and be gratefully received. Will you be one on whom we can count? Then, how about sitting down right now and writing us, saying that we can depend on you for a definite sum each month (or each week), in order that our work may not suffer? We should like to think that this will be the last time it will be necessary to speak of this. You can make this possible—or at least you can help to do so.

dences of priests and brothers, 28 convents and residences of sisters, six retreat houses, 19 cemeteries and a separate cemetery headquarters, and 26 publication centers, plus five other important publishers of Catholic books and pamphlets. There are separate headquarters for no less than 19 associations, movements, and societies. In addition, there are numerous organizations with headquarters elsewhere that have branch locations here. For example, the Knights of Columbus have 10 locations listed in the telephone directory for the city of Chicago alone, which does not cover the entire diocese or any suburbs of Chicago.

EVALUATION

It is next to impossible, in an area like this, for a non-Catholic to obtain a complete list of properties owned by the Catholic Church or by Catholic members and used primarily for religious purposes; and it is even less possible to ascertain their monetary values. Court records are no help, for such properties are tax exempt and their values are not recorded. Neither do such records as are available here carry a breakdown of religious properties into denominational categories so as to give as much as the number of property parcels of each group. The nearest hint along this line that we have discovered is an item in the 1957 *National Catholic Almanac*, which says there are 37,000 separate Catholic institutions of all types in the United States, and that for these there will be an estimated one billion dollars spent on new construction, remodeling, etc., each year through 1965. Since the Chicago archdiocese has more than one-twentieth of the Catholic population of the nation, it can be expected to have its proportionate share of institutions—close to two thousand! And the cost of new construction, remodeling, etc., for these should accordingly be no less than 50 million dollars per year! In light of this, the total monetary value of all Catholic properties in the diocese can be nothing short of astronomical and astounding.

INFLUENCES

With its intensely political as well as religious character; with all its propaganda institutions, organizations, and media; with its huge expenditures of funds; with its widespread pressure tactics, direct and indirect; and with its vast membership, regimented and subservient, under rigid authoritarianism and totalitarianism, the Catholic Church cannot but exert tremendous influences—religiously, socially, politically, and otherwise. Most of the police force and a high per cent of the public office holders are members. It influences community affairs. It dominates the religious news. It pressures the mass communications media against uses unfavorable toward itself while using them copiously to its own advantage. In short, it is without question a formidable force.

NOT INVINCIBLE

Still, powerful and even menacing as the Roman Catholic Church is in Chicago land, it is not as yet invincible. Only recently one of its pressure tactics backfired and put it embarrassingly on the defensive. Yielding to terrific Catholic influence, WGN-TV permanently cancelled the showing of the "Martin Luther" motion picture film, scheduled for December 19 with commercial sponsorship. This so incensed non-Catholic elements of the area that, through ministerial groups, rabbinical associations and civil liberties groups, the ban was vigorously and persistently protested as being equivalent to a declaration that only such news, education, information, and entertainment "as are satisfactory to a particular denomination may be presented to the public by WGN"; and the

matter has even been carried to the Federal Communications Commission. What the outcome there will be, is not known as yet. But, regardless of that, the incident has become a national scandal for the Roman Catholic Church. It has felt called upon to issue repeated denials that the hierarchy had anything to do with the matter, though "lay" members have told that what they did was ordered by their priests. And now another station, WBKB-TV, is scheduled to show the film this April 23 at 10:00 p.m., with the same commercial sponsorship that had originally been contracted with WGN.

RELATIVELY INEFFICIENT

The Catholic Church is also relatively inefficient in making converts in Chicago land. Though a total of 6,572 in one year sounds quite impressive, on a percentage basis it sounds quite different. One convert per year for 289 members is not so staggering. The growth of the Catholic Church in this area is predominantly by birth and by immigration from Catholic countries. Also, generally speaking, it is losing more members to other churches than it is gaining from them. With all its weaknesses, a divided Protestantism is still more successful in America than Catholicism has been thus far. And churches of Christ, with their simple organization and message, and despite lethargy in too many instances, are growing more rapidly percentagewise than any other non-Catholic group.

CONCLUSION

This, however, must not be allowed to lull us into indifference or make us think the danger is not great. It should rather give us hope and courage, and spur us to all the greater activity in taking advantage of the freedom we still have to preach the gospel and spread the kingdom of God—a freedom that Catholicism is feverishly and ruthlessly striving to take from us, and will take away if ever it becomes strong enough. With proper diligence on our part, Catholicism cannot conquer. If it overcomes, it will be by default on the part of others. Lacking diligence, we do not deserve victory—and shall not enjoy it. "Onward, Christian Soldiers!"

New Orleans, "Rome of the South"

Elton D. Dilbeck

Since the first recorded Mass, Shrove Tuesday, March 3, 1699, by Anastase Douay, a Franciscan and member of the first Iberville expedition, the state of Louisiana has felt the influence of Catholicism. New Orleans has been the center of Catholic activities in our part of the nation since the first chapel in our city was placed in charge of the Capuchin Fr. Anthon, in 1721. How powerful has Rome become in our city since that time? A look at some statistics should begin to answer this question for the heretofore uninformed. Statistics given are for the New Orleans Archdiocese. All statistics are from *The Official Catholic Directory*, for 1956, and the 1956 *National Catholic Almanac*.

Archbishops	1
Auxiliary Bishops	1
Abbots	2
Priests (Diocesan)	543
Parishes	173
Chapels	138
Missions	100
Stations	17
Brothers	172
Religious Orders, Women	30
Sisters	1,749

Throughout history the Roman Catholic Church has used her servants as a source of extreme influence in behalf of her desires through schools and hospitals. New Orleans has not escaped her attention in this respect. In 1956 the following statistical viewpoint revealed another phase of the strength of Romanism in the Archdiocese of New Orleans. Witness the following:

Seminaries, Diocesan	1
No. of students	87
Seminaries, Religious or Scholasticates	2
No. of students	261
Colleges and Universities	3
No. of students	4,365
High Schools	43
No. of students	12,226
Elementary Schools	126
No. of students	61,504
Protective Institutions	1
No. of students	100
Teachers in diocese	2,443

The total enrollment in their teaching institutions was 78,885. Add to this 51,629, the number of public school pupils attending 2,762 special religious instruction classes, and we get a grand total of 130,514 youths under Catholic instruction.

The Catholic Church also wields its influence in the hospital and its related asylums and homes. In the New Orleans Archdiocese the following statistics were compiled for 1956:

Orphanages and Infant Asylums	8
Total Children	690
General Hospitals	6
Bed Capacity	916
In-Patients treated annually	44,707
Out-Patients treated annually	25,680
Total Patients	70,387
Special Hospitals or Sanatoria	2
Bed Capacity	226
In-Patients treated annually	1,075
Schools for nurses	4
Student Nurses	299
Homes for invalid and aged	4
Guests	480

It should be stressed that these numbers do not include the state and municipal institutions that have been placed under the supervision of Catholic personnel.

The material holdings of the Catholic Church in New Orleans are so extensive that a recent visitor from Europe, upon seeing the number of schools, churches and other buildings they have spotted throughout our city, remarked in my presence: "It looks like Italy." The public will never know how much their lands, structures and other holdings are worth to them from a monetary evaluation.

Men of the architectural and building professions who are in a position to check recent building costs, and who are qualified to evaluate present day replacement costs, have told me the lands and buildings owned by the Catholic Church in our city could not be purchased or replaced for less than \$220,000,000, and the cost might go as high as \$250,000,000.

With an area populated by 549,371 of the 971,131 Catholics in an entire state, and some 41.2% of that section's population members of the Roman Church, and what would one expect to discover by way of over-all power and influence? That is the condition that prevails in the Archdiocese of New Orleans.

Every public institution in our city is influenced by the Roman Catholic Hierarchy. Our mayor, the majority of our city council and the bulk of our other public officials are members of the Catholic Church. The superintendent of our public schools, 40% of our public school board, and the majority of our principals and faculty members are also devoted to the cause of Catholicism because of their membership in the church of Rome. The Daughters of Charity manage our state-owned 2,848-bed Charity Hospital. Throughout the year our schools, banks, governmental offices, and post offices close for holidays, prompted by the Catholics observing such days as Ash Wednesday, Holy Thursday, Good Friday, All Saints Day and Mardi Gras (Fat Tuesday).

Have our public schools been hindered by the power of Catholicism? Answer the following questions and then decide for yourself: (1) How many tax increases for the benefit of public schools would you expect to see voted by a population that is largely Catholic? (2) When the personnel of your school administration is dominated by Catholic members, would you be surprised if evidences of Catholic influence were manifested in a variety of ways? In answering these questions you should remember the Roman Church does not believe in the American public school system. You should also remember that Catholics are taught to support Catholic schools. How can one be a devout Catholic and a devout public school administrator or teacher at the same time? Would he dare make the public school system the best possible? Would he make it a better system than is found among his own parochial interests and responsibilities? And regarding the public school board, we ask: (1) Why would a group of people use their voting power to elect some of their members when they do not believe in our American free public school system? (2) Why would anyone aspire to be elected a member of our parish school board who does not think enough of the public schools to send his own children there? (3) Who can believe their decisions would be rendered for the benefit of the public schools?

One of the greatest problems the non-parochial schools have had to face is the constant pressure from the Catholic leaders to gain released time for religious instruction. This practice has been harmful to all our children; it is discriminating in nature against some of them. Here is why: the number of class hours is determined by the State Board of Education on the basis of a carefully planned relation between curriculum and number of study hours required for a proper coverage of it. When children are released from school in order to attend catechism classes the result is the teacher remains in the classroom with only a fraction of the class entrusted in her care. She dares not teach while so many of the children are absent. So all of them just kill time. No one objects to children going for religious instruction to the church of their choice, but we do object when it is given at the cost of retarded academic progress of the rest of the children. And when the "sisters" walk into the public school buildings to teach catechism, as it is being done in some schools of the area, there is another reason for disturbance and objection.

Catholic influence is touching hospitals that were not built with their monies. Including our state and federal hospitals, we have some 6,155 beds in something like 20 different institutions for hospitalization. Some 3,557 of these beds come under the influence of the Daughters of Charity and Sisters of Mercy. The Charity Hospital, a

state-owned institution with 2,848 beds, is supervised by the Daughters of Charity. They also control the school of nursing. It is constantly being reported that sectarian theological beliefs are being forced into the curriculum of our state-financed nursing schools. It is also reported that physicians must face constant interference in our state hospitals against their freedom to perform types of gynecological and obstetrical operations that are opposed by the Catholic viewpoint of surgery.

We who live in New Orleans see the nuns ride our city-owned buses and trolleys without paying a fare, a practice that has existed since 1868; we read how some of our state legislators from the New Orleans Archdiocese were forced to withdraw their positions on certain legislation because the Archbishop threatened them with excommunication if they did not; we see the Union Passenger Terminal Board forced to contradict itself by granting the Catholic Church a place for a large literature rack after declaring there would be just one big rack for all churches, and we cannot but wonder how much power has been used and will be used for the benefit of Rome, her people and her cause. We wonder how great that power will be in the next few years!

In 1955 there were 476,895 Negro Catholics in the U. S. This number represented an increase of approximately 20,000 over the figure reported for the previous year. The Catholic Negro population doubled in the past 20 years, whereas the general Catholic population increased by only 50%. More than 140,000 Negro converts entered the Catholic Church during the last 10 years. In 1955 there were 69,205 Catholic Negroes in the New Orleans Archdiocese, according to the 1956 *National Catholic Almanac*. Negroes have not enjoyed voting strength until recent years in the South. With their numbers being added to the Catholic population we find the power of the Catholic Church being increased at the polls and elsewhere.

Catholic power was further increased in the New Orleans area during 1956 when 19,221 infants and 1,231 converts were baptized and 4,863 marriages were performed—1,145 of them being mixed marriages. (*The Official Catholic Directory*, 1956.)

New Orleans is known throughout the world as the "Queen City of the South." We would do no violence to the truth if we chose to say "The Rome of the South."

Catholic Holdings and Influences in the St. Louis Area

Luther W. Martin

The Diocese of St. Louis was brought into existence by the action of the Pope of Rome, Leo XII, in the year 1826. It became an archdiocese by a decree of Pope Pius IX, on July 20, 1847.

The first archbishop or metropolitan of the St. Louis Archdiocese was Bishop Peter Richard Kenrick, who served in this capacity until his resignation from the office in 1895. It is also most interesting to note that Archbishop Kenrick took an active part in the Vatican Council of 1870, in opposition to the passage of the papal infallibility dogma! However, unlike his esteemed contemporary, J.J.I. von Dollinger, who also vigorously opposed the dogma, Kenrick submitted to the new dogma, while Dollinger opposed it until his death.

CURRENT CATHOLIC STATISTICS

The following figures reflect the numerical status of the St. Louis Archdiocese, as of the year 1956. We wish also to point out that the area covered in this diocese in-

cludes not only the city and county of St. Louis, but also the entire southeastern quarter of Missouri.

CLERICAL PERSONNEL AND CHURCHES—Under the heading "clerical personnel," which includes the hierarchy, parish priests, and priests in monasteries, a total of 1,089 reside within the St. Louis Archdiocese. There are a total of 302 parishes within the Archdiocese. Of this total, 291 have resident priests, while 11 parishes are served by non-resident pastors. In addition, there are 46 mission chapels and stations. This makes a sum total of 348 places of worship in the area.

EDUCATIONAL INSTITUTIONS—Catholics operate 14 seminaries with a total of 1,424 students enrolled. There are 7 universities and colleges with 11,225 students currently enrolled.

A total of 41 Catholic high schools are operated within the Archdiocese, having an enrollment of 15,702 students. Elementary schools number 244, with an enrollment of 77,580 students. In addition, there are 10 "Protective Institutions" with 627 residents. Thus, the total number of young Americans under Roman Catholic instruction in this one diocese is 111,977.

The teachers within the diocese include 341 priests, 169 brothers, 1,890 sisters, and 1,490 lay instructors; making a total of 3,899 Catholic faculty members.

BENEVOLENT INSTITUTIONS—378 orphans or dependent children are cared for in 6 different Catholic orphanages or asylums. There are 15 general hospitals with a total of 2,960 bed capacity. During the year 1956, a total of 225,853 patients were treated.

Special hospitals or sanatoria, treating special types of patients, total 5, with 589 bed capacity. These special sanatoria accommodated 3,103 patients during the year.

There are 7 Catholic nursing schools in the diocese, training a total of 801 nurses; and 9 homes for invalids or the aged, with 1,180 guests.

RELIGIOUS COMMUNITIES—These include the convents and monasteries: 21 religious communities of men, with 505 priests and 361 brothers. There are 45 religious communities for women, with 3,913 sisters.

GENERAL DIOCESAN STATISTICS

The City of St. Louis contains a total of 83 Roman Catholic parishes, with an estimated number of 210,000 Catholic parishioners. Of this number, 31,971 are children in school. In the Yearbook of the Archdiocese of St. Louis, dated July 1, 1956, the Catholic parishes in Archdiocese of St. Louis reported a total of 6,818 infant baptisms.

The Catholic population of the entire Archdiocese is estimated at 475,000 with the year's total baptisms reaching 20,622. Of this total, only 3,899 were adults. A total of 4,346 deaths were reported by the Yearbook.

MARRIAGE STATISTICS

Although the Roman Catholic Church is extremely strict concerning the subject of "mixed" marriages, and requires the non-Catholic to sign away his or her rights to the spiritual education of any offspring that may accrue to the proposed union, nevertheless, nearly 50% of the marriages involving Roman Catholics in St. Louis County parishes, are mixed marriages. Actually, the 1956 Yearbook lists 821 Catholic marriages as against 410 mixed marriages in the St. Louis County parishes. In the entire Archdiocese, there were 3,124 Catholic marriages, and 1,471 mixed marriages.

OTHER PERTINENT INFORMATION

The Roman Catholic university located in St. Louis, and named St. Louis University, has the greatest number

of students enrolled of any Roman Catholic university or college in the nation. Also, the *St. Louis Review* (formerly *The St. Louis Register*), a weekly newspaper with a circulation of approximately 101,000, has the largest circulation of any weekly newspaper in the State of Missouri. It is also the fifth largest Roman Catholic newspaper in the United States. This publication is a very efficient instrument in influencing political and civil legislation in the City of St. Louis and the State of Missouri.

In February, 1955, the *Register*, as it was then known, published the names and addresses of every State Representative in the Missouri General Assembly, in an effort to secure free bus transportation for ALL school children of the state, including all the Catholic school students. Fortunately, this effort was defeated.

For a number of years St. Louis University, a Jesuit institution, owned and operated its own radio station. More recently, the University, along with some St. Louis business interests, has applied for a new television station. In the event this application is granted by the Federal Communications Commission, it will become a strong force in propagating Roman Catholicism in the St. Louis region.

In January, 1955, Judge Henry J. Westhues of Jefferson City, Missouri, was appointed as a judge of Missouri Supreme Court. He was formerly president of the Archdiocesan Council of Catholic Men in Jefferson City. Judge Westhues is the father of seven children, including a priest and two nuns. It is hoped that Judge Westhues' deliberations on the bench of the State's highest tribunal will center around the Statutes of Missouri, rather than Roman Catholic Canon Law.

In September, 1955, a \$1,780,000 modernization project on the St. Louis Cathedral got underway. It seems that the Cathedral was begun in 1907, but due to the "high cost of construction," it has never been finished. This new construction will include a "panoply of mosaics on all interior arches and domes."

A Catholic priest, Edward F. Riley, has stated that four out of every 100 Catholic high school boys in the St. Louis Archdiocese enter a seminary and train for the priesthood.

Roman Catholic schools and hospitals in the archdiocese received grants of \$2,889,800 from the Ford Foundation in 1955. More than one-third of the Ford Foundation money distributed to educational institutions in the St. Louis area went to Roman Catholic institutions.

A total of thirty-seven young men were ordained to the Catholic priesthood from the St. Louis Archdiocese during the calendar year 1955.

Of the two daily newspapers published in St. Louis, Missouri, the *St. Louis Post-Dispatch* appears to give a far superior and more balanced coverage to news items and articles involving Catholic subjects. The *St. Louis Globe-Democrat* generally omits news stories that tend to report incidents not necessarily complimentary to the Roman Catholic Church. The *Post-Dispatch* has faithfully published all the news stories dealing with the persecution of gospel preachers in Italy and other places, even when the persecutions directly involved the Roman Church.

In order to give a comparison between the Roman Catholic school enrollment in the City of St. Louis, and that of the public schools of St. Louis, we submit the following statistics:

The St. Louis public school system includes 127 elementary schools, 11 high schools, and 5 special school

buildings for special students, i.e., handicapped, deaf and mentally retarded, and 1 teachers' college. The number of students in the entire St. Louis public school system is 97,537. (March, 1957.) The number of students in the Catholic Parish Schools of the City of St. Louis total 31,971.

Roman Catholicism in and Around Cleveland

B. E. Lemmons

CHURCHES

Church-wise, Catholicism is a strong force in this community. When you begin to try to count the number of churches in the greater Cleveland area you wonder when you will reach the end. *The Diocesan Directory* lists 116 churches. The Archbishop's office estimates the total membership to be about 40 per cent of the population of Cleveland. With some 2,000,000 people in the area, this is a sizeable membership. Of course as they count their membership, you might cut that estimate somewhat, in view of their practice of counting babies and all, both dead and living.

SCHOOLS

Of the 116 churches listed, 111 of them also list schools in connection. Mainly, if not entirely elementary, these schools had an enrollment in 1956 of 64,567 students, with 100 nuns and 330 lay teachers.

There are 30 high schools and academies, with an approximate enrollment of 15,000 students taught by 666 nuns, priests and lay teachers. There are 4 seminaries with 427 students and 57 professors. Universities and colleges number four with 3,968 students and 286 professors. They list 3 nurses' training schools, with 268 enrolled.

GENERAL DIOCESAN STATISTICS

The Catholic Church has five hospitals in Cleveland, listing the number of patients for 1955 as 58,114. Two of these dig into the Community Chest Fund in the amount of \$134,672 with one of them listed as a charity hospital.

There are 22 charitable and welfare institutions carried on by the Church with 12 of them listed as Community Fund agencies in the amount of \$996,000. Outside of the two hospitals listed under charity institutions, the total number listed as being cared for in these institutions, according to their directory, is only 2,216. It would appear that there must be quite a number of "free-loaders" and much religious propaganda involved in the spending of such vast sums of money coming from the public's pockets. When I told a lady, soliciting for the 1956 Fund drive, that I gave all I had to give for such purposes through the Lord's church, she quite indignantly informed me that I was being unfair, and that I ought to change my attitude as a citizen of the community. It has been pretty well publicized that the Catholic Church in Lorain, Ohio (about 30 miles from Cleveland), boycotted the Community Chest Fund in that town until two institutions not to their liking were removed as participants. One was the Salvation Army, which is mentioned the same number of times in God's word as is the Roman Catholic Church.

The Catholic Church maintains Chaplain Services in 36 non-Catholic and public institutions, according to information listed in their *Diocesan Directory*. The Knights of Columbus have 26 Councils in Cleveland with about the same number for their wives. There are 100 lay organizations listed, ranging from social clubs to insurance companies, all having as their design one purpose, to propagate the Catholic faith by some means or other.

Manning, directing or otherwise involved in this amazing network of religious intrigue, some 600 priests list Cleveland as their address. These, of course, are headed by the chief of the Diocese, Archbishop Edward F. Hoban, who, I am told, runs things from his East Ninth Street stronghold. I tried to get an interview with the Archbishop before writing this article, but was unable to do so. When I told one of the priests in his office that I was preparing an article on the Catholic Church, its holdings and influence in Cleveland, and would like very much to meet the man who is at the head of it, since I did not like to write about a man I had not met, he told me that such an interview could not be arranged.

OBSERVATIONS

Over 300 firms advertise in the *Diocesan Directory* which has a limited circulation, as I was told when I tried to buy a copy. Finally, a gentleman in the *Universe Bulletin* office (a diocesan publication) agreed to lend me his copy for a few days, which I appreciate very much. No one would venture a guess as to the actual values of all Catholic holdings in Cleveland. Catholics either did not know or would not say. The value would be a fabulous sum in any event. I was told, by one who ought to know, that the Catholic Church has vast land holdings throughout the area, which are sites for future operations and expansion.

Being a newcomer in Cleveland and not having occasion through the years to note the power and influence being exercised by the Catholic Church, it seemed wise to me to speak with men who were in position to know of these things. Of the many people interviewed—newsmen (papers, TV), doctors, lawyers, POAU men, Masons, etc.—none were willing to go on record as saying that any specific cases of undue pressure had been exercised by the Catholic powers in this area. Some were very positive in stating that none had ever been attempted in connection with their own agencies. In fact, one said if such pressure should ever be attempted with him, he would tell the Catholic Church where to go! It is reported that when a local Bishop some years ago tried to inject his influence into some political situation he was told editorially to “keep his nose out of politics.”

Almost without exception, all those interviewed were of the opinion that the Catholic powers are very shrewd in most all their efforts to project their influence into any public situation which might react unfavorably toward the Church. Yet it was conceded by most that the picture would be entirely different if the Catholic Church had the power in our country that she has in Italy or other Catholic countries. We can thank God that we have men in places of prominence among us who have wisdom to see such possibilities and who are careful to keep such condition from developing. Some were very outspoken in their feeling that such power will never be gained by the Catholic Church in this country, where the minds of men are unshackled and where freedom reigns among us. But we must keep informed and free to warn others of the dangers lurking in the shadows.

When a priest was interviewed, I asked how he accounted for the persecution and abuse of our preachers in Italy, since he was of the opinion that religion should be a matter of free choice, and that men should be allowed to think for themselves in deciding what is right and what is wrong. He said it must have been the pressure or the emotions of the common people of a predominantly Catholic community. He had no answer as to why the Bishop and local priests would pressure the local

authorities to close church houses and remove signs from buildings, and even organize and lead mobs against the men who wished only to speak the Bible to the people. He was late for a luncheon date at this point of the interview and had to go. In answer to the question of why the Catholic clergy would not defend their doctrine in public discussion, he said they would. When told that Bishop Sheen had been challenged and refused to enter into a defense of his doctrine, he was quite sure that the Bishop would do so under favorable circumstances. I promised to return and discuss such possibilities with him when he had more time to talk. He also was of the opinion that it does not look very good for the Church to be conducting fairs and raffles to raise money for religious purposes. Though he felt it was not wrong for an individual to gamble and bet on the horses if he wished, he confessed that it did not exactly appeal to him as being proper for the church to do so. The Catholic Church in Cleveland puts on a real show during the latter part of the summer with its festivals and automobile raffles from Fords to Cadillacs, with their “ticket racket” tables right on the front lawn to catch the worshipers (and other passers-by) going and coming.

A STRAW IN THE WIND

From Suburban Bay Village recently came the following headline as it appeared in the *Cleveland Press*: “School Bus for Catholics Is Called a Dead Issue.” The item read, “No lawsuit will be filed in an effort to force the Bay Village School Board to provide bus transportation for children attending St. Raphael Catholic School, it appeared today. Law director Louis W. Kempf ruled last night that the board could not legally furnish such transportation. He based his decision on two 1927 rulings and another in 1942 by the attorney general. Kempf’s ruling was requested by the School Board when a group of parents of St. Raphael students asked that two buses and two drivers be furnished by the board to transport their children. Attorney Vincent C. Fornes, spokesman for the group, emphasized that the request was made by ‘Bay Village residents and taxpayers for the benefit of their children’ and not by the church or school. Fornes said today: ‘We will take no more action . . . at least for the present.’” The item closed with, “I see no effective way that we can now proceed to raise the same question.” Then the attorney added, “For the time being, I guess you could call it a dead issue.”

This is a vivid example of the aforementioned “shrewd” operation of the Catholic powers in keeping its skirts clean while placing the burden on the shoulders of its members as individuals. You can rest assured that no group of Catholic parents would foster such a move without the backing of the Catholic powers—that-be, if the urging did not come from there in the first place. So, “For the time being.” It will be tried again and again.

Catholicism in Louisville

H. A. Fincher

The position occupied by Louisville in the framework of the Catholic Church is one of strategic importance. This is indicated in the fact that on December 10, 1937, the city was made the headquarters of an archdiocese, which geographically includes thirty-one counties cutting across the central part of Kentucky from the Indiana line to Tennessee. Further, the archdiocese falls within the Province of Louisville which includes the states of Kentucky and Tennessee, consisting of the Archdiocese of Louisville and the Diocese of Covington and Owensboro,

Kentucky, and Nashville, Tennessee. As the highest church official throughout this Province, the Archbishop of Louisville wields tremendous power.

As to the numerical strength of the Roman Church, an article in the *Louisville Courier-Journal*, March 20, 1949, reported that Catholics constituted approximately 38 per cent of the total church membership of 250,000 in the city. This was estimated at slightly less than 20 per cent of the entire population. It is doubtful that the Federal Religious Census, which is planned for the near future, will make much change in the ratio.

According to the *Catholic Directory* of 1956, there are 58 parishes serving the approximately 100,000 Louisville Catholics. Religious services are not confined to the parish churches, as numerous chapels are set up throughout the city in hospitals (both city and Catholic), orphanages, convents, and other institutions which the church operates. The chapels are served from specified churches.

A total of 52 elementary schools are operated in the parishes. During 1956 no less than 21,774 students were taught in these schools by 508 teachers, 408 of whom were nuns of various orders. This extensive educational program suggests the limits to which Catholics are going here in the middle south to gain and keep the mind of the child. But it does not stop here.

There are 3 diocesan high schools in the city with an enrollment of 1,361. In addition to this, the *Catholic Directory* lists 8 private high schools with a total enrollment of 3,908, making a combined total of 5,269.

Three institutions of higher learning are listed under Catholic holdings: Bellarmine College, with an enrollment of 681 men and 35 women; Ursuline College, with 350 students; Nazareth College, with 803 students. Named as special educational institutions for advanced training are St. Thomas Seminary and Sacred Heart Retreat.

Passing to benevolent institutions, there are two homes listed under "Orphanages and Infants Asylums." The first, Our Lady's Home for Infants, cared for 107 babies during last year and is equipped to care for 20 at a time. The second is St. Joseph's Orphans' Home which has 111 children. The Catholics also maintain a protective institution which takes care of 42 dependent colored children and 6 old people, a haven for homeless boys 14 to 20 years of age in which 37 are sheltered, a home for the aged with 230 residents and a bed capacity of 240, and an institution of uncertain description which takes care of 75.

Three general hospitals are operated by the Catholic Church, with a total bed capacity of 822 (equipped also with 140 bassinets). The number of patients treated by these hospitals is divided as follows: In, 35,401; Out, 29,444. There is also a hospital for mental patients with a bed capacity of 175. Treated from it were 1,659 in and 1,207 out. These figures are for 1956.

The above figures do not include convents (of which there are 5), monasteries and numerous other religious organizations which are quite active within the church, but is limited to those holdings and activities which seem more nearly to give a glimpse of the public influence of the Catholic Church in Louisville. Before closing this section, mention should be made of *The Record*, the official publication of the Archdiocese of Louisville, which, along with the national Catholic weekly, *The Sunday Visitor*, enjoys a wide and influential circulation.

While open conflict between Catholic and Protestant political interests in the city has so far been averted, there are indications of the tremendous influence of the

Roman Church. Take for example the freedom in which lotteries are operated within the various parishes, though such is strictly forbidden by Kentucky law. The following quotations is from the Kentucky Revised Statutes, chapter 436, dealing with offences against morality: "Lotteries and gift enterprises are forbidden and no privileges shall be granted for such purposes, and none shall be exercised, and no schemes for similar purposes shall be allowed. The General Assembly shall enforce this section by proper penalties. All lottery privileges or charters heretofore granted are revoked." Among the penalties listed in connection with this statute is a fine of not less than \$500 nor more than \$5,000 to be imposed on anyone selling lottery tickets. Substantial fines are also imposed upon anyone purchasing such chances. Yet, in spite of this ordinance the Catholic Church in Louisville holds lotteries with regularity, giving away everything from automobiles to intoxicating beverages. Here is a clear-cut violation with which the Roman Catholic Church somehow gets by.

Bingo is in violation of the state's anti-gambling law, and actually can be played legally only in New Jersey, Rhode Island, Connecticut, Maine, Nevada and parts of Maryland; but in Louisville this gambling device has strong support among the Catholic churches, being played regularly as a means of financing various church projects. Law enforcement officials merely look the other way as the state's laws are violated.

What does the future hold? How long will it be before the Roman Church puts her hand openly into the City's tax pocket for support for her schools? Rumblings from Marion County, in which this has already been done, have an ominous sound. An awakened citizenry is necessary if our American institutions are to be preserved.

Phoenix, Arizona

Urie T. Poissall

In the state of Arizona the Mormons and Catholics vie for power. In Phoenix the Catholics have the edge by a wide margin—both in property holdings and in power and influence.

Greatest of their holdings is the St. Joseph Hospital, a three hundred and twenty-five bed establishment valued at six million dollars—nearly two millions of this furnished by the state when both the governor and treasurer were Catholics. In connection with the hospital they are now building a nurses' home, costing one and one-half million dollars. The city is negotiating to buy the old St. Joseph plant for little more than a half million dollars.

The Good Shepherd Home for Girls consists of two large two-story buildings and five or six smaller ones in the center of a thirteen-acre tract well out to the edge of town. With its iron grills, barred windows, and "no trespassing" signs, it has more the appearance of a prison than of a school. In fact, it is just that; a prison for the Catholic Church and the State. Arizona has no place of correction for delinquent juvenile girls. When such are sentenced to prison they are sent to the Good Shepherd Home, imprisoned, guarded, and corrected (?) by Catholic nuns, and the state pays the bill.

At Ninth and Madison on property formerly owned by the Westside church of Christ is the St. Paul De-Vincent, their only charitable establishment. It consists of a storeroom and a soup kitchen for "down and outers," mostly Mexicans. They paid \$20,000 for this property.

The Franciscan Order maintains a "Retreat" at the outskirts of town, in the foothills. This consists of two two-story buildings, four cabin groups, totalling about forty cabins, facing a large patio. The entire plant covers approximately ten acres, and is valued in the neighborhood of \$200,000.

There are fourteen churches, averaging four hundred capacity. Six of them with their schools cover one and two blocks each, and will run close to \$2,000,000 per plant. There are two high schools, nine elementary schools, one Indian school and mission.

One powerful radio and television broadcasting station is owned and operated by Catholics. The largest newspaper, publishing two large dailies with a combined circulation just under 400,000, is headed and controlled by a Catholic, which means that even paid church advertisements are rejected, if they are considered disparaging to the Roman Catholic Church.

The county hospital is under Catholic control. So also is the entire county government.

Catholic Holdings in the Archdiocese of San Antonio

Frank J. Dunn

According to the 1956 *Official Catholic Directory of the Archdiocese of San Antonio*, published by the Alamo Register, there are 26 complete counties in this Arch-episcopal See. It covers 33,025 square miles, reaching across South Central Texas from the Rio Grande River on the West to the Gulf of Mexico on the East. Catholic population is 339,680; total population 899,702. Of this number, there are 184,000 Catholics in San Antonio, out of a population of 522,000. Robert E. Lucey has served as Archbishop of the See since 1941.

Besides its Matrimonial Court, there are 47 Catholic organizations within the Archdiocese, such as the Council of Catholic Men, Council of Catholic Women, Catholic Lawyer's Guild, Physicians' Guild, Legion of Decency. There are 13 religious communities of men, such as the Franciscan Fathers and the Jesuit Fathers, and 40 communities of women, such as "Sister Servants of the Holy Ghost and Mary Immaculate."

There are 205 parishes, of which 52 are in San Antonio, and eight in Bexar County. We assume that there are at least 205 Catholic church buildings, also, several of which are missions of important historical interest.

There are four Catholic colleges and universities, all in San Antonio, with a total enrollment of 2,509. There are two other advanced schools, one in nursing and one in social studies, and four seminaries.

In San Antonio there are 12 high schools with 2,994 enrolled, 26 elementary schools with 12,562 students, and 2,607 more in other Catholic private schools, or a total of 18,163 elementary and high school students. Outside San Antonio there are nine high schools with a total enrollment of 966, and 44 elementary schools with 8,094 enrolled. In the 26-county area there is a combined total of 27,223 students.

In the city there are two Catholic hospitals, with a total capacity of 429 beds and 60 bassinets. There are also eight clinics, four community centers, three day nurseries, three homes for working girls, and one retreat house for men. There is one orphanage that cares for 130 children.

In the archdiocese there are four other hospitals, with a total of 125 beds, and three homes for the aged.

The Catholics have a relatively small number of men

in political office and positions of public authority in San Antonio. The mayor and four other city councilmen are Protestants. Four councilmen are Catholics. This is the largest percentage in any governing body in the city. In the police department, of the four inspectors, two are Catholics and two Protestants; of the 11 captains, there are two Catholics, two Protestants, one Jew, one member of the church of Christ, and four are not members of any church. The city librarian and eleven members of the library board are Protestants, two are Jews, and one Catholic. On the school board of the San Antonio Independent District, eight who reported were all Protestants.

About 90% of all crimes committed in the city are done by Catholics. Only two men have received the death penalty here in recent years, both of whom were Catholics, and each man guilty of killing his wife.

Of the county officials, the sheriff and two commissioners are Catholics, one commissioner is a Jew, and ten other officials are Protestants. The state senator is a Catholic. Of the district judges, district attorney, and state representatives, 12 are Protestants, two Catholics, and one (judge) a member of the church of Christ.

In conclusion, note this fact especially. The Catholic Church is viewed sympathetically by the public because of its much publicized work of charity. But in this entire area, with a population of nearly one-million, there is only one Catholic orphans' home caring for only 130 children and only six hospitals, with a total bed capacity of 554. Of the latter, with rooms costing about \$20 per day, there is very little charity work done. Even the facilities have been paid for largely by public fundraising drives and by assistance from our federal government.

Catholics here and now, as elsewhere and always, place their real emphasis on schools and other teaching organizations. Remove from fund drives those Catholic organizations that teach Catholicism and you would remove them all.

Perhaps one reason that Catholics here have not pressed more candidates into public office is because they think they do not need to do so. They claim as members about 40% of the population. There seems to be very little opposition to their teaching or practices. It would seem that the large number of Catholics seen on "Ash Wednesday," with black crosses on their foreheads (marked by the priest from ashes of burned palm leaves that were "blessed" on "Palm Sunday"), would be enough to convince any thinking person of the superstitions of Catholicism. But instead of opposing such errors, many non-Catholics continue to follow the leader in trying to outdo the Catholics in regard to Lent, Easter, Christmas, instrumental music, infant membership, and other traditions.

Catholic Strength in Los Angeles Area

John Allen Hudson

The Roman Catholic influence in Southern California has been very great from the beginning. Catholicism came here with the great old Missions under "Father" Sierra, some two centuries ago. At that time a string of mission stations was set up from San Diego to San Francisco. Some of the most famous are the San Juan Capistrano, San Gabriel Mission, in the San Gabriel Valley and Santa Barbara. They were great old structures even in their day. But after the War with Mexico, of 1846, this whole country became part of the United States. The

Catholic power remains strong. However, the West rose up against Catholic domination and the political influence of the Catholic Church waned somewhat. The result is that only church buildings as such (not even the residences) are excepted from taxation. For example, the Hollywood church of Christ has an apartment built in connection with the main auditorium. The church building is exempt, if declared every year, but the apartment is carefully measured off, and taxed.

The wealth of the Roman Catholic Church in the Los Angeles area is enormous. There are 12 hospitals, well scattered over Los Angeles County. Among the larger ones are the Good Samaritan, St. Vincent's, Queen of Angels, St. John of God, St. John, Inc., St. Joseph's, and St. Luke's. The total bed space is 2,453; bassinets, 546. The total land valuation (at about one-fourth of actual value) is \$7,336,070; total hospital building value (again about one-fourth) is \$59,000,521. This is a great financial machine placed at the disposal of Cardinal McIntire, and under the hand of an exploited and slave labor force. Most of the workers are consigned to perpetual poverty, by their vows.

THE PAROCHIAL SCHOOL SYSTEM OF LOS ANGELES COUNTY

While this writer has not been able to obtain the desired information on the junior colleges and Loyola University, here is the correct information for the school system otherwise (assessed at about one-fourth of its actual valuation).

Grammar Schools—\$6,424,190

High Schools—\$3,640,770

Academies—\$843,540

Total number of pupils in these schools—107,787

The Catholic hierarchy went before the County Board of Supervisors and requested an easement of this valuation to the extent of seventy per cent.

In this great sprawling metropolitan area, now the third largest in the nation, surpassed only by New York and Chicago, the Catholic strength is enormous. However, there is not yet the domination openly as in other sections, notably in New Mexico. The question for the support of parochial teachers or the transportation for students at public expense has not come up, as in some other sections. Yet there is a financial colossus that must always be considered. They have penetrated into everything, and especially into the motion picture industry.

Catholic Holdings in the Archdiocese of Philadelphia

John A. Scott

Area: 5,043 square miles, including eight counties.

RELIGIOUS PERSONNEL

Archbishops	1
Auxiliary Bishops	2
Priests	1,865
Diocesan	1,208
Active outside archdiocese	40
Active inside archdiocese	624
Sisters	6,831
Religious Orders for women	64
Brothers	198
Total	8,961
Parishes (churches?)	432
Chapels	506
Missions	51
Total	989

SCHOOLS

Colleges and Universities	8
Men	6,559
Women	1,687
Evening & Extension	3,665
Total number of students	11,911
High Schools, Diocesan & Parochial	37
Boys	21,174
Girls	22,962
Total number of students	44,136
High Schools, Private	22
Boys	1,913
Girls	2,808
Total number of students	4,721
Elementary Schools, Parochial	365
Boys	98,041
Girls	93,578
Total number of students	191,619
Elementary Schools, Private	22
Boys	1,734
Girls	2,248
Total number of students	3,982
Total number of schools in Archdiocese	454
Total number of students in Archdiocese	256,369

OTHER STATISTICS

Total Catholic population, 1,325,740

Vocational schools	4
Protective Institutions (for delinquents)	5
Child Care Institutions	17
Homes for the Aged	12
Homes for Convalescents	3
Day Nurseries	6
Hospitals	15
Special Hospitals and Sanatoria	5
Diocesan cemeteries	8
Residence, Young men & College Students	2
Residence, Business & Professional Women	5
Homes for Dependent & Neglected Children	7
Priests' Rest House	1
Institutions for Handicapped	1
Boarding Homes for Aged	5
Retreat Houses	7
Summer Camps	3

UKRAINIAN CATHOLIC CHURCHES

Parishes	27
Institutions	9
Schools (Private)	3

Catholic Mathematics

Jasper L. Davidson

The Catholic hierarchy in the United States is aware that the average individual is little concerned with religious and political issues. It is also aware that a gullible public is much impressed by large numbers. If millions of people believe anything, then it is assumed that it must be true. Catholic population figures are compiled to appeal to this love of the spectacular. When the hierarchy publishes very imposing figures concerning the

number of Catholics in this country, and the number of converts made each year, it assumes and rightly so, that not many people will question its conclusions. This attitude is particularly convenient for the hierarchy because the secular press, with some notable exceptions, is afraid of any issue which involves the Catholic Church. Not all people are so naive. We propose to examine some Catholic reports.

The 1957 *Catholic Almanac* (p. 421) gives the following: "As of January 1, 1956, there were 33,396,647 Catholics in the United States. . . . Infant baptisms during 1955 numbered 1,204,982." A Catholic newspaper follows with this: "Many movements have been devised to bring about the conversion of Protestants to the Catholic faith. . . . U. S. converts in the year preceding the 1956 *Catholic Directory* numbered 139,333. The 10-year figure then stood at 1,211,957. As every priest knows, the average good Protestant, after a sufficient instruction in Catholic teaching, is willing to be received into the Papal fold. No Protestant denomination has arguments equal to the Catholic ones." (*Denver Register*, Feb. 17, 1957.)

The Catholic press places particular emphasis on the fact that the Catholic population increases each year; but no Catholic survey should be taken at face value. The hierarchy does not reveal the methods by which it arrives at its totals, but in this land of liberty it is becoming to demand an explanation. When we learn how Catholic surveys are made we shall see that they are not noted for accuracy. Emmett McLoughlin, an ex-Catholic priest, explains the Catholic system of calculations as follows: "It can easily be shown that their claimed strength is fictitious. The 1953 Official Catholic Directory . . . listed 30,425,615 members. The figure is completely false. . . . Once a year the bishop's office of each diocese in America sends a questionnaire to each pastor asking the statistics for the Official Catholic Directory. . . . The pastor must list the number of baptisms, converts, marriages, and the total number of Catholics—infants, children, adults—in his parish. No parish that I have ever known, or heard of, keeps an actual account of its parishioners. . . . The pastor makes a guess as to the number of his flock, always making sure that it is higher than the previous year. . . . Furthermore, the hierarchy in its computations never admits that a Catholic has left the fold. . . . In 1952, the Phoenix (Arizona) area comprised 225,000 people. The same area is served by thirteen Roman Catholic churches, averaging 400 in capacity. Sixty Sunday Masses are recited in these churches. . . . This gives a total attendance of 24,000 faithful. The claims to Roman Catholic membership in this area, used for pressure upon press, radio, and movies, varies from 20 to 40 per cent of the total population. Twenty per cent of 225,000 would be 45,000 people; forty per cent would be 90,000 Roman Catholics. But their churches at all their masses would hold only 24,000! . . . The hierarchy certainly does nothing to discourage exaggerated estimates of its membership and power. . . . And free Americans cringe because of falsified Catholic membership and strength." (*People's Padre*, pp. 228-231.)

When the hierarchy speaks of "converts" it means proselytes from other religious bodies, the inference being that none leave the Catholic Church. However, the following United Press release reveals some facts which the hierarchy would rather not have known. "More than 4,000,000 Catholics have become converts to Protestant churches in the last 10 years, according to a survey made by the editors of the *Christian Herald* and published to-

day. . . . Mr. Daniel A. Poling, editor of the magazine, said the survey was made because widespread publicity about Catholic conversions made it appear to many that such conversion was a one-way street. . . . Poling said the figures were reached through projection of answers to a questionnaire sent to 25,000 of the nation's 181,000 Protestant ministers. . . . The projected figure totalled 4,144,336. . . . Allowances for error could not have lowered the figure below 3,000,000, and that it was probably closer to 5,000,000." (Camden, N. J., *Courier Post*, March 24, 1954.)

From the above quotations some pertinent observations are in order: (1) And this no American should ignore, the hierarchy has "devised" plans to capture America. (2) Catholic population figures cannot be trusted, because they make a show of strength far out of proportion to the facts. Instead of counting heads the parish priest guesses the number of his flock. They continue to list as members about 400,000 adults who leave the Catholic Church annually. Infants are also listed as members. (3) These inflated population reports are used for pressure purposes. It is well known that the Catholic Church uses the boycott, or threat of boycott, to gain whatever end it has in view. (4) The assertion that the average non-Catholic, when taught, will jump into the papal fold is refuted by the fact that the priests baptize (sprinkle) ten times as many infants as adults each year, and they lose four times as many adults as they convert. These facts show that Catholic doctrine has little appeal to the average individual not born into a Catholic family. They also reveal why the hierarchy is bitterly opposed to birth control. (5) The assertion, "No Protestant denomination has arguments equal to the Catholic ones," is an idle boast. The priests in the United States have been challenged and have backed down too many times, for these words to carry any weight. Any Catholic priest welcomes the opportunity to "explain" Catholic doctrine to a non-Catholic who has little knowledge of either the scriptures or history, but when a competent opponent appears demanding public debate, this same priest always finds a "reason" for not defending his doctrine. While it may be true that the Protestant denominations cannot equal the priests in argument, there are any number of men who are Christians only (neither Protestant nor Catholic) who would welcome the opportunity to meet a representative of the Catholic Church in public discussion. The priests have a habit of building "straw men" and then demolishing them. That is, in their literature they state their opponent's position and proceed with much courage to refute it, but they are very shy in allowing an opponent to state his own position in open and honorable controversy. If, as we are told, Catholic arguments are invincible, let the priests come forward to defend them.

The conclusion of the matter is that the priests have been routed from every scriptural and historical argument they have ever attempted to make in defense of Catholicism. That is the reason they now lean so heavily on the doctrine of majorities. What they have failed to do by persuasion, they are now trying to do by the illusion of large numbers.

Letter to Mr. Byron C. Cox

Raywood Frazier

Dear Mr. Cox:

Our incoming mail runs from 20 to 160 pieces a day, all of which must be processed and orders filled not later than the next business day. In this mail come many let-

ters asking for guidance, people with problems air those problems, and I feel that it is my mission to give those people immediate answers. During the past two weeks I have been flooded with such mail. However, as everything runs in streaks or cycles, I am in a lull and will get down to answering you and bringing out some points I said I would bring out.

I am not going into the subject of Catholic dogma. I believe I know as much about it as you do, if not more. If you want to believe in purgatory; that heaven and hell are places, and that the mother of Jesus went to heaven in her physical body; in transubstantiation, and so on, that is your privilege, just as it is my privilege to reject those dogmas. If you have read the *Quarterly* I sent to you, you will no doubt gather that I do not accept any dogmas at all. I would fight for anyone's right to believe according to his own conscience, or not to believe. In other words, I grant the atheist the same privilege I grant the religionist.

As far as attempting to destroy faith, that is the farthest from my mind. That would be adding darkness to darkness, whereas my mission is to enlighten mankind in the Spiritual Laws. Wherever I consider it necessary to expose in order to enlighten, I expose. When one accepts the exposé and becomes enlightened, there has been no destruction in the faith—he has risen above the darkness. Many former Roman Catholics, Protestants, and others have seen the Light through my teaching and have risen above the former darkness. I would no more try to force anyone to accept my teaching than I will permit the Roman Catholic Church to try to force me to accept its teaching. Therein lies one of my points—the matter of force to promote Catholicism.

Before going into this, however, I am going a bit into the background of what I have to say about the menace of Catholicism, not only toward non-Catholics but toward Catholics as well. You are as expendable as I am, in the eyes of the hierarchy and the Pope, when it comes to its aim to make the world Catholic regardless of how the world feels about becoming Roman Catholic.

My thoughts of the Roman Catholic Church were once what they are with most non-Catholics—a religion toward which we must be tolerant, because tolerance is the right attitude and the American way. My attitude was, "Every man to his own choice," with no idea of the sinister purposes the church had and has toward non-Catholics—and even Catholics. My attitude was, "So long as Catholics want Catholicism, let them have it; they aren't trying to hurt me." How wrong I was in that, as I was to find out—not from anti-Catholics, but from Catholics.

My first wife was a converted Catholic. But, my ideas were clear on mixed marriages and I would never consent to the terms of the Roman Catholic Church on non-Catholics in mixed marriages. Hence, before our marriage she left the Roman Catholic Church.

But that was purely dogmatic. My real reasons for objecting to the R. C. Church are other than dogmatic. I consider Protestant dogma as erroneous, as far as it goes, as Catholic dogma, so I have no particular quarrel with Catholic dogma.

My first insight to the way the R. C. works came when a man telephoned me asking about the Roman Catholic curse. To make a long story short, he had been threatened, by his Catholic wife, with imposition of the curse by her priest. Due to certain after results, he felt that a curse had been put on him. Now, what could he do? As to what to do, I quickly enlightened him with

certain Essoteric Keys that will place anyone beyond any possible effects of any curse.

That started me on the search. Was there a curse put by the Church on those who displease her? My search found not only one curse, but many of them, including that of Pope Pius IX upon the excommunication of Victor Emanuel. There is nothing Christ-like in that curse, and if you are interested in reading it, I shall oblige.

But, coming back to the matter of force. This same Pope (Pius IX) says in his *Syllabus of Errors* (No. 24), "The Church has the power of employing force and (of exercising) direct and indirect temporal power." He also said, in the same document (No. 42), "In legal conflicts between both powers [civil and ecclesiastical] the Ecclesiastical Law prevails."

You have no choice but to agree with the foregoing, because the *Catholic Encyclopedia* (Vol. XIV, p. 368, et seq.) says so.

The matter of using force is not unique with Pius IX; many others have said the same thing in different words. Then, there is undeniable evidence of the actual use of force wherever the R. C. has been and is in power. There is the matter of the forced conversion of more than 1,000,000 Serbs by the Yugoslavs under Ante Pavelic who was blessed and encouraged by Archbishop Stepinac. Then, also, we have the situation in Colombia, Spain, Hungary, New Mexico, U. S. A., and so on, where the Roman Catholics forced Catholicism upon the people—the New Mexico part being directed against the Indians, the American Indians.

My stand regarding the sinister nature of the Roman Catholic popes and their hierarchies is based on two lines, upon which I have irrefutable documentary proof: (1) in what the spokesmen for the Church have said the Church would do if and when it has the power, and (2) what the Church has done.

One line without the other would weaken the stand, but with both lines provable beyond question, the case is strong and beyond breaking.

Now, as to you and these lines. You either (1) do not know about these statements, as to what the Church will do where and when in power supported by what it has done and is now doing, or (2) you do know about them and do not believe what you have heard, or (3) you know about them and condone them. I am going on the assumption that your status is either the first or the second, for if it is the third, I might as well be writing to a stone wall.

To go back through the Spanish Inquisition would consume unnecessary time and energy. I know what Catholic apologists have said about this, and the times in which these crimes were committed "in the name of God." The point is, that any pope at that time could have stopped the Spanish Inquisition at any time, and didn't.

But we do not need to turn back the clock; the inquisition is still on—part of it in Spain, part in Colombia, and so on. Pius XII conferred the highest Church honors on both Franco (the butcher) and Pinella of Colombia.

There are no longer any Protestant schools in Spain, the country where Protestant services are forbidden. In Colombia, scores of Protestant schools have been closed, as well as Protestant churches. While the R. C. builds schools in this country, putting billions of dollars into same; she not only does not build them in Catholic

countries (the countries of the highest illiteracy) but forbids Protestants to build their own schools. This was recently done in Colombia in an area where there are no schools.

But, that is according to Catholic reasoning. In "America" (a Jesuit weekly) we have (issue of October 31, 1931), "This business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read or write at all . . . one heresy breeds another." This is Jesuit justification for the lack of parochial schools in R. C. countries—where illiteracy runs to 98 per cent. Keep them ignorant, and keep them, is the motto. Like, "The end sanctifies the means."

My research into Roman Catholic aims started about 7 years ago. I (with my wife) have accumulated a Roman Catholic library that would be the envy, as to size, of most priests. We have countless evidences of the aims of the R. C. to take over America. This conspiracy started in the early 1800's when the Leopold Foundation was started by the Hapsburgs in Austria. The Foundation was for the purpose of curtailing liberty and financing Jesuit infiltration into the young nation of the U. S. A. America was the enigma of the Catholic Church, for American ideals stood for liberty of speech, conscience, religion—and press. This has always been condemned by popes.

From your statements, you are a converted Catholic, i.e., a convert to Catholicism. I am sure you do not realize that in signing the oath you took an oath of treason to your country. You agreed that you have the right to murder (it would not be called that by the R. C.) your parents unless they embraced Catholicism. You do not believe it? Then read what the various Church Councils have said about it, i.e., Council of Trent, the Vatican, of Constance, etc. You agreed, in that oath, to everything that has been defined in those and other councils.

The Council of Trent decreed, among other things, "All temporal power is his [the pope's]: the dominion, jurisdiction, and government of the whole earth is his [the pope's] by divine right."

From the Council of the Lateran, we have, "Let the secular power be compelled, if necessary, to exterminate to their utmost power, all heretics [including your parents] denoted by the Church."

And, supporting my statement that to do away with your heretical parents would not be a crime, I quote Pope Urban II: "There are not homicides who from zeal for the Roman Church kill those who are excommunicated." For further support, I suggest you read page 34 of Vol. VIII of the Catholic Encyclopedia.

Not only did the ancient councils declare the pope the ruler of the whole earth, but so did Pius XII in his constitution of December 8, 1945. In the words of the present pope, "The moment he accepts [the election to the papacy], he is the true Pope and obtains and may exercise full and complete jurisdiction over the whole world." There is no qualification in this statement as to this jurisdiction being limited to so-called faith and morals—the jurisdiction is full and complete.

How would you Catholics react if Bishop Oxnham were to stand up and say, "I am the full and complete ruler of this country"? I know what you would say, "That's preposterous; the Pope is the ruler of the world, because he is the head of the only true church."

In 1945 Osservatore Romano stated, "In all manifestations of special and political life the equalitarianism of religious cults is an absurdity."

Civiltà Cattolica, April, 1948, states, "In some countries Catholics will be obliged to ask full freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. The Church cannot blush for her own want of tolerance."

I could go on and on. If you are further interested, I will be glad to send you a copy of my compilation, CATHOLIC WORDS AND ACTIONS. It contains more than 500 official statements and news items of the Roman Catholic aim and what it does wherever it is in power. I will also send you a copy of my arrangements, THE CATHOLIC CHURCH IS A MENACE TO DEMOCRACY. The latter is Rome's own answer to the Knights of Columbus question in its booklet, IS THE CATHOLIC CHURCH A MENACE TO DEMOCRACY? The sending of these books is, of course, contingent upon your promise to read them within thirty days after receipt—and the promise that you will not first run to your priest and ask if you may read them.

I have evidence of children being taken from their parents, by force, and put in Catholic schools. I have evidence of brutal murders at the hands of priests and other Catholics where R. C. is in control. I have evidence of forced conversions on pain of death. I have evidence of confiscation of non-Catholic property by R. C.

Now, I ask you this and would like an answer. Do you condone the statements by Catholic official spokesmen in this letter, and do you condone treatment of non-Catholics as stated herein? If you do not condone such things, can you remain a member of the Church that does not only condone these things but encourages them?

Please bear in mind that I have irrefutable evidence of what I say. I have offered to go before Congressional Committees of un-Americanism and present this evidence, provided the hearing is open and televised. I have evidence that the Roman Catholic Church is out to overthrow our government by whatever means it can and needs to use, including force.

These offers have gone to the President, the Vice President, the Secretary of State, the McCarthy, McClelland, Eastland and Walter Committees. I have offered them in writing and by telegram and directly through the FBI—and no takers at any time.

It is not now a matter of keeping the Roman Catholic Church from taking over our country, it is a matter of getting it back.

If you are interested in your country's well-being, in freedom for all, the right of every citizen to choose his form of worship, then you owe it to yourself and to your fellow Catholics to clean up your Church. However, this is a big order—you wouldn't dare try.

Frankly, if I hear from you it will be the first time any Catholic has answered such a letter. In fact, I doubt whether my letters to other Catholics have been read by the addressees—I question whether you will read this letter all the way through without getting permission. Permission would not be granted. If I ever hear from you again, it will be very unusual.

I know many former priests. You should meet some of them.

I hold no enmity toward Catholics—but I will oppose with all that I have the attempts of the Roman Catholic Church to Catholicise not only me, but anyone who objects.

Sincerely,
/s/ Raywood Frazier

Byron C. Cox
908 Park Haven Lane
Memphis, Tenn.

RR. 3, Box 801
Indianapolis 21, Ind.
March 13, 1957

Dear Sir:

Although I believe the editor very capably answered your last letter published in the VOICE OF FREEDOM, I would like to make a few comments because I believe your concepts are representative of the most of your group.

I will concede that you are very adept at clouding issues and distorting facts, by emphasizing relatively unimportant facts and minimizing those which are obviously important and basic; but fortunately the truth has the characteristic of an elastic toy, and immediately returns to its true and original form as soon as the distortion has ceased.

It is somewhat paradoxical that an individual who is as intelligent as you appear to be, yet is so naive and credulous as to actually believe that the lives of all good, obedient Catholics aren't dominated, and that such domination does not present a threat to our Constitutional freedoms. Whether you realize it or not, you are about as free to change the course of your life as a locomotive is to leave its rails, or a puppet, its string; and the degree in which you are a good and obedient Catholic is in direct proportion to the extent you are acquiescent and subservient to the will of your hierarchy. And while this prerogative of your Church is not contested, the exact time it leaves its orbit and attempts to dominate UNWILLING subjects, it becomes everybody's business.

If adherents of your Church aren't "dominated," then it necessarily follows that they have complete freedom of choice, are free moral agents, and are answerable only to their own conscience. Can you HONESTLY claim that you could have had anyone you choose to perform your marriage ceremony? Can you HONESTLY say that, in the "confessional," your innermost thoughts aren't laid bare and then molded to conform to the will of your Church officials? Are you FREE to choose your political candidate or support a proposed legislation, in opposition to the choice of your Church? Are you FREE to read a book or see a movie, which the Church has decided is not good for you; and with which it has decided you are intellectually incapable of arriving at the right conclusions, after seeing or reading? Are you FREE, to read and BELIEVE, according to your God-given intellect, the Bible, when its teachings contradict traditions? Have you not been taught the philosophy of Ignatius Loyola, namely: "If anything appears white in your eyes, which the Church has defined as black, you must also declare it to be black"? If such is not "domination," then I don't know the definition of the word.

Of course, I realize that this domination must first be successful before it menaces our freedoms; and that your Church doesn't control either willing or unwilling people as it once did, but the desire to do so is present, and such fact presents a threat to our democratic way of life.

You also try to foist upon people the idea that your Church is democratic, and in this letter you imply that Mr. Blanshard is a liar and a Communist. We are not concerned about Mr. Blanshard's concepts twenty-five years ago, nor primarily with your Church's conduct in the past: if we were, the sanguinary record of its opposition to freedom of thought would make his past pale into insignificance, by comparison. One statement on page 261 in his "American Freedom and Catholic Power"

will suffice to prove he opposes Communism NOW: "... revealed the stupidity and tyranny of communist 'justice.' ... There are too many documented evidences attesting to the fact that the Catholic Church is still opposed to democracy, to believe otherwise.

While it is a deplorable fact that there are organizations extolling the virtues of Communism, and such cannot be condoned, and that there may be clerical hysterical attacks upon Catholicism to cover up communistic leanings; but let us not ignore the fact that there is also clerical hysteria regarding Communism to cover the equal threat of Catholicism to our Freedoms. While most of us agree with the Catholic Church's opposition to Communism NOW, and we should recognize and appreciate the democratic spirit of most American Catholics, we cannot ignore this Church's record in compromising with almost any dictatorship, if and when there is sufficient *quid pro quo*. Cannot the Vatican, which made a concordat with Hitler, blessed Franco, and offered no opposition to Mussolini's imperialistic rape of little defenseless Ethiopia, also compromise with Moscow? While we can only hope that this democratic spirit of American Catholics will prevail, we must also remember that according to every encyclical written by a Pope, their FIRST ALLEGIANCE is to the Vatican. So let us not cloud the issue by refusing to accept the facts about both Communism and Catholicism. Most logical, freedom-loving people, with Communistic propensities, would refuse to leave this country and live where Communism prevails; and by the same token, few Catholics, who have enjoyed our Freedoms, would desire to live in Spain, with its low living standards and non-existent freedoms, brought about by the coordination of totalitarianism and Catholicism.

We accept the fact that Communism is undemocratic, and if we use the same definition, we must also conclude that the same must be said about Catholicism. Both believe in censorship and refuse to accept democracy as a form of government for themselves. Both are seeking to extend their authority, by developing groups of loyal followers within other jurisdictions. Pope Pius XI, in his encyclical on RECONSTRUCTING THE SOCIAL ORDER, said: "No one can be at the same time, a sincere Catholic and a true Socialist." A Catholic writer, William Teeling, not long ago, made this statement: "The political policies of Rome seem to become more and more identified with organizations on totalitarian lines." Former Attorney General McGaff, in a speech before the NCEA, March 30, 1951, openly assailed the principles of the First Amendment, and made it quite plain that he favored a Church-State government, for which he was asked to resign by the "Christian Century." While I do not question the validity of the statement of a Cardinal, which you quoted; your Church's record of equivocal statements, its boycotts of the free press, its thought control, which often affects unwilling people with rights of their own, and its ACTIONS in opposition to democracy, far outweigh its STATEMENTS, and prove that it pays only lip service to democracy.

There is absolutely nothing personal in this letter; my only motive is to try to show you that no one contests, nor desires to restrict the prerogatives of your Church in their natural realm; but when your Church oversteps its boundaries, it becomes everybody's business. And that the church of Christ wants only to protect its right to worship God as he has commanded.

Sincerely,
/s/ Burl E. Russell

ROME'S EFFORTS TO ENFORCE HER WILL

(Continued from page 65)

tion of \$100 to provide bus service to the city's two parochial schools—simply as a foundation for the legal challenge.

CATHOLICS TALK OUT OF BOTH SIDES OF THEIR MOUTH

If any measure apparently succeeds, the hierarchy claims the credit for it. But if it backfires, they disclaim any responsibility. They may lay the blame on a few of their over-zealous members, but usually they put the blame on non-Catholics. A good example of this has recently been fed to the public concerning the showing of the "Martin Luther" film. From the March issue of the *New Age* we quote:

Station WGN-TV in Chicago, Illinois, owned by the *Chicago Tribune*, after agreeing to give a full-length showing of the well-known *Martin Luther* film, cancelled the program. The cancellation was protested by Protestant churchmen, many Jewish clergymen, Lutheran laymen and many others.

Roman Catholic Church officials denied the charge was due to dictation from official Roman Catholic sources, although the station is reported to have received a visit from the representative of the Chancery office of the Roman Catholic Archdiocese of Chicago before the change was announced. Nevertheless, the statement of the Chancery office representative disclaiming responsibility adroitly refers to the alleged 1,800,000 Romanists in the Chicago area. Their "right to protest against what they considered historically inaccurate," says the Chancery statement, "is their own individual affair."

Any statement by the Roman hierarchy to the effect that pressure was not employed is patently false.

Although the Catholics succeeded in forcing the Radio-TV station to cancel the showing of the *Martin Luther* film, the unfavorable publicity was so tremendous their publications have barraged the nation with denials that they had anything to do with it. They are now claiming that the Protestants were the ones who called the station and asked that the film be banned. One would have to be very gullible to believe such denials.

OTHER EFFORTS AT COMPULSION

In the December issue of the *VOICE OF FREEDOM* we carried an account of a Protestant mother, who had been granted a divorce from her Catholic husband, being ordered by the lower court in Iowa to bring her son up in the Roman Catholic faith. On September 18, 1956, the state supreme court reversed the decision 5 to 4 on the ground that "the stipulation was so vague as to be unenforceable in that it did not spell out just how Richard [the child] was to be brought up as a Roman Catholic." Now comes a similar story from the *New York Daily Times*, dated February 4:

If a husband and wife separate and disagree over which church their child should attend, the child may choose his own religion despite any prenuptial agreement to raise the child as a Catholic, the Appellate Division ruled here yesterday.

In a 3 to 2 vote, the justices upheld a Brooklyn Supreme court decision which allows Malcolm Martin, Jr., 13, to decide for himself whether he wants to be a Catholic like his father, Malcolm, or a Christian Scientist like his mother, Clara. . . .

When the boy was 7, his father sued for an annulment, charging that his wife was raising the child as a Christian Scientist in violation of the prenuptial agreement.

On cross-examination, Mrs. Martin was granted a separation and the annulment suit was dismissed in 1949. However, Mrs. Martin was ordered by the late justice William T. Powers to abide by her marriage agreement.

Official Referee Meier Steinbrink modified the separation order in February, 1953, so that the child could attend the Christian Science church if he wished. He ordered also that the boy be transferred from parochial to public school, if he so desired.

Martin Sr., . . . appealed the decision, but yesterday's 3 to 2 vote upheld the referee.

Another such case is reported by the *Catholic Register*, dated February 2, 1957. It is datelined from Springfield, Illinois, and reads,

The Illinois Supreme Court brushed aside religion alone as a conclusive factor in the welfare of children by ruling that the state law does not bar adoption by adults of children of different faiths.

The far-reaching decision upheld the appeal of a Protestant couple who wished to adopt twin girls baptized into the Catholic faith. The ruling overthrew a lower court's decision against adoption where the religion of the adopting parents differs from that of the children.

The Catholic Charities of the Rockford Diocese had intervened in the case, but the high court ruled that "the Charities had neither custody nor any other legal right with reference to the children sought."

Make no mistake about it, Rome will use every means at her command to enforce her will. If the framers of our Bill of Rights had dreamed that the Romanists would seek to force the will of the papacy upon our people, they would have spelled out their full intentions with flaming letters, so that all who run may read. If there is any one thing these patriots wanted, it was separation of religions from any and every kind of force or domination. Conversely, if there is any one thing the hierarchy does not want, it is absolute freedom in religion.

Two Books by the Editor

The Never-Failing Scriptures by the Editor of the *VOICE OF FREEDOM* was published in 1948. It contains 24 chapters, all relating to the Scriptures. Following are some of the chapter headings: The Origin of the Scriptures, The Claims of the Scriptures, The Inspiration of the Scriptures, The Genuineness of the Scriptures, Infidelity vs. the Scriptures, The Authority of the Scriptures, No Authority but the Scriptures, The All-Sufficiency of the Scriptures, Proper Attitude Toward the Scriptures, The Necessity of Adhering to the Scriptures, Traditions vs. the Scriptures, No Place for Traditions in the Scriptures. Anyone reading this book will be thoroughly convinced that the Roman Catholic Church did not give us the Scriptures. One will also see the necessity of adhering to the Scriptures, rather than to Roman Catholic traditions. In Deluxe binding, the book sells for only \$1.50.

The New Testament Church was first published by the Editor in 1944, in paper binding only. It was revised and enlarged in 1953, and bound in cloth. It contains 18 chapters on the church set forth in the New Testament, which existed for centuries before either the Roman Catholic Church or before the Protestant church came into being. This book contains chapters on the Establishment, Organization, Work, and Worship of the church. It also sets forth the terms of entrance into the church, terms applied to the church as a body, and terms used to designate the members of the church. This book sells for only \$1.50.

Why not order both books together? They may be used for class study, home reading, or they may be given to friends to teach them the fundamental truths of the gospel. Order from the *Voice of Freedom*, P. O. Box 13113, Dallas Texas.



VOICE OF FREEDOM

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KEEP THEM FREE

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From the

EDITOR'S VIEWPOINT



*"This people honoreth me with their lips;
but their heart is far from me."*

(Mark 7: 6.)

The Roman Catholic Church Is Un-American

When we say that the Roman Catholic Church is un-American we do not mean that each and every member of the Catholic Church is un-American. In fact we do not mean that the masses of Catholics in this country are un-American. We receive many letters and clippings about heroic Catholics, what they have done for America, and copies of great speeches which they have made in favor of America and our American way of life. We appreciate all of these, and are grateful for the fact that we have many good Catholics, who are also good Americans. Some of our very best friends are Catholics. The Editor has enjoyed many conversations with his Catholic friends and neighbors, and has received many favors from them. For all of these we are duly grateful. Let no one suppose that we are accusing every member of the Catholic Church as being un-American, or disloyal to this country.

When we talk about the Catholic Church being un-American we are not arguing that the Catholic Church is trying to overthrow this country by force of arms, as the Communists would do. We do not think in terms of any armed rebellion, or any threat to our personal safety. When we talk about the Roman Catholic Church being un-American what we actually have in mind is that the *aims* and *purposes* of the Roman hierarchy are contrary to our Constitution and to our American way of life. It is our firm belief that Spain more nearly represents Roman Catholicism than perhaps any other country in the world at this present time, unless it be Colombia, in South America. These countries operate very much as did the European countries during the Middle Ages. They allow no liberties whatever for those who oppose the Roman hierarchy, or who wish to worship God as they believe they ought.

Elsewhere in this issue of the VOICE OF FREEDOM we are carrying an article about the late Cardinal Segura of Spain. The article goes on to state that his pronouncements would have been considered orthodox and sound in the 16th century. We think this is correct. But since the Roman Catholic Church has never reversed any of

the decisions or decrees of the Church made during the 16th century, all of these still stand. If the Catholic Church has reformed, and if she now believes in democracy and freedom of religion, then why does she not make an *official* pronouncement to this end, and why does she not rescind the decrees of the Church during the Middle Ages, and those that were promulgated by the Council of Trent from 1548 to 1563? Since there has been but one general council held (1870) by the Church since the Council of Trent, which did not alter or repudiate any of the decrees of the Church in the past, we cannot but conclude that the Roman Church is today what it has always been—at least in its aims, designs, and purposes. Cardinal Segura argued that the Church should allow no freedom and no liberty whatever for anti-Catholics. This has been the practice of the government in Spain for the past several years. We believe that this is the policy of the Roman hierarchy, wherever the hierarchy has the power to enforce its will. If not, then we call upon that body to *officially* renounce the decrees of the Church in the Middle Ages, and during the Reformation, and *officially* restate the policies of the Catholic Church today. Inasmuch as the hierarchy boasts that "Rome never changes" we cannot but conclude that the Roman Catholic Church is the same in principle and ideals today as during the period of the Spanish Inquisition, which the papacy has never repudiated.

In this issue of the VOICE OF FREEDOM we are carrying two other articles to which we here call attention. The first is that of the parish priest, "Rev." B. F. Farrell, who forbade the 22 Catholics who were in the graduating class on May 20 this year, at Moundsville, West Virginia, from attending the baccalaureate services because it was being held in the Methodist Church building. "The Seniors, all Catholics, were told that they could not participate because their religious convictions would not allow them to attend the baccalaureate sermon at the Simpson Methodist Church here last night."

We are not trying to defend the Methodists, or any—
(Continued on page 112)

Voice of Freedom

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Editorial Comments

In our editorial comments of the May issue of the VOICE OF FREEDOM the very first paragraph contained the following: "We cannot publish letters or articles from any one who do not sign their names." When we saw this glaring error we were horrified and wondered how it could have gotten by us. We were somewhat relieved a few days later when we saw a similar error attributed to the President of the United States. Speaking about his previous statement concerning General Lee, the newspapers reported him as saying, "If any one thinks otherwise they are mistaken." Two wrongs never make a right, but it is some consolation to know that others make mistakes similar to our own.

Some who have promised to make a contribution each month to the VOICE OF FREEDOM have been a little slow in sending theirs. It will be appreciated if those who have made promises will try to catch up as soon as possible, because we do need the funds with which to meet our operating expenses. In fact, we need much more help than we are getting to meet our monthly expenses. If you can help, whether it be \$1.00 per month, or whatever amount, it certainly will be appreciated.

We are grateful for the orders received for the books by the editor, announced in our April issue of the VOICE OF FREEDOM. In this issue we are making announcement of another book by the editor, *The Triumphant Jesus*. This is a series of studies in the life of Christ, noting the modernistic objections to the gospel narratives. This is not a book of sermons, neither is it a biography of Christ. It is a series of *studies* in his life. We think all who read it will be happy that you have a copy of it, and will want to pass it on to your friends.

In this issue of the VOICE OF FREEDOM we are carrying an article from the *American Rationalist*. We want it understood that we in no way endorse the teachings of the Rationalists. They are all infidels. The author has two books in print which were designed primarily to answer their errors. *The Triumphant Jesus* deals largely with modernism, while *The Never Failing Scriptures* deals more particularly with the inspiration of the scriptures. We are ready to test the claims of the scriptures with the Rationalists, or with any others who wish to take us to task. We make this statement for the sole purpose of spiking any rumors that we are tied up in any way with infidels, or with those who may call in question the inspiration of the scriptures. While we are diametrically opposed to the teachings of the Rationalists, we are glad we live in a country where people may reject the Bible as the inspired word of God if they so desire, and can openly and freely state their reasons. We have also run letters and articles by Mr. Raywood Frazier, of California. Again let it be said that we do not endorse the teachings of Mr. Frazier. We think he is entirely wrong regarding what he teaches, but once more we are thank-

ful that he has the right to believe and teach what he wants to believe and teach. We do not believe the teachings of any of the denominations. It is our belief that all religious denominations are wrong. Jesus had nothing to do with denominationalism in any form, all denominations came into existence long after the death of the last of the apostles. There is no scriptural foundation for any of the denominations, just as there is no scripture for Roman Catholicism. Some one may be wondering then why we oppose Roman Catholicism so vehemently, while half-way apologizing for denominationism, Rationalism, and the unusual teachings of Mr. Frazier. We stand in readiness to defend what we teach against any and all errors, regardless of source. We believe that Thomas Jefferson and Tom Paine were both wrong in what they believed and taught, regarding religion. But we are thankful that they fought for the right of every American to believe and teach what he desired. For the same reason we are grateful to the Rationalists, Mr. Frazier, or to the denominations that are fighting for our right to believe and teach what we want to believe and teach. Our principle objection to the Roman hierarchy is that it is attempting to rob us of this freedom. This is evident from the history of the hierarchy in the ages past, and the countries where even today the hierarchy has absolute control. We are grateful to any and all men or organizations that fight shoulder to shoulder with us in preserving our religious and political freedoms. The truth has nothing to fear when it can be discussed openly and frankly through our publications, and through any and all other avenues of teaching. But when any group or organization sets about to censor what we hear, what we say, and what we read, we are unalterably opposed to this sort of thing. We firmly believe the Roman Catholic Church is un-American, and that it is seeking to turn the United States into a papal state, controlled by a foreign prince—the Pope of Rome.

That'll Be the Day

[Writing under the heading, "How Hateful Can They Get," we have the following from Martin L. Duggan.—Ed.]

What makes those who hate Catholics hate us so?

Dr. John J. Kane, head of the sociology department at the University of Notre Dame, and a popular contributor to many magazines, has a provocative article in the December issue of THE SIGN.

Dr. Kane refers to anti-Catholicism as the "unmentionable problem" in the United States. He says that anti-Negro and anti-Semitic problems have been decreased to the extent that they have been honestly faced and attacked, but that this is not the case where anti-Catholicism is involved. Dr. Kane says it is time to do the same about anti-Catholicism. I agree with him and would like to do something about it.

I should like to see a gigantic public forum sponsored by a Catholic university, or perhaps several universities would be needed, on the theme "What's Wrong With Catholics?" The speakers would not be Catholics who would stand up and tell us, one after the other, how we are unorganized and over-organized (when we really are disorganized!); or how we are pious but not intellectual; how we are smart but not saintly; how we are materialistic but unbusinesslike.

No sir! No Catholic would be permitted to speak, unless he was a fallen-away Catholic. I would invite every person from miles around who had any beef about Catholics to stand up and have his say. I would invite Mr. Glenn Archer, Bishop G. Bromley Oxnam, Dr. John Mackay, the Rev. Dr. Eugene Carson Blake, Dean James A. Pike, and anyone else who has sounded off about what ails Catholics.

I'd even pay their expenses.

Once and for all I'd like to give critics of Catholics a chance to have their say—uninterrupted, unintimidated and unedited. And I'd release for publication every word everyone said.

We Catholics are suckers, really, to go on and on, exposing ourselves to sniper warfare. We ought to let those who hate us train their big guns on us. Let them wipe us out with one swipe if they can.

If every parish hall in America had a "What's Wrong With Catholics" night, wouldn't it be interesting to see who showed up to speak on the subject? And no time for rebuttal, mind you. These people would be our guests.

I'm not suggesting that every critic of Catholics is a mean and hateful person.

What I started out to say is this: If what's wrong with the Hungarians is that they're Catholics, it's a wonderful feeling to be wrong along with them. (THE CATHOLIC MESSENGER, Davenport, Iowa, December 6, 1956.)

The above article makes very good propaganda, but it is far from any intentions of the hierarchy. Catholics are even forbidden to hear Billy Graham preach, or to attend a baccalaureate service in a Methodist meeting house, lest, like the Pharisees, they should be defiled—in mind. In Dallas Catholics are now having special meetings once a month for the purpose of explaining to Protestants their faith. While they are inviting Protestants to come to these meetings for this particular purpose, they are forbidding their people to attend any Protestant services at all. Truly, this is the voice of Jacob, but the hand of Esau.

About Mental Reservations

In a Department of Speech play given at Notre Dame University last summer as a training project mental reservations were wise-cracked as "a gimmick to tell as much of the truth as you think advisable and mentally reserve the rest."

A subsequent story in the press has caused many questions about mental reservations.

A mental reservation is a procedure recognized by all Catholic theologians as a lawful means of keeping from a person information to which he has no right.

A mental reservation may, for example, be a statement which, if taken literally, is false, but which people commonly recognize as meaning something else. Thus, the lady who wishes to pass a restful afternoon can order her maid to tell a caller that she is not at home. The maid is using a lawful mental reservation, or restriction, and is not telling a lie.

Similarly, if a busybody asks me whether my brother is doing well in business, I may answer "Yes," even though my brother is not succeeding financially. My intention is to say that he is doing well spiritually in his work, since he is an honest man.

Again, if a person bluntly asks me: "Were you ever arrested?" I may answer "No" even though this is not a fact. My answer is not a lie but merely a legitimate means of telling a person "It's none of your business!" Outside the divinely authorized tribunal of Penance, no human being has the right to demand that I confess the sins of my past. Even the civil law recognized that a man may not be compelled to testify against himself.

Some Catholic theologians have a slightly different way of explaining a person's right to conceal information which the questioner is unjustly trying to force from him. They say that a false statement is justifiable as a means of defense against the efforts of such a person. (V. Rev. Francis J. Connell, C.S.R., CATHOLIC MEN, Washington, D. C., December, 1956.)

If the above does not give Roman Catholics the right to misrepresent the truth about any matter which seems to serve their purpose, then we would not know how to go about giving them a license to do so. As we view it, any question any Catholic does not wish to answer, or any fact he does not wish to tell the truth about, he may tell an untruth and it will still be perfectly all right with both God and the Roman hierarchy. This may be all right according to their way of thinking, but it is not according to the teachings of the word of God. John the

beloved declared, "... all liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 20: 8.) He did not say anything at all about "mental reservation" when he made this statement. Webster's Dictionary defines a "lie" as "a falsehood uttered or acted to deceive." "The Very Rev." Francis J. Connell, explains "mental reservation" to mean exactly what Webster defines as a "lie." John declared that all such shall be cast into "the lake which burneth with fire and brimstone."

We call attention to one other statement made by the author of the above. He says that, "outside the divinely authorized tribunal of Penance, no human being has the right to demand that I confess the sins of my past." We flatly deny that there is any "divinely authorized tribunal of Penance" which demands that one confess his sins to any man on earth. We find neither scripture nor reason for making any such confession. This is a whip hand held by the hierarchy over the masses, to keep them in line for the papacy. The secret confession is one of the strongest weapons the hierarchy has over its adherents.

The Triumphant Jesus

L. R. WILSON

The Triumphant Jesus grew out of the editor's contact with many modernists in our higher institutions of learning. Their efforts to explain away everything concerning the life of Jesus as a natural phenomenon induced the editor to begin this series of studies in 1928. After three years of work on the book the material was laid aside for 15 years. It was then taken up and after four more years was completed. The book was first published in 1952, and has had a wide circulation since then.

The Triumphant Jesus deals with the birth of Jesus, baptism of Jesus, temptation of Jesus, miracles of Jesus, love of Jesus, power of Jesus, and continues on with nineteen chapters ending with the great commission. Two chapters are devoted to the trial of Jesus and two to the resurrection of Jesus. If the resurrection of our Lord be definitely established, then the entire system of Christianity stands, unmovable. However, if the infidels could overthrow the facts of the resurrection, the whole system of Christianity would fall. For this reason considerable space and care have been devoted to the resurrection of our Lord.

The book is beautifully bound and is printed in 10-point type, making it easily read. It should be ordered directly from the author in care of the VOICE OF FREEDOM. Checks for this book should be made payable to the author, rather than to the VOICE OF FREEDOM. The price is \$3.00 per copy. Send all orders to P. O. Box 13113, Dallas, Texas.

A Fiery Fighter for the Ideas of Long Ago

How much freedom should a Catholic State allow its Protestant minority? None whatever was the stout contention of Pedro, Cardinal Segura, Archbishop of Seville—the one distinguished cleric in modern times to suggest publicly that a revival of the Inquisition would be a good thing.

This uncompromising adherence to the religious standards of 1520 was anachronistic even in today's Spain. It made the doughty Cardinal a bitter foe not only of Spain's Protestants, a minority of hardly 30,000 in a population of 29 million, but of more moderate Catholics who thought

that Spain might well model herself on Catholic Ireland, where the "special position" of the Church still leaves full religious freedom for non-Catholics and where, as everybody now knows, a Jewish politician can be elected Lord Mayor of Dublin.

It made Cardinal Segura a bitter foe of Francisco Franco, too. For though the Spanish dictator is not one to see Ireland as a model of any kind for Spain, and while he has allowed only a modicum of religious freedom for Spain's Protestants, he did write into the Spanish Constitution a provision that "no one will be molested on account of his religious creed or the private practice of his cult."

Cardinal Segura fought this heresy, as he regarded it, with all his might. For years he refused to attend any official reception at which Franco was present. The trouble with the Protestants, he said in one famous pronouncement, was that "*once the dikes of tolerance have been broken, (they) do not hesitate to advance freely toward religious liberty in our country.*" And his appeal for a "grand crusade" against them in 1952 led to a wave of chapel-burnings and attacks on ministers that deeply embarrassed the Spanish Government.

Catholics elsewhere were embarrassed, too. As the *Indiana Catholic and Record* expressed it on March 14, 1952, the Cardinal's "blunt admission that religious freedom is an evil to be avoided at all costs" was a new strain on the charitable efforts of Americans—"Catholics as well as Protestants—to understand the Spanish mentality."

Cardinal Segura's death at 76 takes from the Spanish scene one of the most remarkable clerics of our times, a man whose more extreme views, as one critic put it, "would have had a timely ring if they had been uttered in 1552." If his disciples are not too numerous, and if the Spanish moderates can continue to grow in influence, the 1952 hope of the *Indiana Catholic and Record* may yet be realized:

"In time, we trust, even the Spaniards will recognize that although religious error has really no rights, the heretics who hold the error do have certain fundamental rights which the state must respect and protect—rights that the Popes as head of the Papal States preserved for the Jews and Waldensians in the Eternal City itself." (*Louisville Courier-Journal*, Louisville, Ky., April 10, 1957.)

Church Paper Enters Hildy Adoption Case

St. Augustine, Fla., March 30 (UP)—The Controversy over the rearing of Hildy McCoy Ellis by a Jewish couple was stirred anew today by a statement that Hildy's mother had been led to believe the child was to be placed with a Catholic family when she signed the adoption papers.

The *Florida Catholic*, a Roman Catholic weekly publication, said the mother of the 6-year-old girl changed her mind when she learned that Mr. and Mrs. Melvin B. Ellis were Jewish and brought suit to have the child placed in a Catholic orphanage.

The child was born to an unwed Catholic mother in Boston in 1951 and adopted in infancy by the Ellises. The Ellises moved to Miami Beach with the child last May after the Massachusetts Supreme Court ruled against them in adoption proceedings. They have filed adoption papers in Florida courts.

The publication said Hildy's mother, now married and living in Hingham, Mass., had no desire to rear the child herself when she challenged the adoption.



Hildy McCoy . . . Awaiting the judge's decision.

Ellis, however, said at Miami Beach that Dr. Herman Sands, who arranged the adoption in 1951, had informed the mother that they were Jewish.

Ellis said Sands quoted the mother in court as saying that "Well, you're Jewish, aren't you, and you're all right."

Ellis also denied a charge by the publication that he had paid a "considerable sum" of money to Sands for handling the adoption.

"We gave Dr. Sands a \$200 check to cover doctor's bills and hospital costs for the mother," Ellis said. "In fact, we even paid for the mother's six-week stay at an apartment near the hospital before she had Hildy."

The *Florida Catholic* also accused the Florida Press of giving a "wholly untrue picture of what actually happened" in the adoption. (*Miami Herald*, Miami, Florida, March 30, 1957.)

Florida's Governor Gives Asylum to Hildy's Parents

Tallahassee, Fla. (UP)—Gov. Leroy Collins gave a Jewish couple asylum in Florida Thursday with their adopted Catholic daughter, holding that the child's real mother had denied her "the right to be wanted and to be loved."

Collins also denied on legal grounds the extradition request of the state of Massachusetts where Mr. and Mrs. Melvin B. Ellis had been charged with "kidnapping" blonde Hildy McCoy, 6. The true mother started the

action when she found out the foster parents were Jewish.

Collins' decision crowned with success the Ellises' six-year fight to keep custody of Hildy, a struggle that saw them exhaust most of their resources. Since 1955 they had been in flight, living in seven cities before they moved to Miami Beach.

The Florida governor, a Protestant ruling on a Jewish-Catholic custody contest, ruled that Massachusetts had built up a "synthetic" criminal case against the Ellises.

But, he said as the couple stood before him holding hands, it had been argued Hildy's natural mother had the right to have the child reared in her own Catholic faith. This right, he said, must yield "to more fundamental rights."

"The great and good God of all of us," Collins said, "regardless of faith, grants to every child first the right to be wanted and secondly the right to be loved. Hildy's mother has denied both these rights to her."

"It was the Ellises in truth and in fact, who have been the persons through whom God has assured to Hildy, these first two rights as one of his children."

After Collins finished his statement the happy Ellises caught a plane for Miami and Miami Beach where Hildy was waiting for them. The little girl had stayed home to prepare for "graduation" from the first grade and rehearse her class play.

"The governor certainly was wonderful in his decision," said Ellis, en route to the airport. He added he would have abided by any decision Collins made.

In Hingham, Mass., Mrs. Majorie McCoy Doherty, Hildy's real mother, said, "I don't want to discuss the decision."

When the governor announced his decision at a jam-packed hearing room, Mr. and Mrs. Melvin B. Ellis stood silently holding hands. Both were crying and neither could answer the questions of reporters.

"We're very, very happy," was all Ellis could say. His wife sat in a chair beside him and muttered, "Thank God, thank God." (*The Dallas Morning News*, Dallas, Texas, May 24, 1957.)

The VOICE OF FREEDOM commends Governor Collins on his bold decision. Had the case been reversed and a Jewish girl had signed an agreement to give away her unborn child when it came, and if she had later learned that Catholic parents had the child, we would feel the same way as we do. When a child comes into the world unwanted, unloved, and is given up, we think the one giving it up should not complain because of the religious belief of those who adopt it and love it. This is a free country, and we have no legitimate right to take a child back after it has been given away.

Catholics and Public Schools

EDD DOERR

In the March 16th issue of the Jesuit magazine, *America*, the Rev. Thurston N. Davis, S.J., has sought to "improve the climates which have been a source of tension between the two major branches of Christianity in this country. Father Davis seems to be of the opinion that these "tensions" will be resolved if non-Catholics will only learn and understand the "Catholic" position on such matters as birth control, censorship and parochial schools.

Father Davis then goes on to try to persuade the reader that Catholicism is not really opposed to free secular public education. He says: "Catholics are by no means

"Christian Brothers Brandy"

The following advertisement was published in the *Chicago Daily Tribune* November 1, 1956.

Taste your favorite whiskey. Then taste the brandy of the Christian Brothers. You decide which tastes better.

You know the whiskey you've been looking for all these years. Smooth, Mellow, Satisfying. You'll know it when you taste it. But do you know where to look for it?

Maybe you've been looking on the wrong shelf. Try an experiment. Taste your favorite whiskey. Then taste the brandy of the Christian Brothers. You decide which tastes better. The Brandy of the Christian Brothers has long been known and appreciated by brandy drinkers. As a matter of fact, it is the largest selling brandy in the United States.

But lately we have been amazed to discover that great numbers of whiskey drinkers have turned to The Christian Brothers Brandy as their favorite drink. Many of these enthusiasts tell us it tastes wonderful in a jigger or on the rocks.

Don't take our word for it. Taste your favorite whiskey—then taste The Christian Brothers Brandy. You may find the perfect whiskey you've had in your mind isn't whiskey at all. It's the Brandy of the Christian Brothers.

From reading this, knowing the order of "Christian Brothers" is an order of the Roman Catholic Church, one would naturally then assume the Roman Catholic Church is in the whiskey business—selling whiskey that the Roman Catholic Church might profit financially even though it means that sin and human misery will abound as a direct result.

However, rather than assume anything and perhaps do an injustice, I wrote the *Chicago Daily Tribune* requesting information concerning this advertisement. Their reply, in part, is as follows:

"... There is no secret that the Order of Christian Brothers of the Roman Catholic Church have for a very long time both in this country and originally from France have produced both brandies and wines of exceptional taste..."

"In essence, then the Christian Brothers Monastery in California cultivate and harvest grape vineyards and manufacture both brandy and wines from these grapes..."

YES! The Roman Catholic Church is in the liquor business. This is brazen ungodliness of the vilest sort—a religious institution making merchandise of human souls by producing the one thing that directly and indirectly causes more sorrow, shame, debasement, and poverty than any other single thing upon the face of the earth. This is the leading cause of crime of all sorts, of young women selling their bodies and souls, of men and women dying broken derelicts. Yes, the Roman Catholic Church makes and sells intoxicants to the damnation of the souls of men. This is the proven position of the Roman Catholic Church.

(Jack Frost, Jr., Waxahachie, Texas in the *Church of Christ Reminder*, Little Rock, Arkansas, April 18, 1957.)

opposed to our fine American public school system. They support it, just as all sensible American citizens do." But is this really the Catholic position on public schools? I think not, and have no better source for my opinion than a standard text currently in use in many Catholic col-

leges and universities: namely, "Moral Guidance," by Rev. Edwin F. Healy, S.J. Father Healy's textbook, which bears the imprimatur of Cardinal Stritch, points out that "Attending schools where there is no teaching of Catholic doctrine is generally injurious to faith and morals." A more vicious "dig" at our public schools would be hard to find. And he goes on to point out that the Catholic student in a non-Catholic school "is apt to be corrupted by the example and teaching of his professors (e.g., by the false views and imprudent discussions in courses on marriage) and by the evil influence of his textbooks and prescribed reading." And as if this were not enough, Father Healy goes on to say that "If Catholic parents actually realized the disastrous influences at work in Non-Catholic schools, they would never think of sending their children into the midst of such dangers."

But to return to Father Davis' attempt to reduce Protestant-Catholic tensions, we find him saying that "very many Catholic parents CHOOSE [implying voluntary action, Ed.] to exercise their constitutional right to send their children to other than the common, tax supported school," and this for the reason that "they seriously and conscientiously want their children to have an education which combines secular learning with religious knowledge." But is the sending of Catholic children to Catholic schools really a matter of choice? I think not, and again we need look only as far as Healy's "Moral Guidance" to find that "The children should be sent to a Catholic school, for according to church law (Canon 1374) Catholic children are forbidden to frequent non-Catholic schools, and this prohibition includes grade schools, high schools, colleges, and universities." Healy further enlightens us by saying that "The natural law forbids risking harm to one's faith or morals unnecessarily. Parents would sin grievously if they sent their children to any school or college where there was evidently proximate danger to faith or morals."

What then are we to conclude from this obvious inconsistency? One official Catholic source praises the public school and says that Catholics voluntarily prefer to send their children to parochial schools, while another equally official source heaps abuse upon the public schools and threatens Catholic parents with eternal damnation if they do not send their children to parochial schools. The explanation is precisely this: officials of the Catholic Church adhere to a strict "party line," but suit their public utterances to their particular audiences. The kindly remarks by Father Davis were intended to be presented over a national radio network, while the deprecatory comments of Father Healy were intended only for students in Catholic colleges and universities.

The moral of this "story" is that non-Catholics interested in preserving religious freedom should not be misled by cleverly planned propaganda. Catholicism remains opposed to any educational systems or institutions which do not teach Catholic doctrine. Any apparent deviation from this "party line" is purely for effect. (*The American Rationalist*, St. Louis, Missouri, May, 1957.)

Catholics Lose Fight Over Kentucky School

The conflict over the arbitrary closing of the Bradfordsville, Kentucky, high school in 1954 came to a climax on February 7, 1957, when the Franklin Circuit Court rejected the state's plan and ordered the establishment of a new central high school at, or near Lebanon to serve all students in Marion County. Judge W. B. Ardery set its opening for September 1, 1959.

The court's order enjoined the Marion School Board from

spending money for religious or sectarian purposes and from operating school buses in an "unconstitutional manner." It also forbade the purchase of religious periodicals and their distribution in Marion County public schools.

Judge Ardery gave the State Board of Education 60 days in which to submit a plan to carry out the appellate decision. He also made the following statement: "It is further adjudged that the present system of schools in Marion County, which, in large measure, segregates the [Roman] Catholic from the Protestant children in the public schools, is detrimental to the understanding and tolerance of both parents and children in keeping with the view of the Court of Appeals and should be avoided as far as possible." (*The New Age*, Washington, D. C., May, 1957.)

Non-Catholics should not become too complacent in Kentucky because of the above decision. The hierarchy never quits. A hundred years from now the hierarchy will still be trying to capture our public school system—if she has not already done so by that time. This is a fight to the finish to preserve our free public schools. We must not give an inch of ground. If we do, we will soon be forced to give up the fight completely.

Letter from a Catholic About Birth Control

Gentlemen:

The January, 1957, issue of your paper has just come into my possession through a friend . . .

This issue has too many inaccuracies and innuendoes to refer to them all, but I would respectfully call your attention to a couple in particular.

On page one you say, "A Catholic woman must bear children as fast as she can, and as long as she can." This is untrue. With regards to birth control the Catholic Church does, as always, fulfill Christ's teaching, and in this instance stands on the same firm moral ground that she has always stood on. This is, by mutual consent both husband and wife may forego their marital rights either permanently or for a time. In other words, in complete refutation of your claim, a Catholic woman does not have to bear children as fast as she can, nor as long as she can. Your paper claims to go by the Bible, and the Catholic Church's authority for this law is found in 1 Cor. 7: 5. While you are at this chapter and verse, I think it might be very enlightening to read right on through verse 11, and you will see why the Catholic Church (right, as always) forbids divorce and remarriage while the other partner is still alive.

On this same page, in speaking against Parochial schools, you take exception to Catholics pleading for free-bus transportation, free hot lunches and free medical care. Please just think for one moment, honestly, and try to find justification why Catholic school children should be denied these things that have nothing whatever to do with separation of Church and State, or with education. Please tell me why the same free hot lunches should be denied to Catholic children. Please tell me why the same free medical care should be denied to Catholic children. Please tell me why the same free bus transportation should be denied to Catholic children.

What twisted frame of mind must one be in to follow such a line of reason as to deny Catholic children these rights. Catholics are paying for these things, yes—taxes exactly as you. Did you think for a minute that Catholics are not taxed exactly as non-Catholics? Just suppose that the next item on the list will be free clothing for school children (which isn't too far fetched). Then should Catholic school children be denied this also? And, then, going a little further, suppose that more liberal legislation is put into effect and parents of children in school will also be given the free hot lunches. Will Catholics still be denied this?

It is time for all Americans in this free country of ours to realize that these services for school children have nothing whatever to do with religion or with education, and all right thinking people should act at once to have this injustice that has been perpetuated upon the parochial school children and their parents rectified at once. Talk about injustices in other countries! What in Heaven's name are the right thinking people of our country thinking of to allow this injustice to Catholic school children and their parents to continue?

You ask in this article why should non-Catholics pay taxes, to support sectarian education? You know as well as I do that they are not asked to do this, but Catholic parents are taxed to send non-Catholic children to public schools. They do not complain about this; they stand this extra expense together with regular taxation for public schools, because they want their children to have something besides a Godless education. They want their children to learn, in the formative years of their life, about the evils of slander, about the evils of bearing false witness against thy neighbor, etc.

Yes, Catholics want the same free hot lunches, bus transportation and medical care for their children that other school children get. These free services are related in no way to Education. They have nothing whatever to do with Religion. Denying these free services to Parochial school children is a crime that has too long been perpetuated upon these children.

I would welcome letters from your readers concerning this.

Sincerely,
/s/ Eugene L. McLaughlin
1458 Belvedere Avenue
Jacksonville, Florida

Evidently the man who wrote the above article was honest. Catholics in general are made to believe that these things are true. This is the sad part of this entire matter. The people are so indoctrinated that their minds are warped on matters of this kind. They can not think straight. Actually they see no connection between free bus transportation given to children who are attending the parochial schools, along with free hot lunches, free medical care, free text books, or any other material aid and in supporting their religious beliefs. In our March issue of the VOICE OF FREEDOM we think we answered this, and again in our April issue we had quite a bit to say on this subject. We think we covered this ground very well in these articles. It will be enough here to call attention once more to a statement made by "Father" Virgil C. Blum, professor of Political Science at Creighton University, Omaha, Nebraska. The booklet which he has authored is being published and circulated by the *Catechetical Guild Educational Society*, St. Paul, Minn. In this booklet the professor declared that to deny children who are attending the parochial schools free bus transportation, free medical care, and free hot lunches is *punishing* them because of their religious beliefs, and that it would be just as bad to punish Jews for attending their synagogue worship on Saturday or Presbyterians for attending their church services on Sunday as to punish Catholic children for attending the parochial schools. The professor puts attendance of the Jewish synagogue on Saturday and attendance of the regular services of the Presbyterian Church on Sunday on the same basis as that of attending the parochial schools, where each is taught the doctrines of his church. Evidently the professor thought there was some connection between education and bus transportation.

Catholics are not compelled to pay taxes to support the Protestant schools. Every tax payer in America must pay taxes, however, to support our free public schools. The editor of the VOICE OF FREEDOM does not have any children in any of our free schools, and has not had for a good many years, yet he pays his taxes every year in support of our free public schools. We certainly would not want to live in any country where we do not have free public schools. It will be a sad day for America if our public schools are ever destroyed. Since *all* Americans are materially benefited by our free public schools, then why should not *all* Americans pay for them? But it is an entirely different matter to compel non-Catholics to support Catholic schools, or to provide transportation for the attendance of the Catholic schools. No one should

be compelled to support the religion of other people. Neither should any one be compelled to pay for the transportation of those who are by their own choice attending sectarian schools. Our free public schools are not sectarian. The parochial schools are.

The writer of the above letter would have us think that Catholic families space the birth of their children, and limit their numbers, wholly through self abstinence of the marriage relationship. Assuming this is true, and assuming further that the average American family has about three children, is it reasonable to suppose that the average Catholic family would enjoy the normal family relationship of husband and wife for only three to five times during a normal marriage life? Or to say the least of it, for only four or five brief periods of time in a normal family life? Theoretically, such might be possible, but practically we do not think it is workable, nor do we think that Paul had any such in mind when he spoke of abstinence for a season. He certainly was not talking about birth control.

As for divorce and remarriage, let it be stated here that we have never advocated promiscuous divorces and remarriages. Not once has the VOICE OF FREEDOM ever advocated any such general practices. On the other hand, we do not go along with the concept of the papacy on divorce and remarriage. We think it an outright subterfuge to refuse a divorce on any ground, then grant an *annulment* of any marriage that the hierarchy decides will serve the purposes of the Catholic cause to a good advantage.

Theory of Separation of Church, State Hit in Talk at Seminary

Prof. James M. O'Neill, an outstanding Catholic author, speaker, and educator, delivered a lecture on February 13 at the Oblate Fathers' Pine Hills Seminary, Pass Christian. Also attending the lecture were pastors and brothers from St. Augustine's Seminary, Bay St. Louis.

"The Church and State in America" formed the subject of the lecture. An informal question-answer session followed the lecture, in which "Censorship and Freedom" was the leading topic of discussion.

"According to the Constitution of the United States," began Dr. O'Neill, "there is no separation of Church and State. It is only through the grossest misunderstanding and misinterpretation that the idea of a constitutional separation of these two societies has permeated the American people."

Professor O'Neill then proceeded to show the truth of this statement by explaining the constitutional text, and by citing historical evidence to substantiate his explanation.

Putting his finger on the First Amendment as the source of the misunderstanding, he pointed out that in the phrase "Congress shall make no law affecting an establishment of religion," the word *establishment* means a Church established or set up by the State, and which is the official Church of that State. There were eight such established Churches at the time of this amendment, but by the year 1833 all had been abolished.

Since there are no more established religions, this clause of the amendment is no longer pertinent to any present situation.

Thus "the authors of the American Constitution in no way intended to bring about a total and absolute separation of Church and State," Professor O'Neill said. He noted that this is unmistakably borne out in the actions of practically every President, and brought forth numerous examples in support. For instance, Abraham Lincoln once asked Congress for money to erect a small church for a tribe of Indians in Illinois who were entirely Catholic, and for an annual subsidy for the church's pastor. "Now if such actions are contrary to the Constitution," concluded Dr. O'Neill, "one of two things is an inevitable conclusion. Either all the Presidents were ignorant, or they did not know the Constitution of their country."

So it is painfully patent that those who today defend the withdrawal of state aid from parochial schools, for example in not providing transportation for all alike, are not acting in accordance with the Constitution and its spirit as they believe . . .

Dr. O'Neill then mentioned that some 200 bills that explicitly called for absolute separation of the spheres of Church and State have been unanimously rejected by Congress. This, he said, shows that Congress has always understood the Constitution as it was meant to be understood.

The lecturer also lamented the fact that such "careless" blunders and mistakes have recently been made by judges of the Supreme Court.

In the discussion following the lecture, questions centered around "Censorship and Freedom."

Dr. O'Neill drew a sharp dividing line between the notions of "censorship" and "administrative discretion." He noted that "there is always in those institutions controlling and releasing films, the printed work, etc., a board to select proper matter." This, however, is not censorship, properly speaking, but rather is the duty of any editor . . . (*The Mississippi Register*, Natchez, Miss., March 1, 1957.)

There is a big difference between an editor deciding whether any matter should go into his paper, as a matter of policy, and in the hierarchy *forbidding* certain matters. Official censorship by the hierarchy is one thing, while the general policies of an editor are something else.

It is quite understandable that any bill that would further define the separation of church and state might be rejected by the Congress, because too many of the members of Congress are afraid of retaliation by the Roman Catholic Church. They want to go back to Congress, and are fearful of the consequences. This charge is not true of each and every individual Congressman, which accounts for the fact that many bills have been introduced into the Congress to draw the line more firmly regarding the separation of church and state. Unfortunately, however, many congressmen have capitulated to the hierarchy in this respect.

"Practically every President," has shown by his actions that he did not believe in a complete separation of Church and State, the professor argues. He then cited one example. "Abraham Lincoln," he goes on, "once asked Congress for money to erect a small church for a tribe of Indians in Illinois who were entirely Catholic, and for an annual subsidy for the church's pastor." We do not know of any particular case in which any of our Presidents have shown by their actions that they did not believe in the complete separation of church and state, though some may have tossed a few morsels to the Catholics in this regard. But we would like to have the citation of the facts reported concerning Abraham Lincoln. Certainly this does not harmonize with the oft-quoted prophecy made by Lincoln concerning what he believed to be a serious threat to our American freedom by the Roman hierarchy. Below we are republishing this reported prophecy from the Great Emancipator.

Lincoln's Declaration and Prophecy

As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them as traitors . . . The history of the last

thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness, and liberty . . .

I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity; for popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things.

(*Abraham Lincoln*. Quoted by John L. Brandt, *America or Rome, Christ or the Pope*, pp. 397, 398.)

Separation of Church and State

Scarcely ever do we have occasion to mention editorially the unlawful actions of the Catholic Church in its endeavor to procure tax money for their parochial schools that we do not receive letters from Catholic women castigating us unmercifully for our "attacks" against Catholics. These letters are always unsigned, of course.

Recently we received a letter from a Catholic woman whose husband, she said, is a Baptist, but her children are Catholic, in which she castigated us severely for the editorial in the March 28 issue of *The Message*, titled "Separation of Church and State."

Our editorial, of course, was based on the laws of the land having to do with the Separation of Church and State. The Catholic lady says: "Do you quite realize what a terrible thing you are doing to Baptists when you attack their children? Because Baptists do have Catholic children, you know. Having heard their children recite catechism year after year they come to learn that their children will never be taught intolerance, prejudice, bigotry nor hate—because there seems to be no room nor need for those things in the Catholic beliefs. . . . If your paper reaches the Communists, what a powerful weapon it gives them—much more powerful than any bomb devised by man. . . ."

The thing that seems to worry the lady is that here in America we do not have a State Church that supports parochial schools. It seems difficult for Catholics to understand that the United States of America is not under any obligation whatever to support financially the Catholic parochial schools, or the private schools of any other denomination. (*The Baptist Message*, Alexandria, La., April 18, 1957.)

CBS Urged to Air Church-State Issues on Regular Program Basis

A "dignified hour of controversy on church-state issues" once a month on national radio and TV networks was suggested yesterday by a predominantly Protestant organization as the "logical solution of the unpleasant battle now raging over freedom of the air for religious criticism."

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, in a letter addressed to the Columbia Broadcasting System deplored the suppression of an address

by Father Thurston N. Davis, editor of the Jesuit magazine, *America*, prepared for delivery March 10th on CBS' "Church of the Air," but added that CBS is right in suggesting the need of equal time to offset such a partisan treatment." Archer offered as possible participants with Father Davis in a controversial discussion of church-state issues two leaders of POAU, Bishop G. Bromley Oxnam of the Methodist Church, and Paul Blanshard, author of *American Freedom and Catholic Power*.

"We feel," said Archer, "that listeners subjected to Father Davis' analysis of the causes of Catholic-Protestant tensions would not get an unbiased conception of the real issues of birth control, Catholic censorship, and the use of public money for parochial schools. The correct solution, we feel, is not suppression, but valid controversy."

"We agree with the National Council of Catholic Men in deploring the cancellation of Father Davis' program on the 'Church of the Air,' but we do not see that the solution suggested by the National Council of Catholic Men is feasible. We suggest that Father Davis be asked to engage in a quiet and constructive two-way discussion of the issues with either or both of two prominent critics of Catholic policy who are identified with our organization. Methodist Bishop G. Bromley Oxnam, a vice-president of POAU, and Paul Blanshard, author of *American Freedom and Catholic Power*, who is our organization's special counsel. I have been authorized to offer both of these speakers as participants in an hour of honest controversy designed to ventilate the real facts lying behind Catholic-Protestant tensions."

"We believe that such hours of honest controversy, if produced regularly at monthly intervals, would gain an immense and interested audience, and would serve in the long run to promote tolerance and understanding."

"How Easy Is It to Interpret the Bible?"

JIMMY THOMAS

The *Catholic View* of March 3, 1957, carried a short article with the above title. We here quote a part of the article:

What happens when discontented groups take it upon themselves to assume the right to teach God's word (the Bible) in the name of His teaching staff (the Church)?

Experience shows that a discontented group invariably comes up with its own version of the Bible on the basis of a kind of scissors and pastepot method. In this way, a new Bible contains only what is palatable—like the story of Christ's forgiveness of the woman taken in adultery, but deleting or watering down His condemnation of re-marriage after divorce.

Non-Catholics have charged that we in the Church do not properly revere the Bible. For our part, we make the counter assertion that we revere it more than anyone—to the extent of refusing to modify its text, and to the extent of leaving its interpretation to the very teaching authority which the Bible itself says is the proper teaching authority.

The following insinuations are contained in the above:

(1) Non-Catholics are a "discontented group." (2) They "take it upon themselves to assume the right to teach God's Word (the Bible)." (3) The Catholic Church is God's "teaching staff." (4) Non-Catholics with, "scissors and paste-pot method," have produced a new Bible. (5) This Bible retains what they want and deletes what they do not like. (6) Catholics revere the Bible "more than anyone," (7) Man cannot interpret the Bible for himself.

(1) Although the author does not boldly state that non-Catholics are the "discontented groups," it is inferred especially in paragraph three. I suppose the reason we are so "discontent" is because we believe in thinking for

ourselves, instead of surrendering our minds to the Roman hierarchy.

(2) When Jesus gave the world-wide commission he charged his disciples to "go"—"teach"—"baptize"—and then to teach the baptized to follow the same plan. All baptized believers are to teach God's word. That is what all of those at Jerusalem did when they were dispersed. (Acts 8: 4.) Christians do not *assume* the right to teach God's word but are *commissioned by the Lord to do so*.

(3) God's "teaching staff" is His church—all saints. "The manifold wisdom of God" is to be made known through the church which is "the pillar and ground of the truth." (Eph. 3: 10, 1 Tim. 3: 15.) The church set forth in the New Testament is the only organism that declares "the whole counsel of God." (Acts 20: 27.) The Catholic Church which the *Catholic View* mentions as God's "teaching staff" is not the "body of Christ" (1 Cor. 12: 27), but rather that which has fallen away. (2 Thess. 2: 3-12; 2 Tim. 4: 1-3.) "Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." (Rev. 17: 5.) If the Roman Catholic Church is God's "teaching staff," then why do they teach that which is directly opposed to what the Holy Spirit delivered unto the apostles? If the Holy Spirit guided the apostles into all truth, as Jesus said he would, then what truth could an "infallible pope" reveal today?

(4) Anyone who has produced a "new Bible" has the curse of God resting upon him. (Gal. 1: 8; Rev. 22: 18, 19.) This "discontented group" that "invariably comes up with its own version" must undoubtedly refer to non-Catholics. May I ask, what is wrong with a new version of the Bible? Version is "a translation or rendering of the Bible or a part of it; as, the *Authorized* and *Douay* versions." (*Webster's New Collegiate Dictionary*.) If a version is wrong, then the *Douay* (Catholic version) is wrong. If the Bible had not been translated into the language of the people, then all people (no matter what language they speak) would have to learn Hebrew and Greek (dead languages) in order to read the Bible. Catholics or non-Catholics have a legitimate right to translate the Bible into any language. However, when a correct translation is given we do not have a new Bible but the same one in a different language.

(5) No one has a right to use a "scissors and paste-pot method," deleting or "watering down" any part of God's word. Our friend infers that such versions not only exist (and this we do not deny), but insinuates that all Catholic versions are exempt from such "watering." Why did he not name the particular versions that have modified the text? Are all versions of the Bible unreliable except those which the Catholics espouse? We do not indorse the actions of anyone who modifies the text of the Bible, either Catholic or Protestant. We suggest that a group of the greatest scholars of the world (Catholics and Protestants) be selected and let them take the *American Standard* or *King James* version and the *Rheim-Douay* version and compare them with the most outstanding ancient manuscripts and translations available in order to see which has used the "scissors and paste-pot method" to delete and "modify" the text.

(6) The author boasts that Catholics revere the Bible "more than anyone." We can not speak for all non-Catholics, but we pray God that we may always have more reverence for the Bible than the Catholic Church does. We believe the Bible is inspired of God. (Matt. 10: 20; John 16: 13; 2 Tim. 3: 16; 2 Pet. 1: 21.) Catholics teach that "the Protestants start with the unproved as-

sumption that the Bible is the inspired word of God." (*Question Box*, p. 66.) We believe that the Bible is our full and final authority in matters of religion. (Matt. 28: 18; John 17: 8; 16: 13; 2 Tim. 3: 16, 17.) Catholics teach that "the Pope's letter is the most weighty authority in the church." (Cardinal Gibbons, in *Faith of Our Fathers*, p. 116.) We believe that "the word of God is living, and active." (Heb. 4: 12.) Catholics tell us that the Bible is a "dead and speechless book." (*Question Box*, p. 67.) We believe that through the Bible only can we learn the will of God. The Papacy teaches that "the very nature of the Bible ought to prove to any thinking man the impossibility of its being the one safe method to find out what the Saviour taught." (*Question Box*, p. 67, 1913 edition. The above quotations were taken from *Catholicism Against Itself*, O. C. Lambert, Vol. 1, pp. 23, 25, 29, 33.) No doubt our friend made use of "mental reservation" when he penned the above.

(7) The last insinuation which we shall consider is that the Bible can only be interpreted by a select group. Of course, the "teaching authority" is the Catholic Church and only the "clergy" can tell what the Bible means. The "laity" are discouraged from reading the Bible for themselves as the priest will do all of that for them. Romanism makes disparaging remarks about "Bible reading Protestants." Is it not strange that God would give us a book, command that we understand it (Eph. 5: 17), yet He knew that we were not able to understand it, but must go to a Catholic priest and let him tell us what it means, even though we still can not understand it? The truth of the matter is that we can understand God's will if we desire. Peter declares that Christians are "a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 5.) Hence, all Christians are priests and are to study God's word for themselves that they might rightly divide it. (2 Tim. 2: 15.)

Communism Most Successful in U. S. Churches, Newsman Claims

CHET BROOK

Edgar C. Bundy, Illinois newspaperman who has devoted much time to research and study concerning the Communist conspiracy throughout the world, Friday told a Lubbock group that "Communism has been most successful in the churches of America."

He said churches "should be in the forefront fighting communism, but many ministers, when approached on the subject, get scared and say 'keep politics out of the church.'"

Bundy's talk was based on documentary evidence from which he quoted frequently. He read numerous photostatic copies of reports from the National Council of Churches—which formerly was the Federal Council of Churches of Christ in America—and said the organization "presently is run by one of the strongest left-wing groups in our nation."

Bundy, who worked constantly for many months to get the documentary evidence he now possesses, told the Lubbock group that "the people are not aware of what is going on concerning the National Council of Churches. The council has nearly all Protestant churches on its membership roster, but the church members themselves have never been asked for their opinion of joining the organization."

"The church people of our nation—the laymen—are

not being told what is going on. They just pay the bills," he said.

"And if any minister tries to tell his congregation what the council is really doing, and how the organization has been used to serve Communist purposes, he will immediately be labeled a 'crackpot' or 'fascist reactionary.'"

The Illinois editor made clear the fact that he does not imply the Council of Churches is a Communist organization. He did, however, say that "any powerful body that does not fight communism—and instead goes along with communistic ideas such as collectivism and socialistic principals—is aiding the Communist cause."

Bundy noted Alger Hiss, former government official convicted of perjury in connection with testimony involving Communist activities, was once chairman of a committee for the Federal Council of Churches of Christ in America—forerunner of the National Council of Churches.

He added that Secretary of State John Foster Dulles served as chairman for a meeting of the council in 1942, at which resolutions were passed to "support collectivism, work for wealth distribution, and plan for a world government."

He said Secretary Dulles recently told a meeting of the American Legion that about nine million people have been taken behind the Iron Curtain since the United Nations was formed.

"While people in Lubbock probably cannot see immediate danger for this area as a result of Communist activities, the Communists are successfully taking over the country like termites. They don't strike by revolt or attack from the outside, but instead work to conquer silently from within." (*Lubbock Morning Avalanche—Journal*, Lubbock, Texas, February 25, 1956.)

They Are Slaves and Not Volunteers

The Communists are guilty of logocide. They are word killers, since they take words and destroy their meaning by using them to describe their opposite. To them war is peace, slavery is freedom. This use of words is indicated in a recent statement of the Communist Press in Red China that 600,000 students had volunteered to leave school and do duty for their country. It was "volunteer" or else. As reported in the *Chinese News Service* (March 12, 1957, p. 3) of the Republic of China—Free China—we read:

More than 600,000 youths on mainland China were forced out of their schools in 1956 to work and live in frontier areas under most trying conditions. The Communist *China Youth* said on February 13, that the 600,000 youths ranging from 10 to 16 years of age had "voluntarily given up their studies to take up challenging duties in answer to the call of their country."

Citing incomplete statistics, the Red periodical said more than 40,000 students from Kiangsu province had gone to Manchuria to work as miners; 27,000 students from Kwangtung had settled in Chinghai and Ningsia as farmers; 35,000 from central China had gone to Kansu province to help build the Lanchow-Uramchi-Alma Ata Railway; and 190,000 students from 20 major cities, including Shanghai, Peiping, Tientsin, Hankow, Canton, Kunming and Chungking, had joined reclamation teams to Chinghai and Sinkiang. Most of the girl students, according to the Red magazine, were assigned work among the minority races, such as the Miao tribe in Kwanksi province, the Nee tribe on Hainan Island and the Uighurs in Sinkiang.

New Men?

For many years the Communists in Russia have forced the workers to buy bonds equal to from two weeks to

two months pay, depending on the salary of the individual worker. Now the Communist leaders have decided that they will not force people to buy these bonds any longer, but that for the next 20 or 25 years they will not pay any interest on the bonds. Then they are supposed to begin to redeem the bonds, which, of course, they have no intention of doing.

If this had been done by a non-communist government, the Communists would have let loose a barrage of propaganda about the inherent weaknesses of capitalism, its exploitation of the workers, etc. But when they do it they say that this is a *voluntary* matter on the part of the non-competitive workers. Thus Khrushchev, as quoted by the *Daily Worker*, April 19, 1957, p. 4, said:

... Capitalists ... who would sell their own fathers for half a percent if that were profitable, will never be able to understand the spirit of the Soviet people. Capitalists will never believe, Khrushchev said, that Soviet workers are accepting this voluntarily.

Capitalists, Khrushchev declared, don't understand the new man, the Soviet man, who was brought up not under the conditions of dog eat dog. Our people, Khrushchev said, work and contribute to the commonwealth. The Soviet man works not only for today but he also looks to the future to a communist society. Therefore, he explained, Soviet people seek to improve conditions for the whole country, for all the people, not only for themselves personally.

Khrushchev concluded the section of his speech dealing with the state loans by saying that just as a swine can't look at the sky, so a capitalist can't understand the psychology of Soviet people.

The Communist Party leaders not only take bread from the people's mouths, but they force them to applaud when they do it.

Catholic Group Asks U. S. Study Bonuses for Babies

Milwaukee, March 22 (AP)—The National Catholic Family Life Conference proposed today that the Federal Government consider paying bonuses for babies as a means of promoting larger families.

Large families, the delegates declared in a resolution, are "our first guarantee of the continuation of our American way of life." The resolution, while not specifying what income groups should receive family allowances, pointed out that more than eight million families earn less than \$2,000 a year. Employers and labor unions were asked to consider a bonus for employees with each new child.

The birth rate among Catholics greatly exceeds the birth rate among non-Catholic families in the United States. This is but another effort on the part of the hierarchy to encourage a still greater birth rate among the Catholic families in order that they may capture America by sheer force of numbers. Since most non-Catholic families would not increase the birth rate simply because of a small subsidy any such measure would help Catholics only. The truth of the matter is our gain in population in this country is rising so rapidly that it is becoming quite a serious problem to know just what economic measures to take to cope with our growing population. The above proposal is the sheerist kind of nonsense.

Religious Persecution in Colombia: Protestant Chapel Desecrated

Chapel profaned. On April 3, 1957, armed men apparently belonging to the army, violated the Presbyterian chapel in Galilea, Tolima Department. They broke open the doors to the chapel and adjoining manse and that night slept in the two buildings. On leaving the next day they destroyed furnishings of the chapel, including

cups and plates for serving Holy Communion, chairs, pews and tables. They burned hymn books and Bibles, and broke a hole in the roof of the manse. Damages are estimated at 500 pesos.

Religious persecution is not a new experience for the Protestants of the Andean mountain village of Galilea. Five years ago, on March 29, 1952, armed police and civilians broke open the chapel, damaged the organ, broke the pulpit, and destroyed famed biblical wall mottoes which were hanging inside the sanctuary. In the patio they burned hymn books, Sunday School literature and the pulpit Bible. After damaging the furnishings of the manse they carried off the gasoline lamp used in the church services.

A short distance from the chapel the aggressors met Sr. José Noel Luna, a Ruling Elder of the congregation. They questioned him about his religious faith, and when he affirmed that he was a Protestant they stabbed him in the chest and left him in the road. Sr. Luna was able to crawl to a nearby house, where he died that same day (May 29, 1952).

The next day, the Inspector of Police, with two police officers, searched the house of the Rodríguez family, Protestant Christians of Galilea. The police had with them one of the Bibles from the Galilea chapel. They confiscated Bibles and religious literature from the Rodríguez household. One month later fanatics set fire to the Rodríguez house, destroying a part of it. Damages suffered by the family were calculated at 2,415.00 pesos.

Catholic Priest Interrupts Protestant Service. On March 2, 1957, Protestants of San Carlos (Cordoba Department) were assembled in a service of Divine Worship under the direction of Sr. Jose C. Ayala, when they were interrupted by a Roman Catholic priest. The priest entered the service while the Protestants were praying, and in a loud voice questioned their right to assemble.

The priest withdrew and sent in a policeman who stopped the meeting and ordered Sr. Ayala to accompany him to the police station. There he was directed to stop conducting Protestant religious services and threatened with arrest if he should be apprehended again.

Sr. Jose Ayala is licensed by the Presbyterian Church in Colombia to preach the Gospel.

Protestant churchmember wounded. On December 15, 1956, in the town of Castilla Nueva (Cundinamarca Department), Sr. Medardo Chaur, a Protestant Christian, was wounded in the leg by a rifle bullet fired by Sr. Gratiniano Quevedo. For some days previous the parish priest (of Dutch nationality) had incited the people against the town's Protestants. On the day of the attack the aggressor went to Sr. Chaur's house where, in the presence of the victim's wife and five children, he insulted him for being a Protestant and fired his rifle at him. The civil authorities have made no investigation and to this date the attacker remains at liberty. (*Evangelical Confederation of Colombia*, Barranquilla, Colombia, South America, Bulletin 38, April 23, 1957.)

A Bingo Plan Offered

Topeka, Kansas, Feb. 15 (AP)—A proposal was introduced in the House today to let Kansas voters decide whether bingo games operated by religious organizations should be legalized.

Representative Hubert Fatzer (R—Fellsburg), introduced the measure as a constitutional amendment. He said he introduced it at the request of the Ford County attorney, to determine whether merchandise prizes may be given at such events.

The amendment provides that no gambling "of any kind"

shall be authorized by the Legislature except that *religious organizations may be allowed to conduct games of chance restricted to the selling of a right to participate and the awarding of prizes.*

Proceeds from such games would have to be devoted to religious uses, under terms of the amendment.

To become effective the amendment would have to be approved by two-thirds of the Legislature and by a vote of the people.

Fatzer said the *Ford County, Kansas* attorney had conducted a raid on a bingo game at one church, and desired a clarification of the constitutional provision against gambling.

Fatzer is a twin brother of Justice Harold R. Fatzer, former attorney general, now of the Supreme Court. As attorney general, the legislator's brother unsuccessfully sought adoption of more stringent antigambling laws by the 1953 and 1955 Legislatures. (From a Kansas paper.)

We can see no difference in gambling in a back alley and in gambling in a church building. If the act is wrong, then it is wrong, and the very fact that it is done in a church building for—presumably—a noble purpose, will not sanctify the act. It is still wrong. We can see no reason or justification for licensing any wrong doing regardless of who practices it.

Governor Designates March 29 as Knights of Columbus Day

Governor Price Daniel has designated March 29 as Knights of Columbus Day in Texas.

The proclamation was issued through the special efforts of State Representative Menton J. Murray of Harlingen (extreme left) and James F. Houlihan (extreme right) Knights of Columbus state deputy of Port Lavaca.

The other man pictured is Edwin D. Guntter, executive assistant at Austin.



Seventy-five years ago March 29 the Connecticut legislature issued a charter to the Knights of Columbus.

Now there are over a million members in more than four thousand councils in the U. S., Canada, Mexico, Cuba, Puerto Rico, Panama and the Philippine Islands.

Texas has nearly 30,000 members in 152 councils in 138 communities.

In proclaiming the special day, Governor Daniel paid tribute to the Knights' record on behalf of country, church, community and fellowmen and in recognition of its contribution in religious, social welfare, youth work and patriotic endeavors.

George H. Reilman is grand knight of Knights of Columbus Council No. 2776 in Dalhart that has 63 members. (From a Texas paper.)

It appears that Governor Daniel is kowtowing to the Roman hierarchy in designating a particular day as

"Knights of Columbus Day." This is but another instance of men in high places bowing to the dictates of Rome. This, in our way of thinking, poses another threat to our political and religious freedom. We think it would be a good gesture on the part of all our people to write a letter to Governor Daniel protesting his play to the hierarchy.

The Mystery of Maura



PRESBYTERIAN LYONS
Undercurrents from underground.

Pretty Maura Lyons was 15 years old and a member of Northern Ireland's Roman Catholic minority (34.2%) when she went to work a year ago as a stitcher in a Belfast garment factory. There she met several members of a splinter sect known as the Free Presbyterian Church, and soon she became a Protestant. Her father, a shipyard worker, and her mother were horrified; so was the parish priest. There were family conferences, prayers and tears. Then Maura Lyons disappeared.

'Abduction!' cried her family and their Catholic friends, and they accused the Rev. David Leatham, who had converted

Maura, of spiriting her away. Free Presbyterian Leatham denied any knowledge of the girl's whereabouts, and so did Alan Paisley, moderator of the church. But Paisley eventually produced what he said was a tape recording of Maura's voice, and played it to an audience consisting of all of Belfast's 1,000 Free Presbyterians, Maura's family and the police. "My Roman Catholic religion had been fear and dread," said the voice. "The new religion to which I was introduced was simple and free from fear." Three priests had been called in, and she was about to be carted off to a convent. "I took the opportunity to escape while the priests were having a cup of tea . . . I am in God's hands."

But that was not Maura's voice at all, said her father, and the Catholic accusations and Free Presbyterian counter-accusations went on and on in Belfast. The controversy bounded across the Irish Sea when Reporter Norman Lucas of London's *News Chronicle* (circ. 1,252,778) wrote a story of a "secret rendezvous" he had had with Maura in northwest England, "to which I had been driven in a closed car—blindfolded for the last 20 minutes . . ." She had been flown to England and smuggled in and out of about 25 houses in 18 weeks, wrote Reporter Lucas, constantly changing her hair style and clothes. Maura told him that she would stay in "this Protestant underground" until May, when she would become 16 and in British law no longer a minor.

"There is an underground method of dealing with this girl which rivals those operating in occupied countries during the war," said Republican Labor M.P. Harry Diamond, a Catholic, in Northern Ireland's House of Commons. "There have been evasion, lies, attempted blackmail and an obvious conspiracy." While police of the United Kingdom searched for her, a Protestant leader said: "There is no official underground to hide girls like her, but because so many people believe in freedom of worship there are many families who would be willing to hide her." (*Time*, March 18, 1957.)

It would appear from the above that it is nearly as difficult to escape the tyranny of the Roman hierarchy now as it was in the Medieval Ages. We are not taking

up for any girl who runs away from her parents, but we can not keep from admiring those who risk their lives for their freedom from the Roman papacy.

Prayer of St. Aloysius to the Blessed Mother

O holy Mary, my Mistress, into thy blessed trust and special keeping, into the bosom of thy tender mercy, this day, every day of my life and at the hour of my death, I commend my soul and body; to thee I entrust all my hopes and consolations, all my trials and miseries, my life and the end of my life, that through thy most holy intercession and thy merits, all my actions may be ordered and disposed according to thy will and that of thy divine Son. Amen. (LET US PRAY, Oria Brindisi, Italy.)

The above prayer is a part of a little tract which contains a number of written prayers. Some are in Italian, while others are in English. They are for children, praying to the "Virgin Mary." Certainly no one can read this prayer and think for a moment that the writer does not regard Mary as divine, and even more powerful in her ability to forgive one than the Lord Jesus Christ. Note such expressions as, "to thee I trust all my hopes and consolations . . . my life and the end of my life, that through thy most holy intercession and thy merits, all my actions may be ordered and disposed of according to thy will . . ." It appears that Mary is placed above Jesus Christ in everything. In fact, she just about takes the place of God the Father with Catholics.

We not only conclude from the above that Mary is regarded as equal to the Lord Jesus Christ—if not supreme over both Christ and God—but the more prayers that are said to her the more perfect the individual becomes. One can hardly imagine such vain repetition, even if the prayers were said to God in all sincerity and conscientiousness.

Pope Writes Prayer for Orphans

Vatican City, Sept. 1 (AP)—Pope Pius XII has composed a special prayer for orphans throughout the world to the Virgin Mary as their heavenly mother.

The pontiff composed the prayer at the special request of the Somaschi Fathers, a religious order that devotes itself especially to care of orphans.

The Pope granted at the same time a partial indulgence of 1,000 days for each time that the prayer is recited. An indulgence, according to Catholic belief, remits temporal punishment normally due for sin.

The prayer, in an unofficial translation from the Italian version, calls for Mary's help in life.

"Hail, O most pure Virgin, most powerful queen whom the human family calls by the most sweet name of mother," it says, "we who cannot invoke our earthly mother, either because we have never known her or because we have been too soon deprived of so necessary and sweet a support, turn to you, certain that you especially wish to be our mother. If our condition moves all to pity, compassion and love, how much more will we find them in you, the most lovable, the most tender, the most compassionate of all pure creatures." (A Catholic Paper.)

The rewards offered by the papacy for prayers said to Mary ought to encourage many such prayers. Where the hierarchy gets the idea that the more prayers said to Mary the greater the rewards, we can but wonder. It would seem that the hierarchy is doing everything within its power to make Mary not only the Queen of all Heaven, but the absolute ruler of all Heaven. Just what the hierarchy hopes to gain by all of this we do not know. We are confident there is a particular purpose behind it.

Politicians and Rome

JAMES H. HUNTER

We see from the press that the General Secretary of the United Nations, Mr. Hammarskjöld, has called upon the Pope in Rome on one of his recent visits to the Middle East. He has been at pains to tell the world what an inspiration it was to him. The UN Secretary is only following in the footsteps of other outstanding politicians, statesmen, military men and even some of our religious leaders, in thus compromising our Protestant heritage and making obeisance to the infallible oracle on the banks of the Tiber. What is the reason for this dangerous trend? Do these men know that the Pope is the sworn enemy of the things they most dearly cherish—or should cherish if they are Protestants? Protestant men and women are being imprisoned, persecuted and slain for their faith in many parts of the world today by the followers of this diabolical system that calls itself Christian. We agree most heartily with these words quoted in an Evangelical Press release from the *Western Voice* edited by Harvey H. Springer. He writes:

We would be grateful—and the majority of the American people would be grateful—if our politicians would start a refreshing trend toward preserving our democratic heritage instead of helping to throw it away. They might take courage from their more distinguished predecessors. Theodore Roosevelt deliberately declined to call at the Vatican in protest against the indignities suffered by the Protestants in Rome. John Adams, in a letter to Thomas Jefferson on May 5, 1816, said, "I do not like the late resurrection of the Jesuits . . . If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola's." John Pym, the great Puritan parliamentarian of the 17th century and mentor of Oliver Cromwell, described the aims of the Roman Church:

"If they should once obtain a connivance, they will press for a toleration; from thence to an equality; from an equality to a superiority; from a superiority to an extirpation of all contrary religions."

Here in the United States, we see the Roman aggression which Pym meant. Is it so subtle that too many Protestants can't see it? And are the sacrifices of their fellow Protestants in Roman countries so unimportant as to be ignored? (*The Evangelical Beacon and Evangelist*, Minneapolis, Minn., April 16, 1957.)

Those Bonny Kennedy Boys

JAY G. HAYDEN

Washington—The most red-hot subject wherever Democratic party nabobs gather these days pertains to the Kennedy boys, U. S. Senator John Fitzgerald of Massachusetts and Robert Fitzgerald, currently chief counsel of the Senate's labor racketeering probe.

The common middle name of "Fitzgerald" is politically important in that it stems from a grandfather, John Francis Fitzgerald, who over 33 years (1886-1919) was a great figure in Boston and Massachusetts politics. The father of these young Kennedys is no less important, but in a different way. He is Joseph P. Kennedy who, after acquiring a large fortune in private business, served successively as chairman of the Securities and Exchange commission, chairman of the Maritime commission, and ambassador to Great Britain, all under President Franklin D. Roosevelt.

Curiously all of that public service (1934 to November, 1940) was in spite of the fact that Kennedy disagreed with most of Roosevelt's new deal notions, winding up with flat opposition both to a third presidential term and U. S. involvement in World War II.

Like their father, the young Kennedys are politically

unorthodox and in that fact may lie their great strength. For example, the younger Kennedy's boss in the labor investigation is Senator John L. McClellan of Arkansas, a confirmed Dixiecrat.

Looking to 1960 it is not at all unlikely that the Democratic ticket will be John F. Kennedy of Massachusetts for president and John L. McClellan of Arkansas for vice-president, or vice versa. Kennedy it should be noted is a Roman Catholic, which is to his advantage toward assembling support of cities which generally control the Democratic delegations in such important northern states as New York, Massachusetts, New Jersey, Connecticut, Illinois, and frequently Ohio, Michigan, California, and others.

In 1956 Kennedy came within an ace of winning the vice-presidential nomination when Senator Lyndon Johnson followed virtually all other southern states by swinging Texas' 56 votes into his column. At that point the vote was 648 for Kennedy to 551½ for Senator Estes Kefauver of Tennessee. But then the agricultural West took over for Kefauver and against Kennedy because the latter had voted to sustain President Eisenhower's veto of the 90-per-cent-of-parity farm price support bill.

At this moment Senator Kennedy not only sits next to his committee counsel brother in the McClellan investigation but is in his own right chairman of a subcommittee of the committee on labor and public welfare, charged with drafting new labor legislation. Between those two assignments there is infinite possibility for Senator Kennedy to keep himself in the political limelight as he approaches his first run for senatorial re-election in 1958. In 1952 he surprisingly defeated the three times elected Republican, Senator Henry Cabot Lodge.

While young Robert Kennedy has given no inkling as to his future political course, there is hardly any doubt that he will turn up as a candidate for something before the voters. For example, Robert may pick the congressional district in Boston which his brother represented for six years, or he might aim even higher by running for mayor of Boston. (*The Kansas City Times*, May 1, 1957.)

The Catholics are very much concerned about getting one of their men elected to any office they can, especially the higher offices of our nation. Their chief motive is not in better government, but in furthering the cause of the papacy. Of course we will be accused of being narrow-minded and bigots for expressing our opposition to the efforts of the hierarchy to get their men elected, but we think we have just as much right to oppose them and to keep them out of office as they do to strive to get them in.

A Truly Beautiful and Interesting Notice

[In the following article we have left the spelling, punctuation, capital letters, and all other matters just as we received them. In our estimation this is the climax to all efforts to say prayers to Mary. If this effort does not get results we would not know how to begin. ED.]

Is the following: "There is a Worldwide CRUSADE promoting the dogmatic definition of the "universal mediation of Mary, that is, to obtain from the Lord that it be defined as truth of faith that the Most Holy Virgin is "UNIVERSAL MEDIATRICE OF ALL GRACE." To this end there has been initiated a Crusade most particular that consists in prayers, good works, sufferings, and above all a MILLION MASSES to be celebrated according to the INTENTION OF THE MADONNA MEDIATRICE and FOR THE SCOPE OF PREPARING AND HASTENING THE ABOVE MENTIONED DOGMATIC DEFINITION. It is a gift truly imposing: to offer to the Madonna A MILLION masses so that She may dispose them as She desires! AND IT IS A TRUE

FORTUNE AND A GRAND GRACE TO COOPERATE IN THE OFFERING TO THE MADONNA OF THIS GIFT! How can you participate? It is very simple: it is enough to have celebrated Masses "according to the intentions of the Crusade," that is, according to THE INTENTIONS OF THE MADONNA MEDIATRICE and TO THE SCOPE OF PREPARING AND HASTENING THE DOGMATIC DEFINITION OF THE UNIVERSAL MEDIATION OF MARY. Everyone of the Masses of the Crusade must have these two intentions.

By whom must you have celebrated the Masses for the Crusade? They can be had celebrated by ANY PRIEST, with the maximum liberty! The offering of the Mass goes to WHOEVER CELEBRATES THE MASS, and is regulated according to the normal practice for other Masses.

Can one ask for some grace with Masses for the Crusade? Yes, but the intention of the Mass must remain intact as above mentioned.

The Crusade has the PRESIDENCE: three Cardinals, two Archbishops, Father Lombardi (of the "Better World") and other signal personages.

The Crusade has been rendered worldwide for only a little time; and there have already been celebrated more than 191,000 Masses! Now, very soon the number will arrive to the million; it will be a question of not too many months. CATHOLIC ITALIANS, be solicitous so that ITALY WILL BE THE FIRST, in the contribution to the Crusade! Those outside Italy are already exceeding us. . . . Let's go! . . .

Here at Asti we have organized the Office of propaganda and of information of the Crusade directly connected with the Center. We pray, therefore, that who has Masses to celebrate for the Crusade to send us their name, surname and the number of masses given to the Crusade, so that we can notify the Center, and thus will be registered in the album that, as soon as the million is arrived at, will be presented to the Holy Father. You may write to the following address: Padra Alberto Chilovi, ASTI—Padri Giuseppini, C. Alfieri, 94.

N.B.—We pray also lively to notify us of eventual grace received for having had celebrated Masses for the Crusade or for having prayed the Madonna under the title of "Mediatrice." Who desires to remain incognito can place N.N. WE ALSO LIVELY PRAY THAT YOU SEND US copies of bulletins, periodicals, or daily papers that should speak of the Crusade.

The patron of the Crusade is Saint Joseph! He was selected by the Center. The Crusade has, of its own initiative, a curious story that explains also how or why Saint Joseph himself was selected by the Crusade to be patron. "If you want to be helped to find the way to procure for the Madonna many Masses, go to Saint Joseph, and . . . you will see! . . .

"The world will be saved the day in which the Holy Virgin will be honored as QUEEN and MEDIATRICE OF THE UNIVERSE!" (Words of S. Caterina Laboure', reported from the noted Mariology. Father Gabriele Roschini)

The Facts Speak . . .

1) There are several Directors of garages that contribute every month a determined number of Masses. 2) A tailor, N.N., offers a Mass for the Crusade for every suit that he makes! (since he promised this to the Mediatrice, his work has been augmenting!). 3) A doctor, N.N., offers a Mass to the Crusade for every operation he does! 4) A district Professor of University, separated from the doctors for an incurable disease, when healed by the Mediatrice, offers every month ten Masses, saying: "I pay the pension of my life to the Mediatrice!" His friend, who for 30 years didn't go to the Sacraments, meeting him one day said to him: "Friend, do you know that you were lost? but the Mediatrice has healed you! Well, in recognition of this grace that the Mediatrice has given you, I will go and confess myself and communicate myself." And thus he did. 5) An humble religious nurse, wanting to convert her father, promised to collect a thousand Masses for the Crusade. When she had only two hundred her father had his first Communion. 6) A young bank employee offered a little at a time a thousand Masses. When he completed the thousandth Mass he received that same day, an increase in salary equal to what he had spent for the Masses! 7) The Rector of the Brazilian Seminary in Rome, finding many obstacles in collecting a gross sum of money, publicly promised a thousand Masses for the Crusade. Fifteen days later he had collected all that was owed him. 8) A doctor sent a postcard with the price for 10 Masses for the Crusade, with the following

written: "Ten Masses in honor of the Virgin Mediatrix because She gave me the grace to convert myself." 9) The Rector of a College writes: "The grace received from the Virgin Mediatrix are many and extraordinary. . . . Blessings of material order and of spiritual order. A short time ago we received free a beautiful list of terrain in a most lovely place. . . . The spiritual blessings are very grand: religious spirit among the students is above all the abundance of excellent religious vocations. I will send the cost for a thousand Masses."

How the Crusade Had Its Origin

In 1948 there was at Port Alegre, in Brazil, the Eucharistic National Congress. The Assistant Ecclesiastic Priest of the Circle Worker of Port Alegre made, on his own accord, this promise to the Mediatrix: "Mother dear and grand Mediatrix, if You will cause the Holy Father Pius XII in his radio message to the Congress to INVOKE YOU with Your glorious title of MEDITRICE, I will have celebrated a THOUSAND MASSES to the honor of Your universal mediation, according to Your intention. These Masses will be entirely offered to You so that You can apply them as You desire . . ." This promise was made in September. Before knowing if the Madonna would have accepted the promise, the Priest began collecting Masses, saying only that the Masses were to the honor and according to the intentions of the Mediatrix; HE SAID NOTHING OF THE PROMISE. When the 31st of October came, the feast of King Christ and the closure of the Congress, after the pontificale of Cardinal Jaime de Barros Camara, Pontifical Legate, all waited in silence for the word of the Pope. There was a person listening with his heart in suspense: the Priest of the thousand Masses. At a certain point, and precisely concluding the discourse, the Pope led the INVOCATION to the MEDITRICE. ". . . That the MEDITRICE, that gave Jesus to the world, and with Him all graces, be willing to donate Him to you again, calling the souls to the Eucharist . . ." The joy of that Priest could not be described. THE MEDITRICE HAD ACCEPTED THE PROMISE . . .

From this episode was born a great enthusiasm in the clergy and among the faithful, for the Mediatrix, and gave origin to the idea of a CRUSADE of A MILLION Masses to the honor and according to the intention of the Mediatrix, to the end of preparing and hastening the dogmatic definition of the universal mediation of Mary. The Crusade was decided upon in 1950 in the National Congress of Circle Workers of Brazil as an obligation BY THE BRAZILIAN WORKERS; in 1953 Cardinal Jaime blessed it FOR ALL BRAZIL; and in 1954, the congress of the MARIAN CONGREGATION, it was approved as a WORLDWIDE CRUSADE. Now it is growing rapidly.

[Up the sides of the circular is written the following. ED.]

Prayers, good works, sufferings, A MILLION MASSES; all this given in the hands of the Madonna: is as much as to say AN UNDETERMINABLE NUMBER OF SOULS that the MEDITRICE WILL SAVE and WILL SANCTIFY!!!! . . .

DO NOT FORGET TO OBLIGATE THE BABYS AND THE SICK IN THIS HOLY RACE FOR TO PROCURE TO THE HEAVENLY MAMMA AS MUCH GLORY POSSIBLE!!! . . .

A Comparison of Communist Censorship and Roman Catholic Censorship

LUTHER W. MARTIN

All through the years various ones have taken it upon themselves to decide just what all persons with whom they come in contact should or should not read or hear.

Recently all of the people in the coverage area of WGN-TV in Chicago were deprived of viewing the film, "Martin Luther," because in the minds of some, it did not properly portray the Roman Catholic Church. It would have been a simple thing for all of the devout Catholics in Chicago to have turned off their TV's, but not that! Instead, they brought pressure upon the originating station that denied all non-Catholics of their inalienable rights.

THREE BASIC CLASSES OF CENSORSHIP

Nearly every case of censorship through the centuries has allegedly hinged upon one or more of the following three subjects: (1) Religion; (2) Politics; or (3) Morality. As a result, the charge or accusation brought by those who would assume the right to dictate the world's standards in religion, politics or morality, is that of heresy, treason and obscenity.

Certainly, we do not suggest that reading material of every kind should be made available to children and adolescents. However, we cannot endorse or tolerate the principles pursued by Communism and Catholicism that would deprive adults of reading matter against their own wills.

For example, Savonarola (1452-1498) burned the works of Ovid, Dante, Propertius and Boccaccio, in Italy. But when he, as a monk, began to criticize the corruption of the Roman Church, some of the tactics that he had formerly used, were now used against him, and with even greater harshness. In 1498 Savonarola was tortured on the rack; he was forced to acknowledge his "heresy" of having denounced the papal corruption. After the ceremony of degradation, he was hung on a cross; his body was burned, as were also all his writings . . . including sermons, pamphlets and essays.

For a rather comprehensive study of censorship read the publication entitled, "Banned Books," by Anne Lyon Haight, and published by the R. R. Bowker Co., of New York City.

Some groups guilty of censorship allege that the New Testament supplies authority or precedent for such action. They usually refer to Acts 19: 19 which reads: "And not a few of them that practised magical arts brought their books together and burned them in the sight of all;

LIST OF EXAMPLES OF CENSORSHIP

Title & Author

Principia; or the First Principles of Natural Things, by Swedenborg.
History of the Crusades, and other works by Voltaire.
Most of Rousseau's works. Jean-Jacques Rousseau.
Critique of Pure Reason, by Kant.
Le Rouge et le Noir, by Stendhal.
Les Miserables, by Victor Hugo.
Origin of the Species, by Charles Darwin.
Uncle Tom's Cabin, by Harriet Beecher Stowe.
Monna Vanna, by Meaterlinck.

Catholic Italy

Banned in 1738. Still banned by Index of Roman Catholic Church.
Banned in the 1750's when written. Still banned in 1948 Index.
Banned when written. Still black-listed on the Index. (1948)
Banned in Italy in 1827 . . . placed on Index black-list.
Listed in Index as late as 1948.
Placed on Catholic Index in 1834, still banned in 1948.
Listed in the Index as late as 1953.
Sale of this book was prohibited in the Papal States in 1855.
Placed on the Index in 1941 . . . still there in 1948 edition.

Communist Russia

All Swedenborg's works banned in Russia in 1930.
In 1935, all of Voltaire's philosophic works banned.
In 1935, all philosophic works forbidden. Includes Rousseau.
Banned in Russia in 1928.
Banned in Russia in 1850 but now published in enlarged editions.
Banned in Russia in 1850. Now this book is popular in Russia.
Banned in Russia in 1926.
Banned in Russia in 1852. Banned on Russian Translation in 1858.
Restricted in Russia in 1926 to only the large libraries.

and they counted the price of them, and found it fifty thousand pieces of silver."

The point that these self-appointed censors overlook in this passage of scripture is that the owners of their own free will committed their own property to the flames. This is a far cry from the practice of the Roman Church of the past—and not too far past, either. As late as the year 1842 non-Catholic versions of the Bible have been burned in the United States, by members of the Roman Catholic priesthood.

The incident recorded by Luke is vastly different from one in which the property owned by others is denied them and completely destroyed by those who assume the right of destruction.

The *Index Librorum Prohibitorum* as maintained by the Vatican, is of "universal application." A permit from the "Holy Office" (a continuation of the Universal Roman Inquisition) is required if a devout Roman Catholic who wishes to read or possess the books named in said Index. The latest edition of the Index contains about 5,000 titles.

Another Index is that of the *Index Expurgatorius* which is a list of passages deleted from certain books. After these undesirable passages have been removed, then the books involved may be read and circulated by members of the Catholic Church.

How thankful we should be, that here in America, we have the right and privilege of freedom of thought, freedom of speech or writing, and the freedom of worship. Nevertheless, Pope Leo XIII, wrote "... it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, or speech, or writing, or of worship, as if they were so many rights given by nature to man ..." (p. 26, *Encyclical Letter on "Human Liberty."*). With this type of instruction from an allegedly "infallible" Pope, is it any wonder that the Catholic Church is as much a censoring organization as is the Communist Party?

The Roman Catholic Church Is Un-American (Continued from page 97)

thing the Methodists teach, but we do believe that it is American to attend the baccalaureate services, regardless of who delivers the address, or in whose building it is delivered. We have never known of a case where any doctrinal matter was mentioned in a baccalaureate speech. But the parish priest told the students that "they could not participate because of their religious convictions." The priest tells the young people what their convictions are. The priest forbids them to attend any service which he does not approve. Actually they are not supposed to enter any meeting house, or attend any religious service of any kind save that of the Catholics. We believe this to be un-American; in fact we believe it to be anti-American. If the Catholic priest had been called upon to deliver the baccalaureate service at some Catholic center, and if the non-Catholic members had all refused to attend because it was being conducted by a Catholic priest, and in a Catholic building, the whole Catholic world would have shouted to high heaven about them being narrow-minded, intolerant, and bigoted.

Another story carried in this issue of the VOICE OF FREEDOM concerns the adoption of Hildy McCoy by Jewish parents, to whom she had been given when she was only six-days old. When the mother found that the parents were Jews she attempted to take Hildy away from them. We are not defending Judaism. Certainly we would not want one of our own children to be brought up in the

Jewish faith. But as Governor Collins stated, in denying extradition of the parents to the state of Massachusetts, "The great and good God of all of us, regardless of faith, grants to every child first the right to be wanted and secondly the right to be loved. Hildy's mother has denied both of these rights to her. It was the Ellises in truth and in fact, who have been persons through whom God has assured to Hildy these first two rights. . . ."

The Ellises had been charged with "kidnapping" Hildy McCoy, even though she had been legally given to them. We cannot believe that Hildy's mother was back of all of this. She did not love Hildy, else she would have kept her. It is our sincere conviction that this fight to take Hildy away from her foster parents was inspired by the Catholic priests, whom the mother felt bound to obey, despite her past life. We cannot think that the priests or Hildy's mother had any great concern about Hildy's eternal salvation. We think it was a case of the hierarchy trying to keep everyone that it is possible to keep, also to set a precedent for taking an adopted child away from non-Catholics in the future. This reminds us very much of the tactics of the Communists in trying to grab all children born in this country to Russian parents and drag them forever behind the Iron Curtain. The tactics are very similar in nature. We believe that this spirit is un-American and should be condemned by every loyal American. However, this case is only one in a number of a somewhat similar nature. The hierarchy has resorted to every conceivable means to enforce the decrees of the Catholic Church.

Again we say, there are many good Catholic people in this country, but we believe with all of our heart that the hierarchy is un-American, being opposed to our free institutions, and our American way of life. The hierarchy seeks to indoctrinate everyone with a sense of loyalty to the Catholic Church—and to the Pope in particular—above any sense of loyalty to the United States of America. The argument that "we must obey God rather than man" misses the mark completely here. *There is a vast difference in obeying God and obeying the orders of Rome.* We do not believe that the 2,414 canon laws of Rome are the laws of God. They are certainly not set forth in God's word. The fact that the Pope exalts himself as ruler of the Universe is anti-Christian, anti-American, and anti-Christ. We do not believe that any man can be loyal to the Pope and loyal to America at the same time.

More Catholic Absurdities

Q. Would you please advise me where I can get a relic and pamphlet of Blessed Julie?

A. I presume that you have reference to Blessed Julie Billiart, who founded the Sisters of Notre Dame of Namur, at the beginning of the 19th century. You might try writing to one of the convents of these Sisters, who have been in the United States since 1840. They have four provinces in this country with about 2,500 Sisters, five colleges, dozens of academies and high schools, and about 130 grade schools. For instance they have Notre Dame High School at Wellington and Mango Aves. in Chicago. (The Question Box, *The Catholic Messenger*, Davenport, Iowa, April 18, 1957.)

As for obtaining relics of "Blessed Julie Billiart," we have an idea that the querist will be able to receive many relics, if she has the money to pay for them. Manufacturing Catholic relics ought to be a good business for someone who wishes to go into it.

VOICE OF FREEDOM

KEEP THEM FREE

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From the

EDITOR'S VIEWPOINT



"... the man of sin . . . sitteth in the temple of God, setting himself forth as God."
(2 Thess. 2: 3, 4.)

"The Pope and Papacy Now"

Newsweek Magazine of March 11, 1957, carried an article under the above heading from which the following is taken:

St. Peter's Basilica was ablaze with lights and the brilliant robbery of the Roman Catholic hierarchy as Pope Pius XII first felt the burden of the three-tiered crown. Solemnly, while the crown was placed on his head, he listened to these words: "Receive the tiara adorned with three crowns and know that you are the Father of princes and kings, Rector of the World, and Vicar on earth of Our Lord Jesus Christ, to Whom be honor and glory forever and ever."

No king or potentate ever claimed any higher honors than these. Note the following: (1) "You are the Father of princes and kings." Certainly the apostle Peter never claimed any such honors. Neither did our Lord Jesus Christ. Though he was of royal lineage, he never claimed to be the "Father of princes and kings." (2) You are "Rector of the world." The term "Rector" means ruler. Thus, the Pope claims to be the ruler of the world. Not since the Caesars has anyone claimed this much authority. Indeed, they never claimed to rule the whole world, but only the Roman Empire. (3) "You are Vicar on earth of our Lord Jesus Christ." The term "Vicar" means "a substitute for another; a deputy." The Pope is regarded as the substitute for Jesus Christ on the earth, or the deputy of Christ. Neither the apostle Peter nor any other apostle ever claimed to be a substitute for Christ on earth, or his deputy. (4) "To Whom be honor and glory forever and ever." Note: the pronoun, "Whom", referring to the Pope begins with a capital "W" signifying divinity. Here is an honor given to Almighty God alone. For any man on earth to claim such honor is presumptuous, yea, blasphemous.

The writer of the article in *Newsweek* went on to describe what would take place on the 18th birthday of the coronation of the Pope. He says,

St. Peter's will once again sparkle with light and color and majestic ceremony. The sharp, sweet notes of silver trumpets will mingle with cheers from some 50,000 persons.

With boys' and men's voices swelling in the traditional chant "Tu es Petrus" (Thou art Peter), a luminously pale old man will be borne into the church on his golden *sedia gestatoria*, carried aloft by twelve throne bearers wearing crimson damask breeches, knee-length coats and white gloves. Swaying slightly with the movements of the throne, surrounded by his Noble and Swiss Guards in brightly flashing costumes, the 81-year-old spiritual leader of nearly one-fifth of the world's people will be greeted with rousing shouts: "Viva il Papa! Viva il Papa!" Then, the most powerful Pope in nearly a century will hold high his right hand and, with long, tapering fingers, repeatedly make the sign of the cross.

How different this from the spirit of the apostle Peter, and from the teachings of our Lord. While Jesus was upon the earth he washed the feet of the disciples. When he came to Peter the apostle said, "Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." (John 13: 8, 9.) When Jesus had finished he said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13: 13-17.)

Peter got the lesson. Never after that do we hear him or any of the other apostles clamoring about the chief seats in the kingdom. Never did any of the apostles allow anyone to bow down to them. Instead, when Cornelius sent for Peter to come and tell him words whereby he and all his house should be saved, he met Peter and "fell down before him and worshipped him. But Peter took him up saying, Stand up; I also am a man." (Acts 10: 25, 26.)

The article in *Newsweek* goes on to say,

A source of disappointment in the field of diplomacy is the absence of a representative from the U. S. Majority pressure

(Continued on page 128)

Voice of Freedom

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Editorial Comments

Many times, after addressing an audience on the *Preservation of our Religious Freedom*, the editor has been asked, "What can we do about these things?" Our thinking is that when enough people know the facts something can and will be done. However, for the benefit of those who would like to know what they can do may we suggest the following:

1. Be sure that you learn the facts. This is the first essential. You can not accomplish anything unless you really know the facts.

2. Tell your neighbors and friends about the VOICE OF FREEDOM, and ask them to subscribe. Why not select the names of a few that you know will read the paper and subscribe for them. Ten dollars spent for five subscriptions going to those who will read the paper could mean a great deal. If every subscriber would do this, we would have a reading public that would really have some weight. Suppose you decide to be one who will do this.

3. Write your Senators and your Congressmen and let them know how you stand on questions—especially regarding religious freedom. Do not be afraid to write them. If enough will do so, they will listen. After all, they are our servants. We elected them; we are paying the bills; and we can replace them, if they do not serve us as they should. A letter written with a pencil on very ordinary paper will get just as good results as the best written letters on expensive stationery. Each one represents a vote. We are still free to write letters to our Senators and our Congressmen. Let us do so while we can.

4. Do not be afraid to let your Congressman and your Senators know that you do not propose to vote for any man for the high office of President who is a Roman Catholic. The non-Catholic voting population in this country is still about 75 per cent. Why should we allow 25 per cent to push a Catholic upon us for President? Why be afraid, simply because they call us "bigots"?

5. If there is something being carried on in your community that you do not like, such as Catholics in the Community Chest, write your newspapers. They will publish your letter. Make your voice heard. If enough will write our newspapers and magazines, the editors will listen. It is because the Catholics—in obedience to their priests—have written to these publications so many letters that they have been made afraid of Catholics. We have sat back and allowed them to take over these publications, to a large extent.

6. If there are Catholics teaching in the schools in your community who are wearing their robes, and whose salaries go directly to the hierarchy, why not get a group together and file suit to stop such? You can do so, if you will. That is what our laws are for. There is no reason why you should be afraid to obtain a lawyer, find out about how much it will cost, and challenge them. Even if you lose your cases, it may not be hopeless. You may bring these matters to light, and make people realize

what is taking place under our very nose. Yes, you can do something about these matters, if you will.

Capital Seen Center for Catholicism

The Catholic Laymen's First Friday Club will become a center of Catholic thought for the United States, its new president said yesterday.

Former Attorney General James P. McGranery also emphasized to 400 Catholic business and professional men at a luncheon meeting at the National Press Club that Washington has become the center of Catholic thought and activity in the Nation.

Catholic and Georgetown Universities, with their great scholars and teachers, and the National Catholic Welfare Conference, with its many activities for church and country, were cited by him as other reasons why Washington is so important to American Catholics.

McGranery was inducted as president of the Club, succeeding Al Phillip Kane, local attorney. Other officers inducted were Alfred A. McGarraghy, vice president; Eugene C. Baczenas, secretary, and John J. Dinnelly, treasurer.

Rep. Charles A. Boyle (D-Ill.) spoke on "A Layman Looks at St. Thomas Aquinas." Boyle stressed that St. Thomas is "one of the principal masters of Christian thought" and "his philosophy forms an effective link between classic thought and the Catholic faith, and between human reason and Divine revelation." (*The Washington Post and Times Herald*, Washington, D. C., June 8, 1957.)

The above is quite significant in view of an article in *Newsweek*, which has been quoted in our front page editorial.

A major historical phenomenon of the 20th century—on impartial historians have too little studied—is the emergence of the United States as the world's greatest Catholic power and the predominance of American influence at the Vatican.

It is a recognized fact that the Vatican is doing everything within its power to capture America. It is understandable, therefore, that Washington is becoming the "center for Catholicism." Are we to sit idly by while this takes place? Is there nothing we can do to keep Washington from being turned into another Rome, perhaps with the headquarters of the Pope established in our own National Capital? Unless we do something, and that soon, this could very well take place. About three-fourths of all the wealth going into the coffers of the Vatican go from the United States. Certainly the Pope has his eye on any country from whence he derives so much wealth, and where the people are subservient to him. It is doubtful if any Catholic country in the world is more of a pawn in the hands of the Papacy than is America, including many of our governmental officials.

Parochial Students May Ride School Bus

Hartford, Conn.—(AP)—Connecticut's House of Representatives Wednesday night passed a bill permitting free school bus rides for private school children with a vote that reflected the bitter controversy behind it.

The vote was 133 to 133. Then, House Speaker Nelson Brown, a Congregationalist, cast a tie-breaking vote with a rap of his gavel and the words:

"The chair votes yes. The bill is passed."

His vote was greeted by cheers. An hour and a half later Gov. Abraham A. Ribicoff signed the measure into law. He had not taken a stand on the issue previously.

The bill had passed the Senate more than a week ago.

The vote came after five hours and fifteen minutes of debate.

Chiefly involved are about 70,000 children who attend Roman Catholic schools.

The issue had become the most controversial one in the

session of the Legislature, dominated lopsidedly by Republicans.

Religious lines were drawn. It brought a split in the Republican party.

Even Republican National Chairman Meade Alcorn, a resident of this state, stepped into the dispute, calling for its passage on the ground it upholds what he called the Republican principle of "home rule."

A group of Protestant ministers and laymen opposed it, contending public taxes should not be used for private institutions.

The Roman Catholic Church, through Archbishop Henry J. O'Brien, of Hartford, denounced "bigotry" which it said was behind the moves of the opponents. (*The Detroit News*, Detroit, Michigan, May 30, 1957.)

Thus, another state capitulates to the pressure of Roman Catholicism. If we recall our figures correctly,

After January 1, Subscription Price Will Go to \$3.00

In a recent meeting of the Board of Directors of the Freedom Press it was decided that the subscription price of the VOICE OF FREEDOM would be increased to \$3.00 per year, beginning January 1, 1958. Starting with the January issue we will put a heavier covering on the magazine and use two colors on the front. We will also improve the appearance of the paper throughout.

A staff of qualified writers, devoting more time to research and to careful preparation of articles, will be serving you. We are offering no apologies for any of our past efforts; in fact, we feel rather proud of the job we have done in the past, yet we want to do an even better job. To this end, therefore, we are constantly striving.

Meantime we suggest that you renew your subscription for one year, or for as many as you will. For the rest of this year we will accept both new subscriptions and renewals at the old rate of \$2.00 per year. Why not make up a club of subscriptions for the Voice of Freedom? We would like to offer both club rates and special prizes to those sending in several subscriptions, but our limited means will not permit us so to do. Hence, we must depend upon our friends everywhere to do the best job you possibly can in helping us to increase the subscription of the Voice of Freedom—purely as a service to those who should be reading this magazine. Our chief purpose is to do all the good we can. In order to accomplish the greatest possible good it is necessary to have the largest possible number of readers. You can help in this respect.

We suggest that each one of you seek to get as many as FIVE more new subscribers before the end of the year. Many can obtain several times this number. In doing so, remember, you are rendering a real service to the readers. You are also helping to combat the efforts of those who would take away our religious freedom.

We will have more to say along this line in later issues of the magazine. But do not delay. Start now to secure all the subscriptions you can.

this makes a total of 22 states that now permit public buses to transport children free to the parochial schools. We are getting closer all the time to placing the Catholic schools on an equality with our free public schools. At the rate we are going, in less than a quarter of a century Catholics will not only have captured our public school system, but will also have placed their own schools on an equal footing with our public schools. What can we do about all of this? One thing we can do is to protest to the ones who make our laws. If enough of us will make ourselves heard, we can get results.

Court OK's This "Public" School



A 6-1 decision of the Kentucky Court of Appeals—the state's highest tribunal—last month upheld the employment of garbed Roman Catholic sisters as "public" school teachers in buildings rented by local school boards from the Church. The picture, according to a *Louisville Courier-Journal* caption of March 22, 1953, shows Sister Albert Maria, principal of St. Vincent de Paul School at New Hope, in Nelson County, teaching seventh and eighth-grade "public" school classes—the kind of situation, prevailing in six counties, which the suit launched in October, 1953, by the POAU-affiliated Kentucky Free Public Schools Committee, had sought to clear up. What further remedial steps may be taken in the light of the adverse decision is a question now being carefully studied by POAU leaders and other friends of religious liberty in the state. Judge Astor Hogg, dissenting from the majority opinion of Judge Porter Sims, held that sisters should not be allowed to wear religious garb while serving as "public" school teachers. (*Church and State*, Vol. 9, No. 3, March, 1956.)

The above picture not only sets forth what is taking place in six counties in Kentucky, it is also taking place in the state of Texas, and in other states. It took place in more than 30 counties in New Mexico until very recently. While the Catholics still control the schools in these counties in New Mexico, they are no longer allowed to wear their special "garb" while teaching in tax-supported schools.

We think this is un-American, and contrary to our American traditions. It looks to us more like a throw-back to the Middle Ages than to the 20th century practices in the United States.

Cooperation with Non-Catholics

(May Catholics take part in the religious services of their non-Catholic friends? in public school baccalaureate services? Memorial Day services? in non-Catholic social events? The following commentary on these queries were prepared at St. John's seminary, Brighton, Mass.)

* * *

Should we ever, for the sake of friendship or community spirit, join with non-Catholics in their religious services?

Many Catholics have erroneous points of view on this matter. Some feel, for example, that it would be helpful, in their personal relations with non-Catholics, if occasionally they could accompany them to their own churches, perhaps in the hope that it might thereby be easier to convince them of the claims of the Catholic Church.

Whatever their motives, Catholics are never allowed to take an active part in non-Catholic religious services. To attend the wedding or the funeral of a non-Catholic in his church is merely an expression of friendship, and is as a general rule allowable.

To accompany a non-Catholic to his church, however, for no other reason than to be with him as he worships God can never be allowed. Even if the Catholic takes no active part in the non-Catholic service, his very presence at it under these circumstances would be construed as approval of the religious rites being carried on.

Moreover, he would be giving scandal in relation to others who could not be expected to understand the purely personal reasons that have brought him into a non-Catholic church, and his own faith might possibly be weakened.

Another problem of this same kind sometimes arises in connection with graduation exercises and Memorial Day services, when the participants are members of different religious groups. Especially in small communities, in which associations between Catholics and non-Catholics extend over a wide area of common activity, Catholics sometimes feel that the best interests of the community demand that they cooperate in an arrangement whereby these exercises are held from year to year in one or other of the churches in the community. But it is wrong for the Catholics in any group to attend the religious services in a non-Catholic church even when these services are secondary to some non-objectionable activity.

Clearly, there is no reason why Catholics should not attend graduation exercises of public schools, even when prayers are said during these exercises by non-Catholic ministers. When the graduation exercises are held in non-Catholic churches, however, any prayers that are said take on the aspect of religious rites and can not be regarded as merely private or non-denominational.

This is all the more true of Memorial Day services held in churches. Admittedly the purpose of these services is religious. When they are held in non-Catholic churches, they are religious rites and Catholics can not in good conscience take part in them.

There is no objection from the Catholic point of view to non-denominational services in honor of the dead, providing the elements of the service are consistent with Catholic teachings. When the service takes place in a church, however, and is directed by the minister of the church, it must be regarded as a denominational service in which Catholic participation is forbidden.

The Church does not forbid the presence of non-Catholics at Catholic services. It would be unfair to invite non-Catholics to graduation exercises or Memorial Day services in a Catholic church if their acceptance would imply expectation on their part that Catholics would attend similar services in their churches in succeeding years.

Catholics who attend public schools or who are members of non-denominational organizations should take a firm stand on this matter. If they are obedient to the directions of the Church and if they make their attitude known, their non-Catholic associates will respect their convictions and will not expect them to take part in inter-denominational religious services of any kind.

Somewhat more difficult to condemn, but nevertheless subject to question from the point of view of Catholic theology, are social events held under the auspices of a non-Catholic church.

A social event is not objectionable merely because it takes place in a hall owned by a non-Catholic church. If the event, however, is sponsored by the non-Catholic church, it constitutes an occasion on which non-Catholics gather for purposes related to their religious affiliation. Catholics attending such an event would be identifying themselves with non-Catholics on a religious as well as on a social level.

Where there is question of association of Catholics and non-Catholics in areas other than those of religious activity, Catholics should make every effort to manifest a spirit of cooperation and good will. This point should be emphasized especially in relation to civic functions whose purpose is the promotion of the common good in temporal matters. . . . *(The Catholic Messenger, Davenport, Iowa, June 6, 1957.)*

In this article Catholics display their inconsistencies. They are constantly striving to get non-Catholics to attend special services planned by them to "explain their faith". They are going from house to house in nearly every city, knocking on the doors of non-Catholics, leaving their literature, and trying to persuade others to come to their services, so they can "explain their faith". They are running articles in many of the leading newspapers, magazines, and various publications in an effort to "explain their faith" to non-Catholics. At the same time they are positively forbidding their people to attend any religious service of any kind conducted by those who are not Catholics. This certainly is un-American, it is unfair, it is unreasonable, and anti-scriptural. Indeed, we can think of nothing that is more unreasonable. At the same time they refer to all non-Catholics as "bigots" who refuse to bow down to their will and accept anything they try to palm off on a gullible public. If we know what "bigotry" is, this is one of the prize winners. Catholic children graduating from the public schools may not even attend a baccalaureate service conducted in any meeting house belonging to non-Catholics. They would be "defiling" themselves, we suppose, by doing so.

The above article was taken from a Catholic paper. Such an article would never be published in one of our newspapers. The newspapers are for public consumption. But the Catholic papers are for Catholics only. The propaganda of Catholics in our newspapers and magazines in general do not sound at all like that which they teach in their own papers and other published works. Propaganda is one thing, while the teaching and practice

of Catholics is entirely different. This can be accounted for only on the ground of "mental reservation", which allows Catholics to tell anything they want, in any way they want. Yes, we say, "Investigate!" but be sure that you learn the facts.

Church Childbirth Rule Is Clear—Not a Rumor

Smarting under the hostile criticism of their laymen, Roman Catholic hospital authorities are attempting to explain away the Catholic theory of childbirth under which the life of a Catholic mother may be sacrificed to avoid the death of an unborn fetus, even though the fetus can not live in any case.

On April 1, according to Religious News Service, Dr. James R. Freedman, an obstetrician on the staff of St. Joseph's Hospital, Lexington, Ky., declared that "Catholic hospitals always place an equal value on the lives of the mother and child." Dr. Freedman made his statement supposedly "to dispel the often heard rumor that in Catholic hospitals the life of the mother is sacrificed for that of the child in cases where complications arise at childbirth. The rumor referred to is as ridiculous as putting a sharp knife under the bed of the expectant mother to cut her labor pains in half."

Dr. Freedman did not explain that when Catholic hospitals "place an equal value on the lives of the mother and child," this means in practice that the life of the mother may be sacrificed even though the unborn child can not survive in any case. This doctrine, exposed by Paul Blanchard in his *American Freedom and Catholic Power* has not been fundamentally changed in recent years. In the 1956 edition of *Moral Problems and Hospital Practice* (originally written by Father Patrick A. Finney and enlarged by Father Patrick O'Brien) the following question and answer are published:

Q. If it is reasonably certain that a pregnant mother and her unborn child will both die if the pregnancy is allowed to take its course, can the attending physician be justified in removing the inviable fetus on the ground that he can at least save the mother's life by doing so?

A. No, the physician cannot be justified in removing the nonviable fetus deliberately in order to save the mother's life. Such a removal of the fetus would be direct abortion, which is never morally permissible for any reason.

This rule has been reaffirmed by the latest important Catholic book in this field, *Medical Ethics*, by Father Edwin F. Healy, S.J., and published by Loyola University Press, 1956, under the imprimatur of Cardinal Stritch. In the appendix of this work the author publishes the official *Clinical and Religious Directives for Catholic Hospitals*, binding on all Catholic medical personnel. This Catholic medical code states: "These ethical directives concern all patients regardless of religion, and they must be observed by all physicians, nurses, and others who work in the hospital."

Rule 15 of this code states: "Direct abortion is never permitted even when the ultimate purpose is to save the life of the mother. No condition of pregnancy constitutes an exception to this prohibition. Every procedure whose sole immediate effect is the termination of pregnancy before viability is a direct abortion."

Therapeutic abortion in order to save the life of a mother is now legal in all states of the union under court decision. The operation is becoming increasingly rare with modern improvements in medicine, but a study made in Johns Hopkins University more than ten years ago indicated that the remedy was used in about one

delivery in sixty-five.—*American Journal of Obstetrics and Gynecology*, XLVIII, p. 892. (Quoted from *Church and State*, Vol. 10, No. 5, Washington D. C., May, 1957.)

The facts set forth in this article show conclusively that Roman Catholic Canon Law takes precedent over the laws of the various states in the Union. The laws of every state permit a mother whose life is in serious danger to have an operation, removing an unborn fetus, by which the mother's life may be saved. Going on the theory that it is better to save one life than to lose two, all the states have passed laws to this effect. But, according to Emmett McLoughlin, who is Superintendent of Memorial Hospital in Phoenix, and was for many years a Catholic priest, the lives of thousands of mothers are lost every year solely because of Catholic Canon Law. This, in our way of thinking, permits the Roman Catholic Church to commit murder because the Catholic Canon Law takes precedent over the laws of the state.

"Investigate"

LEONARD MULLENS

The *Catholic Encyclopedia* is available in English in most public libraries. In this the writer points out that when the Catholic Church becomes the dominant church and when the disturbance of its unity disturbs the civil unity, that it is the duty of the civil power to punish heretics. Thus, if the Catholic Church should ever again dominate, as she once did, the line of reasoning is already laid down for the punishment by the civil power of anyone whom the Catholic Church considers a heretic. (*Catholic Encyclopedia*, Vol. VIII, pp. 35, 36.) This same volume also states on page 36 that the Catholic Church has the power to make laws, and that when these laws are violated the Church has the right to inflict the penalties which it has established. The same argument would be used today, if there existed the proper conditions, to exercise the right so claimed.

The Catholic Church has never renounced its claim to the right of physical force. (Vol. XI, p. 703.) This right is claimed over her own people. The right is claimed to legislate, to enforce obedience, and to punish the disobedient. (Vol. VII, p. 323.)

The word "abeyance", as used in this connection is very significant. The writer points out that the use of physical force has fallen into "abeyance". (Vol. VII, pp. 260, 261.) The word "abeyance" means "a state of suspended action or existence or a temporary inactivity." Thus the Catholic Church has not renounced the right to use such physical force, nor has she declared such to be wrong. It is simply in "abeyance". But why should we who are not Catholics be concerned about this? The Catholic Church regards Protestants as "schismatics" (Vol. X, p. 686) and as belonging to the soul, if not to the body of the Roman Catholic Church. (Vols. III, p. 756; VII, p. 261; XI, p. 703.) This means that all such are *rightful* subjects of Catholic discipline.

So, when you read such propaganda as that contained in the articles "Why the Catholic Church Says Investigate", which have appeared in various national publications, be sure you do just that, but make that investigation as thorough as the subject really merits.

We have many Catholic friends whom we respect as individuals, but we can not afford to swallow effortlessly such propaganda as this.

Freedom and Censorship As Defined by Roman Catholicism

LUTHER W. MARTIN

The history of the Roman Catholic Church is replete with the cases wherein the freedom of thought, freedom of expression and freedom of worship have been forcibly denied those who dared to think, speak and worship in a fashion not decreed by the Popes.

In our modern day we are told that that strictness of Catholic censorship was required during the Middle Ages, but that the progress of civilization has modified such a need. However, the fact remains that Catholic thought-control exists in a very real sense, and if circumstances permitted, such thought-control and regimented religion would once again become the order of the day. The "circumstance permitting" such a condition is simply that of shifting the Roman Catholic population from a minority to a majority in any given Nation or State.

QUOTATIONS FROM CATHOLIC PUBLICATIONS

Pope Leo XIII published an encyclical on "Human Liberty" in the year 1888 which contains the following statements: "... 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. . . ."

This same Leo XIII considered the *Index of Forbidden Books* to be of such a desirable use that in 1897 he instituted new general decrees concerning the placing of publications on the Index. The Index was reformed by him in the year 1900.

The Catholic Encyclopedia states: "In our own days [20th century], the danger caused by bad books has risen to a degree never thought of before. Unrestraint of intellect and will is the real cause of this increase. The so-called freedom of the press or the abolition of public censorship is largely responsible for this unrestraint. All the more the Church [Catholic Church] is bound to put an end to the evil by wise and just laws. The highest ecclesiastical authority, Leo XIII himself, has done so in the most solemn way by the aforesaid Bill, "Officiorum ac Munerum" (25 Jan., 1897) which obliges very strictly all the faithful. (Vol. III, p. 523.)

"It is, of course, absolutely impossible for both the pope and the Congregation of the Index to watch over the press of all countries in order to suppress at once each and every pernicious writing. . . ." (Vol. III, p. 524.)

"It is universally granted that especially in our days there exists hardly a greater danger to faith and morals than that which we may call the literary danger. From the greatness or rather indispensableness of the good at stake, the opportuneness and even necessity of preventive and strictly binding measures undoubtedly follow. In other words, the object in view of the law, that of safeguarding and keeping pure religion and morality [as defined by Catholicism—LWM] is absolutely necessary; now this object is at the present time more than ever endangered by a bad press; consequently those authorities whose principal office it is to protect the faith and morals of their subjects, must needs make suitable provisions against that press. Hence the moral necessity of such laws. . . ." (*Catholic Encyclopedia*, Vol. III, p. 526.)

"It may be added that prohibition of books and preventive measures against a bad press are indispensable even where in appearance, and according to the latter of the law, absolute freedom of the press prevails. The

truth of this is established by the political history of the last century no less than by the civil legislation of more recent years. During the past decades the freedom of the press, sanctioned by the laws, has degenerated in so many places into absolute lawlessness, that on all sides and from all parties has arisen a demand for legal protection. The Catholic Church was therefore bound to adhere all the more firmly to her system [of censorship—LWM], though in its practical application she was able to introduce many opportune mitigations." (*Ibid* Vol. III, p. 527.)

Let us summarize the foregoing: (1) Catholicism teaches that it is quite unlawful to demand, defend or grant unconditionally, the four freedoms . . . freedoms that American citizens hold so dear!

(2) Catholicism teaches that freedom of the press and the abolition of public censorship is evil!

(3) Catholicism would, if she could, suppress at once each and every writing that she considers to be "pernicious".

(4) The "Bad Press" of our Nation is dangerous to "faith and morals", according to the Catholic Church, because of its freedom.

(5) Catholicism teaches that "prohibition of books" and "preventive measures against a 'Bad Press'" are indispensable even where, according to the letter of the law, absolute freedom of the press prevails. Thus, even in the United States where freedom of the press does prevail, Catholicism claims that censorship is indispensable in the accomplishment of her aims and intentions!

CONCLUSION

Although our feelings are in sympathy with the Hungarian peoples who are being mistreated by the Communists, we must not lose sight of the fact that over 70 per cent of the Hungarians admitted to this Country are sincere, yet deceived members of the Roman Catholic Church.

It is a known fact that wherever Catholicism is in the majority freedom of worship disappears. Both Communism and Catholicism are philosophies that thrive upon thought-control and denial of freedoms. The principle is the same, whether it originates in Rome or Moscow, the Kremlin or the Vatican.

The Catholic in Secular Education

The problem of the relationships between Catholics and secular education continues to reveal itself to American Catholicism as perhaps the most perplexing, intricate and troublesome of all the problems presented to the Church in the pluralistic society. In no other area of public interest do emotions become so easily inflamed and prejudices so quickly revealed.

Onto this treacherous terrain marches Dr. James O'Neill armed with an arsenal of good sense and sounding a call to serious-minded Catholics. Dr. O'Neill has enjoyed a long and distinguished career as a Catholic teacher in secular education, serving as the first president of the National Speech Association, editor of the *Quarterly Journal of Speech*, and chairman of the department of speech at several large universities.

Briefly put, Dr. O'Neill argues more and more Catholics will attend non-Catholic schools at all levels, but particularly at the college level, due to rapid enrollment increases. Therefore, he wishes to promote the following: (1) Better training in Catholic religion and history of Catholic students entering secular education. (2) Greater awareness on the part of these students of the dangers and opportunities of their new environment. (3) More attention and time given to promote 1 and 2 by parents, teachers, pastors, and other counselors. (4) Greatly increase knowledge, and support, of

the work of the Newman Club and Catholic student centers. (5) Greater understanding and promotion of released time, especially on the high school level. (6) A greater number of competent Catholic scholars and teachers on the faculties of Non-Catholic colleges and universities.

Since I share Dr. O'Neill's opinion concerning the importance of the intellectual apostolate in secular higher education, I tend to agree with many of his opinions, particularly when he is speaking on this aspect of his subject.

One can only wish success to this book and express the aspiration that it may have the widest possible circulation. As George Shuster comments in his introduction, it is an educated book. (John Kamerick, Ph.D., *The Catholic Messenger*, Davenport, Iowa, June 6, 1957.)

Recently the editor was talking to a mature man, who was a teacher in one of the public schools in the state of Texas. After listening to an address on *The Preservation of Our Religious Freedom* the professor stated that he would love to send a copy of the *VOICE OF FREEDOM* to the most influential men in his city, and in his part of the state. But he opined if he should do so, his job would not last 24 hours. He declared that many of the teachers, the members of the Board of Directors of the public schools in the section of the state where he is teaching are members of the Roman Catholic Church, yet they are sending their own children to the parochial schools. It seems to us that a man has no business teaching in a public school, or serving as a director in any of our public schools, if he does not think enough of them to send his own children to the public schools. We do not believe this is loyalty to our public school system. What is more, if the statement of the professor to the editor is correct—and we have a feeling that it is—then certainly the pressure from the Roman hierarchy in this country is becoming quite dangerous to our liberties and to our freedom. This can not be Americanism as we have been wont to think of Americanism.

From the suggestions made by Dr. O'Neill in the book reviewed above it is quite evident that he is urging all Catholics to use every means possible to make all of those attending our public schools stronger Catholics, and to infiltrate our public schools to such an extent that they will no longer be the free American schools that we have known. We think one of the greatest dangers facing America today is the infiltration of Roman Catholics into our public school systems. In another 50 years—at the rate they are going—our public schools will be nothing but Catholic schools. Are we to accept this, without even opening our mouths about the dangers before us?

Cleric Predicts Passing of Denominational Lines

The Washington Federation of Churches has a Department of Research and Church Planning, otherwise known as "the comity commission."

Hundreds of other church councils across the country have similar comity commissions.

The existence of these commissions has resulted in what the Rev. Phillip J. Anstedt of Bethel Evangelical and Reformed Church, Arlington, terms "the most significant advance in the Protestant Church since the Reformation."

This opinion, from Mr. Anstedt, has some authority. He has been vice president of the Protestant Council of the City of New York and the Arlington Council of Churches, and has retired as President of the Arlington Ministerial Association. He is known as a level-headed, clear-sighted supporter of the ecumenical movement.

He believes comity commissions are breaking down denominational lines and preparing the way for "the coming great church," a nearly creedless body in which ministers "preach the Gospel" and forget about doctrine.

His reasoning runs like this:

Comity commissions set aside certain territories for certain churches. If an Episcopal diocese, for example, decides it has funds for starting a mission, it picks out a favorable spot and asks permission to locate there.

If no objection is raised by members of the comity commission, or interdenominational group, the request is granted.

The mission thereby receives monopoly rights to its area. It doesn't have to worry about another church starting up across the street and robbing it of part of its prospective congregation. Its success is assured.

"General acceptance of comity decisions has helped tremendously in making obsolete the old-fashioned competitive approach, a church on every corner," Mr. Anstedt says.

He calls comity churches "community churches," and says "every church of this type I've had experience with is made up of people of all denominations, who, put together in one congregation, don't settle down in the traditional denominational pattern of their fathers."

"Doctrinal differences," he says, "make no difference to the person in the pew."

These new monopolistic churches, found mostly in suburban areas, will influence the character of "the coming greater church," he believes.

Luther, Calvin, Wesley, now will become forgotten names except to ministers, he thinks. "Their doctrines will continue to be taught to seminary students," he says, "but will have no relevance for laymen." (Kenneth Dole, *The Washington Post and Times Herald*, Washington, D. C., June 8, 1957.)

It may be that Mr. Anstedt is correct in his analysis, but this certainly is not in harmony with our American Constitution, granting freedom of religion to all people. Are we to have "monopoly" of religion in this country? If so, wherein do the denominations differ from Roman Catholicism? This is exactly what the hierarchy wants for the Catholic Church, except that it would have a monopoly on all territories. One thing we guarantee: if the time does come in this country that the denominations are given a "monopoly" on certain territories, the Roman Catholics will be side by side in *each* and *every* area mapped out for *any* particular denominations. The Roman Catholics want everything that *all* the denominations put together have, and then some. It seems that the denominations are conceding that the Roman Catholic Church is on a par with all of them put together. There are but three distinct groups of religion in this country, in the minds of many: these are Roman Catholics, Protestants, and Jews. It never occurs to them that there could be anything like a New Testament church existing outside any of these groups. There are many of us who believe that we have a right to exist without falling into any one of these categories. We are certain that in the first century there were no bodies known as Protestants or Roman Catholics. We believe that the church of our Lord can exist today without falling into any particular category such as are commonly known among us today.

Letter to Vice-President Nixon

RR 3, Box 801
Indianapolis, Indiana
May 20, 1957

Vice-President Richard Nixon
White House
Washington, D. C.

Mr. Vice-President:

With due respect for your high office, I wish to say that one does not need the profundity of a logician or to

be a very close observer of current events to determine that you, by your partisanship, have wholly unfitted yourself to act as the representative of the American people abroad or, in the event of necessity, at home. Your recent trip to Africa, culminating in such servile flattery as giving audience to the Pope, the leader of a system which has proved itself no less a tyrant than those whose symbols were the Fasces, the Swastika, or the Hammer and the Sickle, was indeed repulsive to most freedom-loving Americans. Your camaraderie with Roman Catholic dignitaries on your Latin American trip two years ago appeared to most Americans to be a repudiation of your Protestant Quaker background. Your acceptance of a medal and your wife kissing the ring of this self-styled "Ruler of the Universe", the same token of adoration as displayed by his adoring subjects, was flagrant discrimination and compromise with a politico-religious leader, no less opposed to your way of life than the autocrats in the Kremlin. Your conveyance of "warm personal wishes" and the "high esteem of the American people" was indeed reprehensible, in view of the fact that most Americans consider this man extremely presumptuous and having no affinity with democracy.

You can not be totally unaware of the fact that this Pope, as Cardinal Pacelli, negotiated the Rome-Hitler concordat for the Vatican; that his predecessor, Pius XI, tacitly condoned the imperialistic rape of little defenseless Ethiopia and, according to the *New York Times* of January 20, 1938, taught the children of Italy to pray thus: "Duce, I thank you for what you give me to make me healthy and strong, O Lord God, protect the Duce so that he may be long preserved for Fascist Italy," and that the highest American cardinals echoed the praises of this man, "given to Italy by God."

Let us not delude ourselves, Mr. Nixon, into believing that this Pope, with whom you have exhibited such an affinity, is less opposed to our way of life than those with whom you would refuse to be seen publicly in such a compromising position. If such opposition must be categorically expressed, I refer you to the *Brief and Simple Explanation of Catholic Catechism* by R. P. Angel Maria de Arcos, S.J. page 412:

"Question: What of Socialism . . . modern democracy?"

"Answer: They are contrary to Catholic faith, to justice and to all virtue, and as such are *condemned* by the Church."

If you will not heed the plea of an ordinary citizen, perhaps statements of famous Americans would be more convincing. Albert Einstein, in an interchange of letters in the *Readers Forum* of the Roman Catholic paper, *The Tablet* of October 3, 1953, had this to say: "I am convinced that some political and social activities and practices of the Catholic organizations are detrimental and even dangerous for the community as a whole, here and everywhere." Prior to this statement he had expressed gratitude for Paul Blanshard's fight against the abuses of the Catholic Church.

Bertrand Russell, a Nobel Prize winner, in a lecture at Columbia University, according to the *New York Times* of November 17, 1950, made this statement: "It was a dangerous error to think that the evils of Communism can be combatted by Catholicism." After outlining the evils of Communism, he added: "Every one of these evils was exhibited by the Catholic Church, when it had power, and would probably be exhibited again, if it recovered the position it had in the Middle Ages. It is therefore irrational to suppose that much would be gained, if, in

the defeat of Communism, Catholicism were enthroned in its place."

Abraham Lincoln, Victor Hugo and a host of other famous men have recognized the threat to Democracy presented by the Catholic Church, and should not be ignored. America has shed rivers of blood in defense of her priceless legacy of freedom; are we ready to bargain away the mode of life that has made her a giant among nations, for Catholic domination, exemplified by Spain, and become a country of pygmies? Let us not forget that the avowed aim of the Roman Catholic Church is to dominate this country, change our Constitution, and to make America Catholic, and then tread on the ashes of Protestantism.

Is such subservience and servile flattery to this politico-religious totalitarianism, patriotism or Americanism? Or are those words obsolescent in the vocabulary of this mid-century era of compromise?

Respectfully yours,
s/ Burl E. Russell

Will Churches of Christ Get More Missionaries into Italy?

Eleven members of the Church of Christ went to Washington, D. C., early in May to talk with congressmen, United States senators, and members of the State Department to ascertain, if possible, why the Italian government has not allowed churches of Christ more missionaries in that country. When they arrived in Washington, they went to the Congressional Library and found a copy of the Friendship Treaty signed between this country and Italy in 1948. They copied the part dealing with religious matters, which we are publishing below. In the light of this Friendship Treaty the eleven members of the churches of Christ presented their case before the members of Congress and the United States Senate and representatives of the State Department. They were very much pleased with the reception given to them, and have great hopes that something can and will be done to improve the relationship with the Italian government. Churches of Christ feel that they have been discriminated against, and that they are entitled to more missionaries in Italy.

Following the article on the Friendship Treaty between this country and Italy we give a brief report of the plea made by members of the churches of Christ when they went to Washington. We trust that favorable results will come from this visit.

Treaty of Friendship, Commerce and Navigation between the Governments of the United States and Italy, signed at Rome. February 2, 1948, entered into force July 26, 1949.

Article I

1. The nationals of either High Contracting Party shall be permitted to enter the territories of the other High Contracting Party, and shall be permitted freely to reside and travel therein.
2. The nationals of either High Contracting Party shall, within the territories of the other High Contracting Party, be permitted, without interference, to exercise in conformity with the applicable laws and regulations, the following rights and privileges upon terms no less favorable than those now or hereafter accorded to nationals of such other High Contracting Party:
 - a. To engage in commercial, manufacturing, processing, financial, scientific, educational, RELIGIOUS, philanthropic and professional activities except the practice of law;
 - b. To acquire, own, erect or lease, and occupy appropriate buildings, and to lease appropriate lands, for residential,

commercial, manufacturing, processing, financial, professional, scientific, educational, RELIGIOUS, philanthropic and mortuary purposes;

- c. To employ agents and employees of their choice regardless of nationality; and
 - d. To do anything incidental to or necessary for the enjoyment of any of the foregoing rights and privileges.
3. Moreover, the nationals of either High Contracting Party shall not in any case, with respect to the matters referred to in paragraphs 1 and 2 of this Article, receive treatment less favorable than the treatment which is or may hereafter be accorded to the nationals of any third country.
4. The provisions of paragraph 1 of this Article shall not be construed to preclude the exercise by either High Contracting Party of reasonable surveillance over the movement and sojourn of aliens within its territories or the enforcement of measures for the expulsion of aliens for reasons of public order, morals, health or safety. . . .

Article VI

The dwellings, warehouses, factories, shops, and other places of business, and all premises thereto appertaining, of the nationals, corporations and associations of either High Contracting Party, located in the territories of the other High Contracting Party, shall not be subject to unlawful entry or molestation. There shall not be made any visit to, or any search of, any such dwellings, buildings or premises, nor shall any books, papers or accounts therein be examined or inspected, except under conditions and in conformity with procedures no less favorable than the conditions and procedures prescribed for nationals, corporations and associations of such other High Contracting Party under the applicable laws and regulations within the territories thereof. In no case shall the nationals, corporations or associations of either High Contracting Party in the territories of the other High Contracting Party be treated less favorably with respect to the foregoing matters than the nationals, corporations or associations of any third country. Moreover, any visit, search, examination or inspection which may be permissible under the exception stated in this Article shall be made with due regard for, and in such a way as to cause the least possible interference with, the occupants of such dwellings, buildings or premises or the ordinary conduct of any business or other enterprise.

Article XI

1. The nationals of either High Contracting Party shall, within the territories of the other High Contracting Party, be permitted to exercise liberty of conscience and freedom of worship, and they may, whether individually, collectively or in religious corporations or associations, and without annoyance or molestation of any kind by reason of their religious belief, conduct services, either within their own houses or within any other appropriate buildings, provided that their teachings or practices are not contrary to public morals or public order.
2. The High Contracting Parties declare their adherence to the principles of freedom of the press and of FREE INTERCHANGE OF INFORMATION. To this end, nationals, corporations and associations of either High Contracting Party shall have the right, within the territories of the other High Contracting Party, to engage in such activities, as writing, reporting and gathering information for dissemination to the public, and shall enjoy freedom of transmission of material to be used abroad for publication by the press, radio, motion pictures, and other means. The nationals, corporations and associations of either High Contracting Party shall enjoy freedom of publication in the territories of the other High Contracting Party, in accordance with the applicable laws and regulations, upon the same terms as nationals, corporations or association of such other High Contracting Party. The term "information," as used in this paragraph, shall include all forms of written communications, printed matter, motion pictures, recordings and photographs.

(Excerpts—pages 666-681, DOCUMENTS ON AMERICAN FOREIGN RELATIONS, Ref. Alcove, Vol. XI, 1949, JX, 231, D6, Library of Congress.)

CONGRESS BOWS TO A CHURCH

by a Washington Correspondent

"In the current 83rd Congress, no fewer than 71 separate bills, some benefiting several persons, have been introduced

for the benefit of the Roman Catholic Church. These bills—32 in the Senate and 39 in the House—are "for the relief" of about 150 Roman Catholic nuns, all of whom came to the United States between 1947 and 1951 on six-month visitors' permits."

Christian Century, April 14th, 1954, page 461, Vol. 71, Library of Congress, BRI C45.

[We think most of the Catholic missionaries invade this country on six-month visas, with never a plan to leave.—ED.]

We [here the names of eleven men who went to Washington were listed.—ED.] register the grievance that the Italian Government in its dealings with citizens of the United States has violated in spirit, if not in letter, the Treaty of Friendship, Commerce and Navigation between the government of the United States and Italy, signed at Rome February 2, 1948, entered into force July 26, 1949. Articles I, VI, and XI, which are attached, are the basis for this grievance.

Discriminatory actions undertaken by the Italian Government have not only hindered but also limited the religious activities of American Nationals residing in Italy. In the past this has included the closing of the Churches of Christ, the removal of signs from church buildings, police disruption of congregations meeting in worship, etc. These and many other similar problems have been resolved largely through the intervention of the Government of the United States.

We are now presented with what we consider the greatest crises yet faced by the American Nationals working in the interest of the Churches of Christ in Italy. Dr. Gatta, head of the General Direction of Cults of the Italian Ministry of Interior, recently stated that the "mission of the Church of Christ in Italy is finished." That this is the position of the Italian Government is supported by the fact that all recent requests on the part of American Nationals to enter Italy to continue the work of the Churches of Christ have been denied, even when on a substitution basis. In occasion of the denial of the visa application of Mr. Sam Mormino, Mr. Mormino himself, Mr. Hillard Story, an American missionary, Mr. Gerald Paden, an American Missionary, and Dr. Giacomo Rosepepe, an Italian Lawyer of Rome, visited the Ministry of Interior to determine the motives for the denial of Mr. Mormino's application. They were received by Dr. Gatta, who in response to direct questions, explained the Ministry's motives for denying Mr. Mormino's application by reading from Ministry files. He read: "The mission of the Church of Christ in Italy is finished. The presence of other American missionaries is neither necessary nor useful." Dr. Gatta further stated, "Your twenty-one Italian preachers are more than sufficient to supply the needs of the thirty-five churches in Italy." This occurred on March 5, 1957. Further conversation revealed that as present personnel returns to the United States even on furlough, that this will be interpreted by the Italian Government as signifying the completion of their specific activities; thus they will not be granted permission to re-enter Italy, nor will substitutes be allowed to replace them.

It is our feeling that as long as the activities of the missionaries of the Churches of Christ are not "contrary to public morals or public order" that those engaged in the work should be allowed to decide as to when their "mission is accomplished."

Therefore, since the Friendship Treaty with Italy provides that United States Nationals sojourning in Italy

receive treatment equal to that provided Italian Nationals residing in America, and since the Churches of Christ in Italy are still dependent upon Churches of Christ in America for financial aid, and upon the physical presence of American missionaries for spiritual help and guidance, we urgently request that this matter be given attention by the proper authorities within our Government and necessary steps be taken to encourage the Italian Government to uphold the conditions of the Friendship Treaty between the United States and Italy by permitting American Nationals in the capacity of missionaries to enter Italy in order to carry on the work of the Churches of Christ.

Ike's '60 Pick?



Word is going around in Washington that Alfred Gruenther (above), retired general and now head of the American Red Cross, is President Eisenhower's choice as his successor for the Republican presidential nomination. Gruenther's "availability" includes the fact that he is Nebraska-born, he is a Republican Catholic, and "the greatest thinking machine" Ike ever met. (*The Tyler Telegram*, Tyler, Texas, June 7, 1957.)

If the Republicans nominate General Gruenther and the Democrats nominate Senator John Kennedy for President in 1960, we will not be left much choice, except to elect a Catholic. Apparently this is the dilemma the Catholics are trying to put us in. They are doing everything within their power to get one of their men nominated on both Democrat and Republican tickets, so that we will have to vote for a Catholic. It will be too late to protest after two Catholics have been nominated. The time to let it be known that we oppose such is now. May we suggest that you write to your State and National political Committees, and let them know that you do not propose to vote for a Catholic for the office of President, and that you do not intend to sit idly by and say or do nothing while they ram a Roman Catholic down your throat.

President Eisenhower Sends Special Representative to Catholic Mass

The 150th anniversary of the canonization of St. Benedict the Moor, Negro Franciscan saint, was celebrated with a solemn pontifical mass yesterday at the Franciscan Monastery.

The Most Rev. Patrick A. O'Boyle, Archbishop of Washington, celebrated the mass. The Rev. Declan Bailey, O.F.M., professor of homiletics at Holy Name College here, preached the sermon. . . .

President Eisenhower sent Edward A. McCabe, his assistant special counsel, as his representative to the mass. The mass also was attended by many other church, governmental and diplomatic officials. . . . (*The Washington Post and Times Herald*, Washington, D. C., June 9, 1957.)

Our President continues to bow to the dictates of Rome. We are getting in a bad way when we have to have a representative of a special sort at every religious service the Catholics hold.

Catholics Again Warned on Graham

New York (AP)—Roman Catholics are being warned again about attending evangelist Billy Graham's crusade in Madison Square Garden.

The warning—the second in seven weeks—came from the Rev. Richard Ginder, editor of "Our Sunday Visitor," a national Catholic weekly.

Father Ginder said some Catholics had mistakenly taken the view that their Church had given Graham's preaching "a mild sort of approval."

To correct such assumptions, he is publishing an editorial on the subject in next Sunday's issue of the church publication saying: "We are tolerant and friendly to Billy Graham and company just as we are to the Lutherans, Presbyterians and Jehovah's Witnesses.

"However, our tolerance and friendliness exist only at the social and civil level. It stops dead where religion enters in."

The first warning to Catholics about attending Graham's services was sounded in Washington, D. C., on April 24 by the Rev. John E. Kelly, director of the Bureau of Information of the National Catholic Welfare Conference.

He described Graham as a purveyor of false doctrines whose teachings were "a danger to the faith." (*The Dallas Times Herald*, Dallas, Texas, June 13, 1957.)

When the priests warned Catholics in New York against attending the services conducted by Billy Graham, some may have thought it was just a "phony" notion of some particular priest, and that this did not represent Rome. But by this time all of us know that it was a directive from the hierarchy. The above article makes this quite evident.

Letter from a Puzzled Catholic

The writer is a practical Catholic. As I looked and listened to Billy Graham on TV recently, I could see every Catholic priest in America talking in his place. Everything he said could be repeated in the pulpit of every Catholic Church. When he remarked that all Catholic and Protestant churches are surmounted by the Cross, I could see the face of His Holiness, Pope Pius XII, successor of St. Peter and Vicar of Christ on Earth, pleading for those of his separated flock to return to the fold of their Supreme Shepherd.

Billy Graham's talk could be summarized in one sentence, namely, "That in all things, Christ might have the pre-eminence."

s/ Lar Daly, Chicago. (*The Washington Post*, Washington, D. C., June 9, 1957.)

It is very hard for Catholics to understand why the priests forbid them to hear Billy Graham. They do not realize that the persuasive power of a man like Graham is deadly poison to Roman Catholics. They are scared

to death that many of their members will be swept off their feet into Protestantism, if they hear this man. Indeed, they are afraid for their people to hear any man who is not a Roman Catholic. We are not defending Billy Graham, or what he preaches. But we are defending his *right* to preach it, and *the right of the people to hear him*, or any one else. Truth has nothing to fear from any source. But error is always afraid. This is why Roman Catholics forbid their people to hear the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." Roman Catholics do not intend for their people to hear the truth from any source regarding religion. They will deny you and me that same right if they ever get the power.

How Many Priests and Nuns Are Entering the U. S.?

The Library of Congress
Washington, D. C.

LEGISLATIVE REFERENCE SERVICE

May 24, 1957

To: Hon. George Mahon
From: American Law Division
Subject: Priests and Nuns from Italy during 1956 as a result of Private Legislation.

In reply to your letter of May 13, 1957, requesting the number of Catholic Priests and Nuns from Italy who have entered this country during the past year (1956) as a result of private legislation, and those during the past five years in all manners, the following information is submitted:

Because there is no printed source providing statistics to cover this subject, we contacted the Bureau of Immigration and Naturalization in the hope that the information could be secured there. We were informed that their breakdown does not take in these classifications since the statutes which govern their policies do not allow them to initiate a breakdown by religion or race specifically. They pointed out that the statistics they do keep consist of categories, i.e., ministers of religion: Priests, Rabbis and Protestant Ministers, etc., totaled together, with no way of differentiating one religion from the other. And although it can be assumed that most clergymen coming from Italy are Catholic Priests, we were told that there had been a few Protestant Ministers who came from Italy to this country in the past. Furthermore, they could not provide a breakdown of those Priests and Nuns coming here on the basis of private legislation only.

The Apostolic Nuncio of the Office of the Representative of the Vatican informed us that because the Catholic Bishops in this country have jurisdictional control over the Priests and Nuns coming into their dioceses, each Bishop would have to be contacted on this matter to determine the total coming from Italy, and such a task is virtually impossible under the circumstances.

A call to the Italian Embassy with reference to this question brought us a negative answer. We were given a negative answer also from the National Catholic Welfare Committee. In substance, we could not find any agency which maintained the necessary statistics for us to determine the answer to your question.

In our search through the individual private bills for the year 1956, we found none pertaining to immigration

of Priests and Nuns from Italy. To confirm our suspicions on the procedure of drafting private bills of this kind, we contacted the drafting section of the Committee on the Judiciary in the House of Representatives at which time they informed us that in many bills, the designation of "Reverend" or "Sister" is left out of the title . . . the form depending on the way the Member's report is written. On this basis, it seems hardly feasible to undertake a complete research into the background of all the private bills of 1956 which might conceivably be in point.

The statistics on hand at the agencies questioned would not allow us to attain a true and concise picture of the situation. We are sorry to say that we dare not even attempt a reasonable approximation under the circumstances.

R. Ouellette
American Law Division
May 24, 1957

According to the above letter it seems that no one has the figures on the number of Catholic priests and nuns coming to this country every year. We wonder if this is not by design. Certainly some record ought to be kept of the number coming from Italy, and every other country. One thing of which we may be certain; the Catholic countries keep a close tab on the number of Protestants entering their countries. It is our belief that Catholics are purposely keeping from the public the number of priests and nuns entering the United States every year. We shall stick to this belief until and unless they provide us with the correct figures. It is our further belief that they have many more coming to this country than any of us realize. They know that if we were aware of the number, we would be alarmed, and would probably cut down on their quota. This is another one of their schemes to hoodwink the United States; and our State Department, apparently, is completely blind to the facts.

According to the Jesuit magazine, *America*, February 1956, the total population of the United States increased 10.7 per cent from 1950 to 1956, while the Catholic population increased 20.9 per cent. In the same period the Catholic "brothers" increased a total of 1,491, and the priests increased by a total of 5,379. According to the *Denver Register*, Catholics converted a million non-Catholics from 1945 to 1955. In the same period, we are told, Protestants converted more than four million non-Catholics. If these figures are correct, then the great increase in Catholic "orders" must be attributed to three factors, viz: increased birth rate, increased immigration from Catholic countries, and increased training.

It seems that Catholics have all the figures for propaganda, but none for factual information—especially if it might "incriminate" them.

N. Y. Times Prints Appeal from Russian Housewife

New York (AP)—The New York Times Saturday accepted the challenge of a Russian housewife to print her appeal as proof that there is no press censorship in the United States.

Mme. N. A. Kopytskaya of Leningrad wrote as a result of a recent interview between Turner Catledge, the

Times' managing editor, and Nikita S. Khrushchev, Soviet Communist Party chief.

Catledge remarked during the interview that no press censorship exists in the United States.

Mme. Kopytskaya wrote to the *Times* to demonstrate American press freedom by publishing an appeal to American mothers that she enclosed in her letter.

Mme. Kopytskaya wrote, "In the course of your interview with our dear Nikita Sergeyevich Khrushchev, you said there was no 'censorship' in America. Let us see whether that is really so. Print my appeal in your newspaper, straight, honestly, just the way I wrote it, without distorting or correcting anything, and send one copy of the paper to me."

The appeal, addressed to "Dear Mothers of America," said in part:

"It is very painful to recall what our entire Soviet people had to live through in the great patriotic war of 1941-1945. In spite of all the suffering we had to endure, we were victorious! . . .

"Now the world is facing a new threat, that of horrible atomic war. It is being promoted by your capitalists; they want dollars, they want profits, they want to drown mankind in a sea of blood. They do not care about your lives and the lives of your husbands and children. You will be their cannon fodder.

"They are busily arming West Germany with new atomic arms and are readying troops armed to the teeth with American arms. They are forming all kinds of blocs, pacts and so forth. At the same time they charge that the Soviet Union is the aggressor. They are slandering us at the very time when we are engaged in the great tasks of building Communism. This slander does not conceal their own sinister aims. . . .

"I call on you, mothers of America, to get out on the streets with slogans demanding a halt of nuclear arming and of the testing of nuclear weapons. Let us have atomic energy for the benefit of mankind and not to destroy people.

"Women of America, there is discord in your country on the question of peace. Demand the settlement of all disputes by peaceful means. Help the women of the world achieve happiness and a peaceful life throughout the world! Be steadfast in your support of a just cause and you will be victorious! A small group of crooks want war, but millions of working people are opposed. It means there will be no war! Let those who want to dominate the world remember the fate of Hitler, Goebels and the others! They better remember!

"We Soviet people need peace!" (*The Dallas Morning News*, Dallas, Texas, June 16, 1957.)

Free Press Answers Russian's Charge

Although American newspapers seldom print a letter or other item on a dare, the *New York Times* has given an effective answer to a tirade against this country that purported to come from a Russian housewife. It published the letter in full, which the writer apparently did not believe could happen; and many other papers over the country used it in large part.

Publication of the letter disproves its implied charge that the American press is censored. That fact will not be entirely lost on the neutrals. They know that no such blast at the Kremlin could be published in Russian newspapers.

The letter from the Russian woman reveals that she has been deluded by Soviet propaganda. Otherwise she would know better than to think that we are arming to the teeth for aggression against Russia. She also would realize that American defense and foreign policies have strong backing from the people here.

The letter, whether or not it is genuine, points to the need for better understanding between the peoples of the United States and Russia. We have allowed Nikita Khrushchev's Red propaganda to be broadcast here, but hints of reciprocation have not yet been accepted in Moscow. Apparently the Russian bosses are still afraid to allow American spokesmen to talk directly to the Russian people.

Senator Lyndon Johnson and others have proposed a regular exchange of views by radio and television. Despite the scarcity of receiving sets in Russia, this could become a worth-while project if the Russian Government allowed it. The hesitation of Russian bosses to thus lift the Iron Curtain suggests that they still prefer darkness to light. (Editorial, *The Dallas Morning News*, Dallas, Texas, June 16, 1957.)

Catholicism and Communism are very much alike. Neither will allow its people to read what others write, or hear what others say, if such can be prevented. At the same time they are striving every way they can to make themselves heard in free lands. No conceivable effort is spared to get for themselves what they will not allow others to have.

Even their terminology is very much alike. Notice how the Russian lady refers to "our dear Nikita Sergeyevich Khrushchev." This sounds a great deal like "His Holiness, Pope Pius." Neither Catholicism nor Communism would last any time if their people were permitted to hear the truth and the whole truth. Only by keeping the truth from them can they keep their people in chains.

What Is Your Zone Number?

Starting the first of September the Post Office advises that second and third class matter will not be delivered in cities where there are mailing zones unless the zone number is on the address.

Hence, it is of the utmost importance that you advise us of your zone number.

Go by your Post Office today and pick up some change of address cards and fill them in and mail at once, giving us the zone number of your mailing address. If you do not, then do not be disappointed if you fail to get your September issue of the *Voice of Freedom*.

While you are at it, we would suggest that you get enough change of address cards to advise all your magazine and newsmagazines of your zone number. But do not delay.

A letter or a post card will serve the same purpose as the regular change of address card provided by the Post Office. But be sure to do this at once.

Mail your change of address to The Freedom Press, Post Office Box 128, Nashville, Tennessee.

Are Catholic Children Being Discriminated Against?

In recent issues of the VOICE OF FREEDOM attention has been called to one of the latest pamphlets published by the Roman Catholic Educational Society in which the charge is made again and again that Catholic children are being deprived of their natural rights and benefits because they are not given free bus transportation, free hot lunches, free text books, and free medical care while attending the parochial schools. Apparently, they are operating on the theory that the more a falsehood is repeated the more likely people are to believe it. Hence they continue to stress the fact that their children are being discriminated against.

We deny that such benefits as are being requested by Catholics for their children belong in the category of "welfare benefits". We think this case was effectively answered by the United States Supreme Court in a decision written by Robert H. Jackson in 1947, which reads,

I should be surprised if any Catholic would deny that the parochial school is a vital, if not the most vital, part of the Roman Catholic Church. If put to the choice that venerable institution, I should expect, would forego its whole service for mature persons before it would give up education of the young, and it would be a wise choice. Its growth and cohesion, discipline and loyalty, spring from its schools. Catholic education is the rock on which the whole structure rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself.

It is of no importance in this situation whether the beneficiary of this expenditure of tax-raised funds is primarily the parochial school and incidentally the pupil, or whether the aid is directly bestowed on the pupil with indirect benefits to the school. The state cannot maintain a church and it can no more tax its citizens to furnish free carriage to those who attend a church. The prohibition against establishment of religion cannot be circumvented by a subsidy, bonus, or reimbursement of expense to individuals for receiving religious instruction and indoctrination.
(From Newsletter, *Freedom and Separation*, St. Clair Shores, Michigan, June, 1957.)

In spite of the above decision, some twenty states now allow school boards to transport Catholic students free of charge to their parochial schools.

Who Are "Bigots"?

June 11, 1957

Editor
Hollywood Citizen-News
San Francisco Chronicle

Bishop Willinger's tirade (Saturday, June 8) anent bigots consists of very loose handling of the word. It is like the old adage, "the pot calling the kettle black."

In Catholic-Colombia no schools are permitted except Catholic parochial schools, others having been closed, destroyed or erection prohibited.

Yet, Colombia is a very illiterate country. With all of its illiteracy, it does not permit relief through Protestant schools whose backers are willing to build them. And Bishop Willinger speaks of bigots as those who seek the equitable arrangement of taxation of parochial and private schools.

Parochial schools were not built to save money for taxpayers. They were built for one purpose—*indoctrination*. Why, then, should the public be taxed to pay for indoctrination not of its choosing?

In Catholic Spain all Protestant schools have been closed by Franco's (pope's) orders. Of course, in the Bishop's language this is not bigotry.

Not long ago, in New Mexico, U.S.A., American Indians were persecuted, their property confiscated, their persons abused and tortured and even murdered by Catholic direction. But, of course, the Bishop would not call this bigotry.

Take the other Catholic countries, Yugoslavia for instance, where non-Catholics were tortured, murdered and otherwise persecuted by and under the blessings of Archbishop Stepinac (now a cardinal) and the pope. The Ustashi terrorists, under papal blessings, committed the most atrocious crimes against non-Catholics. Bigotry? Not in the Bishop's language of course.

And, speaking of monopolists. Would the Bishop care to hear about the greatest monopoly of all? None other than the Roman Catholic hierarchy and its holdings, and directives of its followers. If so, I shall be glad to oblige.

Very truly yours,

s/ Raywood Frazier

Doing Penance

Harold Connolly, Boston's hammer-throwing Olympic champion, arrived in Washington recently with his discus-throwing Olympic champion bride, Olga Fikatova of Prague, Czechoslovakia, visited Secretary of State John Foster Dulles, and the Czech ambassador, and announced that he had been automatically excommunicated for marrying Olga in a Protestant, as well as Catholic and civil, ceremony in Prague. But, he added, "I have been to confession and I am now doing penance." (*Catholic Messenger*, May 23, 1957.)

It is all right for non-Catholics who are marrying Roman Catholics to be married by a Catholic priest, but to allow a minister of another faith to perform the same ceremony is mortal sin. For such a sin one may be excommunicated. He then must do "penance" until he has satisfied the priest before he can be accepted back. And let us not forget, this goes on in our own America. It is practiced by those who are constantly calling the rest of us "bigots".

Abbot Urges Stamps for Iron Curtain "Martyrs"

Lisle, Illinois, June 7—NC—The head of the Benedictine Abbey here has written to the Postmaster General suggesting the issuance of postage stamps honoring the Catholic living martyrs behind the Iron Curtain. . . .

The Abbot suggested that these stamps could bear pictures of imprisoned Stephen Cardinal Wyszynski, Primate of Poland; Joseph Cardinal Mindszenty, Primate of Hungary; Aloisius Cardinal Stepinac, Primate of Croatia, and Archbishop Joseph Beran, Primate of Bohemia. . . .

He pointed out that mail received at his Abbey from Red-ruled nations indicates the communists consider postage stamps a valuable medium for propaganda. (*Catholic Review*, June 15, 1956.)

There is no limit to what the Roman hierarchy will do to get our Federal Government to promote Roman Catholicism. In many ways our government officials have been sucked in by these efforts. We think it time for us to wake up and put an end to such Romish propaganda.

The Question Box

Q. I read in the New Testament that Christ had four brothers and one sister. Was St. Joseph married before he married the Blessed Mother? Were these children of the first wife, or was Mary the mother of them?

A. I don't know where you get those numbers; four brothers and one sister; but there are various references in the New Testament to the brothers and sisters of Jesus—the brethren of the Lord. These are generally believed, by Catholic scripture scholars, to have been cousins, or other near relatives. There is no reason to believe that Joseph was ever married before; in fact such an idea is foreign to Catholic tradition regarding him. And it is definitely contrary to Catholic teaching to say that Mary might have had other children. She remained always a virgin. (Msgr. J. D. Conway, *The Catholic Messenger*, Davenport, Iowa, June 6, 1957.)

In Mark 6: 3 we have the names of four of the brothers of Jesus. These are, "James, Joses, Judas, and Simon." Mention is also made of "his sisters". Likely the questioner was thinking of this scripture. We should think that "Monsignor" Conway might have thought of this. Instead he merely denied what the word of God said, and told the querist what Catholics teach. Catholics always place their teaching above the word of God. To say that the brothers and sisters of Jesus were "his cousins" is to deny what the Bible says. The Sixty-ninth Psalm is definitely a messianic prophecy. Here we have the following:

They that hate me without a cause are more than the hairs of my head:

They that would cut me off, being mine enemies wrongfully, are mighty:

That which I took not away I have to restore . . .

Because for thy sake I have borne reproach:

Shame hath covered my face.

I am become a stranger unto my brethren,

And an alien unto my mother's children.

For the zeal of thy house hath eaten me up;

And the reproaches of them that reproach thee are fallen upon me. (Psalm 69: 4-9.)

Note the above: "I am become a stranger unto my brethren, and an alien unto my mother's children." The mission of Christ was so different to what the world had been expecting, and his manner of declaring himself so strange, that his own brethren could not understand him. Thus John explains that "his brethren did not believe on him." This was not true after the resurrection of Christ. They did believe on him then.

This messianic prophecy very definitely referred to Jesus' brethren, and to "his mother's children." The doctrine that Mary was a perpetual virgin is foreign both to the Bible and the facts in the case. It rests on no authority other than the word of the hierarchy.

Permanent Roman Catholic Structure on the Michigan State Fairgrounds

It was brought to the attention of the Board that the Roman Catholic Church has been given permission to build a permanent building on the State Fairgrounds in which to distribute literature of their faith. Mr. Lacey, who is in charge of space allocation and public relations at the Fairgrounds, was called to ascertain the facts of the situation. He stated that the organization for the propagation of the faith of the Roman Catholic Church has been granted permission by the Michigan State Fair Commission to build a permanent building because of the inadequacy of the temporary structure previously used. The building is now 80 per cent complete. This is clearly in violation of Section 3, Article II, of the Michigan State Constitution which states: "nor shall property belonging to the state be appropri-

ated for any such purpose (religious sect or society)." (News-letter, *Freedom and Separation*, St. Clair Shores, Michigan, June, 1957.)

Mr. Buback was called on May 21st to determine what procedure was followed in such matters. He stated that . . . All organizations at the fairgrounds pay a fixed rent, which, no doubt, is equitably assessed. When I mentioned the fact that this seemed in violation of the Michigan State Constitution, Mr. Buback stated that this matter was referred to the attorney general's office for a decision as to its legality before permission was granted. Mr. Thomas Kevanaugh, a staunch Roman Catholic, is the attorney general. (From a letter written by Mr. Richard A. Wilde, Vice-president of the Detroit Chapter of POAU.)

Bishop Urges U. S. to Take in More Refugees

Vienna, May 11—(UP)—Roman Catholic Bishop Stephen Laszlo urged in a cable to Francis Cardinal Spellman today that the U. S. Catholic Church "do everything for enabling increased admission of Hungarian refugees to the U. S. A."

Bishop Laszlo, apostolic representative for Hungarian refugees in Austria, said in the message, also sent to the U. S. Embassy here, that the Austrian public was "alarmed" by a four-day strike of Hungarian refugees this week.

Some 2,400 Hungarians began the hunger strike at the Siezenheim camp near Salzburg Tuesday after they were told that admission of Hungarian refugees to the United States had been halted. (News Report.)

Now the Hungarians are trying to force their way into the United States by a "hunger strike". As much as we sympathize with these people, we are not so moved as to allow their entrance into this country simply because they go on a hunger strike. They were hungry before they left Hungary. We can not keep from wondering if the "hunger strike" was not inspired by the Bishop in order to gain entrance for them into the U. S. It is quite evident that the hierarchy is doing everything within its power to force the United States to open the flood-gates to take in more Roman Catholics. The hierarchy knows that in so doing it is but another club in the hands of the Vatican to dominate this country.

Prays, Wins Sweepstakes

Lamar, Colo., June 6—(AP)—What with crop failures and all, hardly anybody at the St. Francis de Sales Church here could see how \$60,000 could be raised to start building a new parish hall and school.

Father James McDevitt did the best thing he knew in a case like that. He prayed.

Well, his brother Eddie, who lives in the county of Donegal over in Ireland, sent him a ticket on the Irish hospital sweepstakes horse race. It was a \$3 chance on a nag named Ballymoss, and for a man praying for \$60,000 it must have seemed a thin answer.

But Father McDevitt kept hold of the ticket Eddie sent him. Today he had some news to go with it.

They told him, Father McDevitt said, that Ballymoss had brought home the bacon. The ticket is now worth 20,000 pounds, or \$56,000. That wasn't all, by half. The U. S. Internal Revenue officer told Father McDevitt that since the winnings are for benefit of a religious organization, they are tax free. (*Kansas City Times*, Kansas City, Mo., June 7, 1957.)

We suspect that God had about as much to do with answering the prayer of "Father" James McDevitt as he has in many other prayers that we have been hearing about. In most states gambling on horse races is a violation of the law. But when a Catholic priest places a bet

upon a horse and wins, it is the answer to prayer. Such a practice is contrary to the teachings of the word of God. It is immoral, and can not be condoned by those who respect the teachings of God's word. It is a very bad example set before the youth of our land. We condemn any such with all our heart and soul. We believe it a wicked and sinful practice. To boast of it as an answer to prayer is a presumptuous sin.

Letters to Editor

Dear Sirs:

I chanced to see a copy of your Magazine and am writing to say that while I do not wish to disturb the beliefs of the individual Catholic, I am quite concerned about the political ambitions of the Catholic hierarchy, and am glad to know that a few people at least are alive to the situation and are doing something about it.

According to my reading, Catholic authorities rather brag that they are making a comeback. It does seem

clared that the 'Protestant danger' in Spain is 'greater than ever.' Bishop Zacarias de Vizcarra said the "dissidents" in Spain are being financially supported at present by 25 foreign Protestant societies, with some 477 preachers now active throughout the country.

... In 1940, a similar action took place, with some 110,000 Bibles and other religious works being seized.—ED.

The Catholic clergy claim to love the Bible, and say they encourage the reading of it, but their actions belie their words. Here is Catholicism in action where the hierarchy has the power. What Catholics are now doing in Spain is a sample of what they will do anywhere they have the power.

Letter to Alvin Jennings, Montreal, Quebec

Bouchard, Quebec
December 29, 1956

Sir:

I noticed a copy of the *Star* recently (Nov. 15) and looked through it in amazement. I was quite surprised to see a "Church of Christ" (as you call yourselves) call down religions which have more meaning than itself.

I am getting quite fed up by people starting out to make new religions.

Who was the founder of your church? Don't say it was Christ because I'll call you a liar. You could probably twist and distort the Bible to fit your own fancy but you have no records leading back to Christ.

The stories in your booklet bother no one. As it is stated in the book the Bible can be misinterpreted and it has, including your own. How many books are there missing in your Bible?

Even in the write-ups in your booklet about the Roman Catholics there is a date mentioned—192, and that is a good thousand years before your founder was even born.

Have you ever read Roman Catholic newspapers, booklets, or what you wish to call them? Other religions are rarely discussed because we don't have to run down a religion to get followers, as you do.

You think of religion as a business and not as the organization of Christ. I'll bet everyone of your big shots are rolling in dough and because of these untruths you publish.

I picked up this booklet on the street, by the way, as I would never pay for such worthless material.

If only I had the power I would run your religion and all other false religions into the ground.

I'd like to meet the person who distorted your Bible to read like it does. Don't ever preach within ear-shot of me.

/s/ Ronald Madore
Bouchard, Quebec

ANSWER TO RONALD MADORE

January 8, 1957

Mr. Ronald Madore
Bouchard, Quebec

Dear Ronald:

This is to acknowledge your letter of December 29 in which you state that you had read a copy of the "*Star*," November issue.

You have criticized me quite severely for calling down the Catholic Church. Apparently you did not read the paper very carefully, for you will find that the only references made concerning Catholic doctrines are by Catholics themselves. If it appeared that the Catholic Church was being called down for unscriptural practices, it was by their own priests. A few priests are honest enough to admit the truth when they are taught it. Strossmayer was a Bishop in the RC Church; and I presume you understand that all Cardinals in said church are fair representatives of their own doctrines.

The founder of Christ's church was Christ, and He established His church in A.D.33. This cannot be disputed; the Roman Catholic Church was not known as such until centuries later.

In "the faith once delivered,"
/s/ Alvin Jennings

... of the British and Foreign Bible Society. Some 30,000 Bibles and devotional books were taken and the doors of the printing plant sealed shut by police. In keeping with this action, a leading Spanish Catholic Action spokesman de-

"The Pope and Papacy Now"

(Continued from page 113)

from American Protestants, intent upon maintaining clear separation between church and state, has effectively blocked any permanent appointment. The situation seems somewhat ironic to Romans, who agree heartily with the discerning American author John McKnight who states in *"The Papacy"*: "A major historical phenomenon of the twentieth century, impartial historians have too little studied—is the emergence of the United States as the world's greatest Catholic power and the predominance of American influence at the Vatican."

This is certainly not in harmony with what we read in the New Testament. Imagine the apostles receiving an ambassador from every country in the world at some court of their own making! Nothing was ever further from their minds. It was the last thing our Lord ever thought of. When Jesus was on trial before Governor Pilate the Governor asked him the direct question, "Art thou the King of the Jews?" To this Jesus replied, "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: 33-36.) When the Pope had an empire all his own his soldiers did fight. Even now the Pope has his guard, which carries him to his Papal throne and guards his palace all the time. When the officers came to arrest Jesus and Peter drew his sword and cut off the ear of one of the guards, Jesus said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." (Matt. 26: 52; John 18: 11.) The Lord's kingdom was a spiritual kingdom pure and simple. Not so with that of the Pope. He claims to be the Ruler of the world, and receives ambassadors from all over the world at his court in the Vatican. This is entirely different from any thing we read about in the New Testament.

Although the Pope still rides in his liter as the popes did the Middle Ages, and most of the ceremonies and the teachings of the hierarchy are very much the same as they were in the 12th and 13th centuries, the present Pope has made some changes such as the following:

The Pope's willingness to accept modern inventions is well known. He is the first Pope to use a typewriter, ride in a plane, shave with an electric razor, the first to be televised, and the first to play a part in a movie—himself, in a Holy Year documentary called "Vaticano." Although telephones were already installed when he ascended to the throne, he is the first Pontif to use them. His is white. . . . Further concessions to the modern have led Pius to allow, for the first time in history, cloistered nuns to emerge into the world in order to vote in elections. He has also decided to modernize nuns' cumbersome costumes. A younger generation, born in an age of modern dress, has taken this up joyfully.

It has not been easy to bring about any reforms in the papacy, which still thinks of the Middle Ages as the Golden Age. We would again be taken back to the Dark Ages, if Roman Catholicism should gain sway over the world—as once it had. Spain is a good example of what Roman Catholicism will do to a nation when it gets a hold. Spain is still an old world living in centuries past. Whatever progress has been made in that country in recent years has been made in spite of Roman Catholicism and not because of it. A great deal has been said about the unyielding Cardinal Segura in recent years, who died only a few months ago. He was the epitome of Roman Catholicism at its zenith of power and strength—as was in effect during the Middle Ages.

Many unusual claims are made by Catholics. From

little children all the way to the Pope claims to unusual visions have been made through all the centuries. Out of these claims have grown many shrines which people visit and claim blessings and cures of almost every kind. Speaking about visions, *Newsweek* had this to say:

The Pope's aloneness was broken only once, and then in a most holy way. In December, 1954, during his severe illness a shining vision came bringing him comfort. He revealed later that it was the gentle figure of Jesus. . . .

The many claims the Catholics make to the visions they receive cause us to wonder if they are not all a figment of the imagination. They rest on no authority other than the word of the one claiming to receive the vision. Since there is no evidence of any kind to support these visions, and since many of them are so fantastic, we wonder about them. It seems strange that it was nearly two years after the present Pope claimed to have seen the Lord before he let it be known.

This debate can be purchased directly from the editor of the VOICE OF FREEDOM for only \$3.50. Please make your check for books payable to the editor, and mail directly to P. O. Box 13113, Dallas 20, Texas.



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.

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From the EDITOR'S VIEWPOINT



"... wherefore, I beseech thee to hear me
patiently." (Acts 26: 3.)

An Appeal to All Roman Catholics in America

This is a sincere appeal to all Roman Catholics in America. Please believe us when we say we are your friends, and that we want you to be our friends—we believe that most of you are.

The warfare being carried on by the VOICE OF FREEDOM is not a personal fight against *you*. We are not intolerant toward you, or toward what you believe. If you want to be a Roman Catholic, that is your privilege. We are glad you have this privilege. Of course, we think you are wrong in what you believe. In fact, we think everyone is wrong who does not believe as we do. This may seem narrow and egotistical. But deep down in his heart everyone feels the same as we do. If we did not think we were right in what we believe, we would be dishonest and hypocritical. If we are honest in what we believe, then we cannot keep from thinking that those who believe otherwise are mistaken. Every honest person thinks he is right in his belief. However, we have no desire to force anyone to believe as we do. We stand squarely opposed to any form of government—whether it be purely political, ecclesiastical or a combination of the two—that would rob any of us of our right to believe and practice what we want to believe and practice.

It is our firm belief that if you—our Roman Catholic friends in this country—knew exactly what the hierarchy is up to, you would rebel. We think you are being led as sheep to the slaughter. We do not regard you as imbeciles, or as dishonest dimwits. But we do think *you have entirely too much confidence in your religious leaders. You take their word for too many things.* The following facts will set forth some of our reasons for so thinking.

1. *You are not permitted to attend religious services conducted by other people.* There can be only two reasons for denying you this liberty: the hierarchy is afraid (1) that you might be defiled by attending such services, or (2) that you might get your eyes opened to the truth. We can not think that the hierarchy would admit that

you might be defiled, morally or spiritually, by attending a "Protestant" service. The only conclusion we can draw, then, is the fear that you may be enlightened. *If the hierarchy teaches the truth, then why be afraid? The truth has nothing to fear.* Blindly obeying your priests, when you are forbidden to attend "Protestant" services, we think, is placing entirely too much confidence in them.

2. *The hierarchy forbids you to read any religious literature except that written by Roman Catholics.* We appeal to you as grown-up people—not children. You should be able to think for yourself. You have the ability to discern between truth and error. When people are always trying to hide something from us, we suspect deception. Hence, when the hierarchy tries to hide from you what others say or write, it is pretty certain they are trying to hide the truth from you. *If they know that what others write is not the truth, they should expect you to have enough discernment to know it also, and not be carried away with falsehood.*

3. *The Roman pontiff claims to be infallible in matters of a moral or spiritual nature.* This means that whatever the Pope says, it is the voice of God, because any and every pronouncement that he makes concerns moral or spiritual matters—from his point of view. Either the Catholic Church is wrong about this *now* or it *was* wrong for many centuries. It was not until 1870 that this doctrine was accepted. The Emperor of Japan has claimed to be divine for centuries. All of the early Roman emperors made similar claims. So did Alexander the Great and many others. Every imposter in all the ages has done likewise. There is no more evidence for the claim to infallibility made by the Pope than there is for the claims put forth by other imposters. To say that God divinely inspires the Pope to make known his will is to put forth a claim that rests upon no foundation in fact or in reason. But if you can be made to accept this claim, then, of course, you will blindly follow the Pope and all of his puppets.

(Continued on page 143)

Voice of Freedom

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Editorial Comments

Obviously the VOICE OF FREEDOM cannot champion every cause. We have our own personal views about race segregation, denominational dogmas, sectarian tenets, human creeds and various kinds of ecclesiastical governments. But the mission of the VOICE OF FREEDOM is not to delve into such matters. Our mission is to keep before our readers the threats to our religious freedom. Sometimes we make statements which may be interpreted as showing bias and partyism. It would be nearly impossible for us not to do so. However, even if we do display some bias and party spirit, we hope our readers will not regard us as trying to build up some sectarian organization all our own, using the pretext "The Preservation of our Religious Freedom" as a "front."

The mission of the VOICE OF FREEDOM is to preserve the rights of *all* religious bodies. We have stated that we do not agree with all religious bodies, because this would be impossible. No one could agree with all of them. They do not agree among themselves. But we are fighting for the *right* of all religious bodies to disagree, if they so desire. We are not saying that they should disagree among themselves, but they should have the *right* to do so. Our purpose is to prevent any particular religious organization from foisting upon us laws and restrictions which would prevent our believing and teaching what we please.

It is our ardent hope that all our friends will understand our purpose and will back us in an effort to achieve it. As long as we are fighting for the right to believe and teach what we wish, we certainly ought not to allow the very things for which we are fighting to so divide and separate us to make us an easy prey to any totalitarian organization—ecclesiastical or otherwise. This would be playing directly into the hands of the hierarchy. Nothing would please the Vatican more than for non-Catholics to become so hopelessly divided among themselves that they would not stand together on anything, not even on their own right to disagree among themselves.

In recent months the editor has conducted revivals in Denver and Los Angeles, in San Antonio, Austin, Dallas and other Texas cities. Quite a few special arrangements have also been filled in the interest of religious freedom. Other meetings and speaking engagements are scheduled for this year in Memphis, Indianapolis, Detroit, Houston, Amarillo, and other places. Editing the VOICE OF FREEDOM and attending to the many details that go therewith require considerable time and care. However, we try to find time for extra meetings or special appointments wherever possible. We want to take advantage of every opportunity we have to further the cause of Christ.

"Laws Have Been Changed!"

The Most Rev. John P. Cody, Roman Catholic bishop of Kansas City spoke quite frankly about Catholic aspirations for public money one day last April when he dedicated the St. Pius X High School. He made no attempt to limit his claims to "welfare" or "fringe benefits." According to the *Kansas City Star* of April 29, he said:

"When we hear about federal aid to education we wonder if we, too, are not deserving. The law of this land prohibits federal contributions to sectarian schools, but laws have been changed. With the help of right-minded men we may look forward to help for our schools. This is a hope, not a threat." (*Church and State*, Washington, D. C., June, 1957.)

The hierarchy may not be "threatening" to change our laws, but they are certainly doing everything in their power to do so. By changing our laws, of course, they refer to the changing of the Constitution of the United States, because it would be impossible to change our laws as mentioned above, without changing our Constitution.

Just give the hierarchy a few more years and a little more power and they will not "threaten" to change our Constitution and our laws—they will do it.

Catholics Warned of New Slur

Mackinac Island, Mich., June 8.—Knights of Columbus throughout North America were alerted last night to the danger of a "vicious, newly-instituted anti-Catholic campaign to drive a wedge between the clergy and the laity."

Warning of the "new plan of attack" was issued in a speech by Harold J. Lamboley, of Monroe, Wis., supreme advocate of the order, at the annual state deputy's banquet highlight of the 57th annual convention of Michigan Knights of Columbus, in the Grand Hotel.

According to the supreme advocate the new plan is "to contend that the bishops and the priests are enemies of the progress of the people. . . ."

"The new plan is to insist that religion is so utterly personal that there should be no mediator between us and God, to ridicule the position of the Pope and bishops and priests, by asserting that they are leading Catholics to the vicious totalitarianism to which they profess to be so opposed.

"The plan is to contend that members of the hierarchy are subversives, and should be placed on the FBI list with Communists, on the grounds that they represent a foreign autocracy that aims to place this country under dictatorship from Rome."

Lamboley said the answer of the Knights of Columbus to "this gigantic and cleverly worked out scheme is obvious."

"We are proud of our priests, and we never cease to a minute in evidencing that pride to the world," he told his audience of 650. "We are jealous in guarding them from criticism and attack.

"We will, more than ever, say a good word about our priests. We will constantly show the public we respect them.

"As one prominent member of our order said not long ago: 'The day might come when we will cheerfully protect them at the price of our lives.' We will, however, keep that day far distant by showing the world proudly that we respect and love them for the priests that they are, not for the personalities they have." (Walter W. Fuller, *The Detroit News*, Detroit, Michigan, June 8, 1957.)

If this is not a threat, then we do not know what a threat is. "The day might come when we will cheerfully protect them [the priests] at the price of our lives." This means that in any conflict that might arise between the hierarchy and the state, Roman Catholics would be under obligation to fight on the side of the hierarchy, rather than on the side of our country. Since the priests have

sworn allegiance to a foreign prince, this is a public pronouncement that the allegiance of all Catholic people to the Vatican takes precedence over any allegiance they may owe to this country.

As for "jealously guarding them from criticism and attack," the Catholic people have been doing this for centuries. About the quickest way to get any Catholic to fly into one's face is to say one word against any of their priests. In every motion picture, TV program, book, magazine, or any other sort of story, there must never be any reflection whatsoever upon any Catholic priest. They must all be "jealously guarded" from any kind of an attack. On the other hand, anyone that leaves the priesthood is looked upon as a renegade, an apostate, and as belonging to the offscourings of the earth. There is no doubt about how the people feel regarding the priests. What is more, the priests intend that it shall ever be thus. They will see to that.

Indians Sue for Religious Freedom

Six Protestant Jemez Indians have filed suit in the U. S. District Court at Albuquerque, N. M., asking a court order guaranteeing their right to worship according to their wishes.

The suit, which states it was brought on behalf of the ninety Protestant residents of the predominantly Roman Catholic Jemez Pueblo, charges that the pueblo council there had deprived them of their religious freedom.

According to the complaint, the Protestants have been denied the right to bury their dead in the communal cemetery, or to establish a cemetery of their own. It was also charged that the defendants refused the Prot-

estant Indians the right to have a church of their own, or to use their homes for prayer meetings.

Protestant missionaries, the complaint said, were not permitted to come and go freely within the pueblo, and non-Catholic Jemez Indians were threatened "with the loss of their birthrights, homes, personal property and right to share in community work if they did not become Catholics."—**Pent. Evangel.** (*Christian Business Men's League Bulletin*, Minneapolis, Minn., July, 1957.)

A Late June Wedding and Groom's Dad Sues

Milwaukee (AP)—An industrialist's daughter and her young man, scion of an Eastern family, planned to be married today in the face of a half million dollar damage suit brought by the groom's father who charged his son was induced by the bride's parents to give up his Roman Catholic faith.

The bride is Mary Lucille Werner, 21, daughter of Mr. and Mrs. Arnold Werner of Suburban Elm Grove. Mr. Werner is president of the Wagner Iron Works.

The groom is Leland William Thomas Cummings Jr., also 21. His parents are Mr. and Mrs. Leland W. T. Cummings Sr., of Wyncote, Pa. Mr. Cummings Sr. is a chemical engineer.

The groom's parents are not expected to be among the guests for the wedding, planned for today at St. Matthew's Lutheran Church in suburban Wauwatosa.

In his lawsuit filed in Circuit Court here June 17, Mr. Cummings charged the Werners "wickedly, maliciously and unlawfully enticed and induced his son to run away from and abandon his parents."

In commenting on the suit Mr. Cummings said:

"Lee (as his son is known) has thrown over his college career, thrown over his friends and thrown over his church—all at the instigation of Werner.

"His friends back here and at Harvard are all absolutely amazed."

Lee said he was no longer a Roman Catholic, despite being brought up in that religion.

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Yes, we mean exactly that: "Do yourself a favor." This you can do by renewing your subscription today, at the regular rate of \$2.00 per year.

You can also suscribe for a friend. In fact, we think you might subscribe for as many as five friends at the regular rate of \$2.00 per year. Then, too, you can find five others who will subscribe to the *Voice of Freedom*, if you will take at least five minutes to tell each one what the paper is. You can get five subscriptions within less than an hour, if you will concentrate on the people to whom you wish to talk, and decide before you go to them exactly what you want to say. When once they know what the *Voice of Freedom* really is, and what it is doing to preserve our freedom, they will subscribe.

Remember that our subscription rate goes to \$3.00 per year, starting January 1, 1958. While we hope to improve the paper, both in appearance and in content, you can still get it at the old rate by subscribing or by renewing now.

All subscriptions and renewals should be sent to Box 128, Nashville, Tennessee. All material intended for the *Voice of Freedom* should be mailed to P. O. Box 13113, Dallas 20, Texas.

It is a wonderful accomplishment when Roman Catholics can persuade non-Catholics to renounce their former beliefs and accept Roman Catholicism, but for non-Catholics to persuade Catholics to renounce their faith and accept another, it is a "crime," punishable by law—if possible to persuade the courts to mete out the punishment. Imagine, if you can, filing a lawsuit for "a half million dollars" against a family for persuading another to leave the Roman Catholic Church! We wonder when it became a crime to try to persuade another to change his faith?

If a Catholic family can collect a half million dollars from another family for persuading their 21-year-old son to give up his faith, then is it not a crime to try to convert anyone from any religion? If the courts were to grant such a judgment, we would have no right ever again to talk about living in a free country. If this is not a case of attempted coercion, we would not know what a case is.

Catholic School Problems

The Roman Catholic hierarchy is desperate, facing an inevitable situation of their own making. By their own admission teacher and classroom needs confronting Catholic schools throughout the United States "are appalling" and "Catholic school officials are hard pressed to find the solution" to providing enough buildings, classrooms and "properly trained" teachers to cope with the soaring Catholic school enrollments.

Catholic schools today are said to have enrolled only about 44 per cent of the Catholic children. "By 1963, Catholic schools will need approximately 70,000 ~

teachers and 53,000 additional classrooms." Even if they can manage somehow to finance the building of the 53,000 additional classrooms, there is a more serious problem—a teacher shortage.

What to do? Some Catholic educators believe the "only way to make way for the flood of new students is to cut off a year of school somewhere between grammar school and college." A few Catholic educators contend that "the aim no longer should be to educate every Catholic child in a Catholic school, but only to educate every adolescent in a Catholic high school."

More teachers mean the employment of more lay teachers. More lay teachers mean a further strain on parochial school budgets. A Catholic official says the wages "for lay teachers averages more than four and one-half times what is customarily paid teaching 'sisters.' A just living wage is the least we can offer to these dedicated people, many of whom could draw larger salaries in our wonderful public schools."

Now they are really beginning to pour on the soft soap. "Our wonderful public schools," indeed! To be sure, there is a reason: to get us gullible Americans to forget all the unkind things the "dignitaries" have said in the past about our public schools. Of necessity they may yet be only too glad to enroll Catholic children in them. In fact, they are more or less "subversively" already taking over our public schools as surely and swiftly as they dare.

Nixon, Hundreds of Officials Attend Red Mass

Washington, January 27, (UP)—Vice President Richard M. Nixon and hundreds of other government officials attended the annual Red Mass today to seek God's blessing on the administration of justice.

The Red Mass, which derives its name from the vestments worn, is held each year near the beginning of the new judicial term.

Besides Nixon, those attending included Speaker Sam Rayburn and Chief Justice Earl Warren. In all, the mass was attended by 267 members of Congress, more than 100 diplomats including 22 ambassadors and two ministers, and 21 federal judges.

The mass was celebrated by the Most Rev. Patrick A. O'Boyle, Archbishop of Washington.

The Most Rev. Robert J. Dwyer, bishop of Reno, Nev., delivered the sermon . . .

The custom of holding the mass was started in western European capitals in the 12th century. The mass has been celebrated here since 1928.

Others who attended the mass were:

Supreme Court Justices William O. Douglas, Harold H. Burton, Tom C. Clark and William Brennan; Postmaster General Arthur E. Summerfield; Senate Republican Leader William F. Knowland; Senate Democratic whip Mike Mansfield and House Democratic Leader John W. McCormack. (News Report.)

Matters have come to a pretty pass in this country when Roman Catholics can put enough pressure on our government officials to attend their public functions that our officials must kowtow to them. But this is what has happened. The motto of the Jesuits is, "Move fast, but solidly. If you cannot move fast and solidly, move solidly." They are diligently carrying out their aims in this respect—many of our officials are feeling the unrelenting pressure of the Vatican.

Good News

Under date of July 19, Wyndal Hudson writes:

"Word has reached us that channels have been cleared whereby visas can be obtained for those desiring to go to Italy to preach the gospel. This is indeed wonderful news for we have all been anxious concerning this grave matter."

We rejoice to know that the forces of democracy are gradually but surely triumphing over the dictatorial power of the papacy in Italy. —ED

CATHOLIC CAPRICE

LUTHER W. MARTIN



"... be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error."

(Eph. 4:14.)

Have You Heard the Latest?

The complex and complicated pyramid of doctrines, dogmas and church laws of the Roman Catholic Church should be sufficient to govern her operations. There are a total of 2,414 Canon Laws. These constitute quite a collection for a nominal Catholic parishioner to obey. But, the latest (at least it is new to me, though it may be of long standing), and most interesting has to do with the making of visits to Catholic cemeteries.

From the December 7, 1956, issue of the *St. Louis Register*, we quote:

The possibility of gaining indulgences from visits to Catholic cemeteries was underscored this week by the "Rev." Rudolph F. Beckmann, assistant archdiocesan director of Catholic Cemeteries.

"Many Catholics are not aware that an indulgence can be gained by the faithful who visit a cemetery in a spirit of piety and devotion, and pray—even mentally—for the dead," he said.

"An indulgence of seven years can be gained, which is applicable only to the departed."

"Father" Beckmann said that relatives and friends

could best remember their dead by offering prayers for the repose of their souls.

"While the placing of decorations on graves indicates reverence, the most appropriate and thoughtful manner of visiting graves is to offer prayers," he said. Outward manifestations, however, such as placing decorations, may afford some consolation.

Am I being too impertinent to ask a few questions of the priestly gentlemen? (1) Where is an *indulgence* mentioned in God's Word? (2) To what *authority* do they go for information as to the *seven years'* figure? If it is *not* Christ's *authority*, then it is of *mankind*, and thus *vain!* (Matt. 15: 9.) (3) Where is any inspired *authority* for *praying for the souls of the dead*, other than in some of the apocryphal writings that were *added* to the Hebrew Old Testament centuries after it was completed?

As a parting gesture, here are some more questions: (1) Can't the seven years of indulgence be secured by "praying for the dead" while you are at home? Or do you get the seven years' credit in indulgences when you cross the Catholic cemetery boundary line? (2) Can

you get fourteen years of indulgences if you say two prayers at the cemetery? Or do you have to step back over the boundary line and then step back inside the Catholic cemetery to get the second seven years of indulgence? (3) And, if you are praying for the release of the souls of twins who have died, what do you do to be sure and get them both out of "purgatory" at the same time? Or does the extra prayer of a well-wishing Catholic separate the souls of the twins, when only one of them is mentioned?

See how ridiculous and foolish these man-made religious doctrines can become? My questions are foolish and nonsensical—but so is the religious mythology that prompted them.

Why I Dare Not Marry a Catholic

The reasons are many and varied as to why I cannot or dare not marry a member of the Roman Catholic Church. First, we copy from an official Roman Catholic Catechism.

(1) What happens if a Catholic is not married in the presence of a Priest?

Answer: A Catholic who goes through a marriage ceremony before *anyone else* than a Catholic Priest is *not married and is guilty of mortal sin* . . . Such a couple are not husband and wife, and, therefore, have no right to live together, and children born of such union are illegitimate. Such a marriage ceremony is a mockery.

(2) What if a Catholic goes through a marriage ceremony before a Protestant minister?

Answer: A Catholic who goes through a marriage ceremony before a Protestant minister is not only guilty of mortal sin, but is also *excommunicated from the Church* and the case has to go to the Bishop.

(3) May a Catholic marry a non-Catholic?

Answer: A Catholic may not marry a non-Catholic, unless there is a very serious reason . . . A marriage between a Catholic and a non-Catholic is called a mixed marriage.

(4) Why does the Church forbid mixed marriages?

Answer: The Church forbids mixed marriages because of the danger of loss of faith on the part of the Catholic and of the children . . . The different religious beliefs of the parents often cause serious arguments on such important matters as divorce, birth control, Sunday Mass, eating meat on Friday and Catholic education of the children.

(5) In a mixed marriage, what must the non-Catholic promise?

Answer: In a mixed marriage, the non-Catholic must sign promises (1) Not to interfere with the Catholic's practice of religion. (2) To see to it that all the children be baptized and be brought up as Catholics. (3) To observe the laws of God and of the Catholic Church concerning marriage. (4) Not to have any ceremony before or after in the presence of a non-Catholic minister.

From the foregoing quotations from a Roman Catholic Catechism, it can be clearly seen that marriage with a Catholic subjects the non-Catholic to be an extremely unequal yoke of bondage. Therefore, the Bible reasons for not marrying a Catholic:

(1) "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concern hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (2 Cor. 6: 14-16.)

(2) "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, commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4: 1-4.)

(3) "Let no man deceive you by any means: for that day shall not come [the coming of our Lord in the clouds of the air], except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2: 3, 4.)

(4) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways. . . ." (2 Pet. 2: 1, 2.)

SUMMARY

Although the name of the Roman Catholic Church is not found in all of the Bible, nevertheless it is described as an evil force, falling away from the truth of God. Some of her peculiar teachings and doctrines are described, i.e., "Commanding to abstain from meats" (Friday abstinence and Lenten fasts), and "forbidding to marry" (celibacy of the priests and nuns).

Therefore, I cannot marry a Catholic, because it would make my Catholic spouse guilty of a mortal sin—a sin unto death—in the eyes of her espoused religion. Our children would then be deemed illegitimate in the eyes of the members of the Catholic Church in whatever community we might reside. My Catholic spouse would be subject to excommunication from her espoused religion.

I dare not marry a Catholic, because in doing so I would have to sign an agreement in which I would promise not to attempt to teach my wife that which I sincerely believe to be the truth of God. I would have to stand silently by while my own children, my own flesh and blood, were being indoctrinated by the priest and my wife into a false religious system. I would have to agree to abide by all of the laws of the Roman Catholic Church that have to do with marriage. Since there are a total of 2,414 Canons in the *Catholic Code of Canon Law*, I would have no earthly idea how many of these may in some respect refer to the marriage relationship. Therefore, by marrying a Catholic, I would be forever relinquishing my rights as a husband, as a father to my children, and also failing in my duty to God, in which I am taught to: "bring them [the children] up in the nurture and admonition of the Lord." (Eph. 6: 4.)

"Wives, submit yourselves upon your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5: 22-24.) The Catholic girl who marries a non-Catholic young man cannot be obedient to the teachings of the apostle Paul, in her relationship with her husband, if she abides by the teaching of the Catholic Church.

This writer knows of no greater threat to a marriage than that of a union between a Roman Catholic and a non-Catholic. As a gospel preacher, I refuse to perform marriage ceremonies for couples approaching matrimony when one of them is a Roman Catholic.

COMMUNIST CANKER

JAMES D. BALES



"Their word will eat as doth a canker. . ."

(2 Tim. 2: 17.)

The Call of Duty or the Call of Success?

There are some of us who confuse the call of duty and the call of success. It is our duty to act if we can see success on the horizon or nearer. If we do not see that success is inevitable, we have no duty to act. This confusion means that we shall reject the call of duty unless it looks like a call to success. Our responsibility as Christians, however, is to answer the call of duty regardless of whether or not it seems that our actions shall be successful.

It is a very hopeful sign that individuals who have been brought up under communism in Russia have often refused to surrender to its false philosophy. On April 17, 1956, Nikolai Khokhlov, who was once a Communist, testified before the House Committee on Un-American Activities. In some of his testimony on the possibility of revolution within Russia he showed his understanding that Christ had called on His disciples to answer the call of duty, regardless of whether or not it seemed to be also the call to success. The entire statement on this follows:

I suppose first of all that American people should come to understand that communism is an immoral system, a system which deprives you of your decency, of your right to be an individual, and which will exploit you drastically in order to achieve its own ends.

Besides, you must believe and understand that the Russian people don't want communism, that the Russian people are moral and very religious despite of all the oppression of the Soviet system, and that they are the first victims of communism. As soon as you understand this, you will realize why the Russian people can not support the Soviet system, but must fight it. And all they need from you in this fight is your confidence and your spiritual support.

You are in a unique position. You have at your disposal extremely powerful technical means for broadcasting and printing. You have other technical means. If you could bring your faith and trust in the Russian people directly to them, it would help tremendously. I am not sure whether this next point fits in here, but perhaps it does. The early Christians did not follow Christ because He presented them with facts and figures that He would emerge victorious. They followed Him because they believed it to be their duty. Today it would be difficult to present facts and figures to prove that the Soviet regime can soon be overthrown by the force of the Russian peoples themselves. But we know that it is our duty to try.

You see, nobody will be able to destroy humanity if all the peoples of the world will help one another spiritually. This is why you should believe in the possibility of a third way of meeting communism—overthrow of the Soviet system by the enslaved peoples themselves. (*Testimony of Nikolai Khokhlov*, United States Government Printing Office, Washington, D. C., 1956, p. 3802.)

The Christian, of course, is convinced that faithfulness to the call of duty in Christ leads to eternal success. But he does not have the assurance that the call to duty at any given moment will lead to success which he can see and enjoy on earth. But through loyalty to Christ, and for the prize set before him, he answers the call of duty regardless of what the call of success says.

Testimony of Herbert A. Philbrick

Those who are making a special study of Communism will appreciate having the testimony of Herbert A. Phil-

brick which he gave before a Commission of the State of Massachusetts, on January 19, 1956. This pamphlet not only contains a sample of how some State Commissions conduct investigations of Communism but it also contains quite a few comments on Communist Strategy and Tactics. Philbrick also named some individuals who were or are members of the Communist Party. This pamphlet can be secured from the Commonwealth of Massachusetts, Department of Public Safety, Division of Subversive Activities, Room 111A State House, Boston 33, Mass. Ask for the Testimony of Herbert A. Philbrick.

What Is the Objection to Closer Ties with Red China?

The Committee of One Million believes that any closer ties with Red China could only help to bolster and give prestige to a regime which is the avowed enemy not only of our country and our allies, but of the Free World. We are convinced that it would be of utmost danger to help this aggressive power in any way, shape or form. By its very actions, Communist China has proved itself to be an outlaw nation.

On Mainland China the Peiping regime is guilty of brutal and inhuman repression against its own people. In a recent official report, made by Secretary General Hammarskjöld to the 21st Session of the United Nations Economic and Social Council, documented facts were cited. The figures showed that the Peiping regime had literally enslaved twenty-five million Chinese—perhaps the greatest slave labor force in modern times, exceeding that even in the Soviet Union. According to the UN report, the Peiping regime not only presses its subjects into slavery in their own country, but exports slaves to European Communist countries as payment for weapons and ammunition. The report estimates that 1,500,000 Chinese have been shipped to Eastern Europe to work as slaves. In addition to the physical enslavement of the Chinese people, the Chinese Communists have murdered over twenty million of their people. This figure, which seems incredible, was arrived at from official Chinese Communist reports published over the past seven years and collected by Free World sources.

In international affairs, the Chinese Communists have practiced deceit and aggression. The Peiping regime has refused to make peace in Korea (which still makes Red China technically at war with the UN) and has violated the Korean truce time and again. It is building up its air and manpower in North Korea, in direct violation of the truce agreement. In addition to torturing, brainwashing and murdering captured troops, many of these Americans, the Chinese Communists to this day have not accounted for hundreds of young Americans and other allied troops captured during the Korean War. Reports filtering through from the slave labor camps of China and Siberia indicate that there are many young Americans suffering under Communist slavery. The Chinese Communists directly participated in arming and advising the Viet Minh in North Viet-Nam and, after the 1954 accord signed in Geneva, broke their pledge not to enlarge Communist forces in the North. They have also dishonored

their pledge to allow all those who wish to do so to freely leave the Communist North for South Viet-Nam.

Communist China is now openly and officially fostering the international drug traffic, which is used as a weapon to weaken the Free World and to finance subversive international Communist activities in all the nations of the world. The UN Commission on Narcotic Drugs has a complete dossier of facts proving that the international drug traffic is directed by the highest government sources in Peiping. The Peiping regime has invaded and conquered Tibet and is openly encouraging subversive movements in Malaya and Southeast Asia. It continues to actively threaten Formosa and in discussions

at Geneva and since, has specifically refused to renounce the use of force in the Formosa area.

These are but some of the obvious facts upon which we base our opposition to the admission of Communist China to the UN, its recognition by our Government or closer economic or cultural ties. We believe it is both illogical and immoral to do anything which can possibly strengthen this aggressive and inhuman regime which is dedicated to the destruction of free societies everywhere and, specifically, the United States.

(Excerpt from May, 1957, memorandum of "The Committee of One Million.")

"Softening" up Process for

CATHOLIC CONQUESTS ★

BURL E. RUSSELL

"... they shall proceed no further: for their folly shall be evident to all men. . ."

(2 Tim. 3: 9.)

The Growth of Tolerance

Religion in America has benefited greatly by the practical application of tolerance among the countless different sects and denominations. It has saved this country from the horrors of religious wars and cruel persecutions so sadly characteristic of European countries, which the Roman Catholic Church has dominated for many centuries. It has prevented one church organization from dominating and persecuting others and, thus far, has prevented both the domination of the state by religion and of religion by the state.

This practical application of tolerance appears to be gradually changing into that of a one-way street variety, based upon the philosophy, "If you can't lick them, join them," with a reckless disregard for the inevitable consequences.

The Roman Catholic Church has used the word tolerance obliquely. It has established the illusion that its members are a much abused minority, and is thereby gradually achieving its aspirations of becoming a special-privileged group. Like Hitler, who proclaimed untruths so long and so loudly that the German people finally believed them, the Roman Catholic hierarchy has loudly claimed that it is not the antithesis of democracy, but really the champion of human dignity and freedom, and the American people seem to have fallen for it. The hierarchy has spoken unctuously from one side of the mouth that it sincerely desires religious unity at any price; but from the other side Protestants are given to understand that the cost of this unity is complete subjection to papal authority. Catholicism is not willing to make any concessions. Tolerance should be a "give and take" article, but this group ignores the "give," and places it solely on the "take" basis. It declares that it believes in equality and democracy, yet it obviates such claims by prohibiting its members from reading or hearing any concept of religion except its own. A recent example is their blacklisting of Billy Graham. It spends millions in an effort to get others to hear its views of religion, and expects them to listen; yet it exhibits a paranoia which insults the intelligence of the members of all other groups, as well as its own, by saying, in effect, that its belief is the *only* one worthwhile, so take it—or else! Such arrogance is foreign, not only to democratic principles, but

also to the teaching of the Scriptures that man is a free moral agent and that Christ and his apostles duly respected the declared opinions of others, with no suggestion of coercion. While many freedom-loving American Catholics deplore such dictatorial conduct, this does not alter the facts.

The Roman Catholic Church has loudly proclaimed that its tolerance toward others, necessary in this country, is not just expediency, but a principle. This claim is disproved by current happenings in Spain and Colombia, and every country under its domination. Where expediency is unnecessary Catholic tolerance is non-existent. Only when the normal restrictions upon a minority are removed, and the erstwhile minority is free to do as it pleases, does its true colors appear. Only then do its basic principles and characteristics—intolerance and coercion—assert themselves. Such affrontery and apposition to both divine and democratic principles demand that it be opposed as an evil.

Someone once said, "You can get used to anything." Tolerance, when used abstractly to gain special privileges, can bring about conditions, if the change is gradual enough, which we might get "used to," but would not enjoy. Tolerance is a growing thing: little by little, step by step, we can be conditioned to get used to almost any practice. Even our sense of feeling can be conditioned to hot water by a gradual increase in the temperature, so that often we sustain injuries because we do not realize just how harmful the water has become. Tolerance is a subtle force: it can grow and grow until we learn to accept many questionable practices. We should beware lest we, all too late, find ourselves deprived of the freedoms which we cherish most.

Hoping that Americans will play the role of Samson, while the Roman Church, like Delilah, caresses them with amorous words, little by little the hierarchy conditions the public to accept her wooing. At first, their pleas are seemingly innocent, asking only for free bus transportation and free textbooks for their school children, which they know full well is contrary to the First Amendment. This is but the beginning. They would strangle our press and our literary efforts until such a growth becomes a malignancy, undermining and finally destroying even the very foundation of our government. It will.

if not halted, lead to conditions such as exist unbridled in Spain and Colombia. There, by mass psychology, the people are spoon-fed with biased news and propaganda by the Roman Church—the supreme dictator and arbiter of human conscience.

While no one questions the right of the Roman Church to propagate its doctrine lawfully within the realm of religion, tolerance toward it to the extent it desires obtrudes upon the rights of others, who too soon and too conveniently forget this Church's long record of intolerance, inquisition, and international intrigue. It pleads for a tolerance which is incongruous with all the Papal Encyclicals which have declared that the Roman Church is the *only* one which has the right to exist and that anyone who dares oppose it is worthy of death.

Tolerance has already grown in this country until the Catholic Church has gradually gained privileges which are discriminatory and, in gaining them, the equality established by our Constitution has been set aside. The Supreme Court has handed down decision after decision forbidding the state to grant special favors to any religion. Yet such laws are flagrantly violated in many states, where the same free transportation is provided for the parochial schools as for the public schools. It has brought about tax favoritism of many kinds, such as tax-exempt radio stations, and a distillery owned by the Jesuits in Napa, California. Catholic teaching sisters are tax-free boarders on our public school payrolls, with the public paying for the "privilege" of having principles taught which oppose our Constitution. It has gained permission to build a chapel on government-owned property at Oak Creek, Arizona, in opposition to the policy of the Forestry Service as well as the First Amendment. It has managed to get government officials to by-pass our immigration laws to allow its clerics and adherents to enter this country, in spite of the fact that it is almost impossible for missionaries from this country to get permission to enter countries dominated by this Church. It has also managed to obtain an additional ten per cent income tax reduction above the standard twenty per cent on gifts, in case of gifts to religious orders. Is tolerance a one-way street?

To understand just how it is possible for the Roman Church to be so pharisaical in its pleas for tolerance, while it practices the most flagrant intolerances, one must study its extremely flexible "definitions" of falsehoods and oaths.

The moral theological concepts of St. Alphonsus Liguori regarding "Equivocations" are phrased thus: "To swear with equivocation, when there is a just cause and the equivocation itself is permitted, is not sinful, because there is a just cause for *hiding the truth*, and it is *hidden* without a lie, no irreverence is done to the oath." Also: "He who swears externally without the intention of swearing, is not obligated to the oath, unless perhaps by reason of scandal; because he will not have sworn, but faked. In the external form nevertheless it can be thought to serve as an oath."

With such distorted conceptions of veracity, can any statement of this group go unquestioned? If its statements cannot be taken at face value, what alternative is left to guide our conduct in tolerance toward it, but its actions? When its actions are so self-evident in Catholic dominated countries where tolerance is extinct, what moral or God-given right have we to permit the growth of a tolerance which will eventually abrogate our constitutional freedom?

Bertrand Russell, a Nobel Prize winner, made some very cogent statements in a speech delivered at Columbia University, as reported in the *New York Times*, November 17, 1950, which should be seriously considered in our growing tolerance toward this Church. After enumerating the many evils of Communism, he declared: "Every one of these evils was exhibited by the Catholic Church when it had power, and would probably be exhibited again if it recovered the position it had in the Middle Ages. It is therefore irrational to suppose that much would be gained, if in the defeat of Communism, Catholicism were enthroned in its place."

We are gradually being conditioned by a growing tolerance to accept the enthronement of the Roman Catholic Church. In countries where this has happened, it has meant thought control, suppression of individual initiative, inequalities, and low living standards, with freedoms non-existent. Is *this* what we want?

Roman Catholic Church censorship is so strict that "no book or printed matter dealing with religious or moral subjects may be published unless previously censored by ecclesiastical authority and permission granted." To the same end, "the Church [Catholic] strictly forbids Catholics to read, keep, sell, or give away without permission of the bishop . . . any book, periodical, etc., which 'is dangerous to faith or morals, written in defense of heresy or schism, or published without due censorship.'"

Thanks and Please

Thanks a million to our many friends who have helped financially in carrying on our work. Without your assistance we could not have continued. It costs money to set up and operate an office. But we believe we are doing a great work, and one that you want to see continued.

It was with great reluctance that we decided to advance the subscription price of the *VOICE OF FREEDOM* to \$3.00 per year, starting January 1, 1958. But it seemed to be the only way out. It will still be necessary for us to ask for some help. The *VOICE OF FREEDOM* does not sell any advertising, nor is it subsidized by any publishing house. This explains our needs to those who know about the cost of printing.

It is an empty cry to thank God "for the privilege which we enjoy of meeting together to worship God where no man dares molest us or make us afraid" while we do nothing to preserve this freedom. How would you like to live in Colombia, Spain, or other parts of the world where you were deprived of this privilege? Of course, you would not like it; nor would you want it to happen to your children. Yet if we preserve this privilege, then all of us must work and sacrifice for it. We appeal to you, our friends: help us to arouse the people to our dangers! One dollar per month, or \$5.00, or whatever you can spare, means a great deal to us in continuing this work. Contributions may be mailed either to Box 128, Nashville, Tennessee, or to P. O. Box 13113, Dallas 20, Texas.

Romanism Exposed

"I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." (Isa. 42: 8.)

After 57 years of travel over the world, Frank E. Jackson relates his experiences in lands that are under control of the Roman hierarchy, operating that pagan system founded on idolatry, superstition and falsehoods.

Mr. Jackson states he has seen more idols in the Roman churches than he has seen in Hindu temples in India, or among the half-civilized Kaffirs of Africa. The Romanists give their idols Christian names, Virgin Mary, St. Peter, etc. Jackson says he has been in 26 places where the Virgin Mary appeared, and they have built costly shrines from money collected. He says he has seen, in churches over the world, enough relics of particular saints to fill a dozen plots in a graveyard, also enough pieces of the "original cross" to build a bungalow.

Last summer he visited the shrine of St. Anne de Beaupre, Quebec, Canada. During his travels, he says he never saw such paganism. The ignorant cripples go up the steps to the shrine on their knees, kissing each step as they ascend. He saw enough crutches in one room left by those who had been "cured" of all diseases after kissing the "sacred relic" of St. Anne, so-called grandmother of God, to furnish firewood for any family for six months.

In these churches Mr. Jackson gathered hundreds of tracts written by priests. "Here is a gem I got from a church in Australia," continues the globe trotter:

"Bridget Maloney went to confession; she kept back from the priest a mortal sin. She was caught up in a cloud, thrown into the air, returned to the earth a creeping animal and lived on grass." In another tract I find that Saint Peter was the first pope and his disciples the first priests, and Our Lady the first consecrated nun. Is there not a text of scripture in the Bible that says: "Liars shall have their portion in the lake which burneth with fire and brimstone"?

"No one can realize the debasing and corrupting force of that cursed system unless they have lived in a Roman Catholic country. I spent two years in Mexico. Look at the awful condition after 400 years of priestcraft and no schools, twenty per cent are illegitimate. The drunken grafters charge so much to marry the peons, they are too poor to pay it, so they take women and live with them. Eighty-seven per cent can neither read nor write. Sundays are spent in cock-fighting, gambling and bull-fights. I have seen priests acting as referees in a cock-pit after 'holy mass' in Mexico and other South American countries.

"One Sunday afternoon I dropped into a gambling den where a couple dozen were playing monte, when they lost their money their profanity was shocking. In the meantime a thunder storm was starting. After a vivid flash of lightning, followed by a crash of thunder, they all got down on their knees, took a crucifix from their necks and prayed during the storm. Then they returned to the tables, swearing worse than ever.

"Would you like to see that religion here in this country? I have seen notices posted in the churches advertising 'raffles' at \$1 each for the suffering souls in purgatory. It reads: 'Will you for the small sum of \$1 let your loved ones suffer forever in the flames of purgatory?' The winner turns the money over to the priest, names his dear ones that are in the burning pit, and the priest gets them out. Are the Hindus in India in deeper darkness and su-

perstition who worship the cobra, the most poisonous reptile in the world, next to Roman Catholicism?

"Mexico was settled by Spanish Roman Catholics and priests. A prominent Mexican wrote: 'The Spanish robbed us of our homes, debauched our women, murdered our sons; all they left us as a heritage was the priest, the prostitute, cock-fights and the bull-ring.' I spent six years in South America and found a religious intolerance nearly as great as that of Spain. They pray to painted idols instead of Christ, absolutely lost in idolatry as pitiable as that I have seen in India, or the Fiji Islands. Christ, the Mediator between man and God, is assumed by the priests. They are leaders in immorality and their despotism makes anything else impossible. They are notoriously wicked, drunken, degraded and illiterate. Go where you will and the Roman Catholic Church is corrupt.

"In South America it has held sway for 400 years unmolested, yet there is all the ignorance, superstition and idolatry that is to be found in the heart of Africa. Held down by a licentious priesthood the people are deprived of the Gospel and a miserable form of idolatry substituted for it. The priests are above board for their iniquity, while in the states they confine it to convents and monasteries. I was in Lima, Peru, some years ago when twelve priests were arrested for a disgusting crime. I have a pamphlet in Spanish giving an account of the filthy affair. Dozens of young boys ruined. Were the priests punished? No. They were sent into other parts of priest-ridden South America to carry on their vile work.

"Look at Spain after 1100 years of Roman Catholicism. Sunk to the lowest depths of national infamy. The most sickening sight I ever saw was a bull-fight one Sunday afternoon in Seville. Four bulls killed, or rather tortured to death, and seven horses. A bull impaled a horse on its horns, tearing its entrails out, dropping on the ground. Surrounding the arena were over 20,000 people. In private boxes were priests encouraging this awful entertainment of brutality. Ash Wednesday is a very holy day in Spain. Thousands swarm out of the churches with a large cross painted on their foreheads by priests. A Protestant Spanish missionary wrote the following, called 'Ashes':

"Eleven hundred and ninety-eight convents, 12,000,000 Spaniards who neither read nor write. Three hundred public houses. A national monomania for fighting. A dagger in every pocket. In every poorhouse 2,000 hungry folk seeking food. Poverty scoffed at. Ideals dead. Dust, everything in ashes."

"I was surprised when Hans Schmidt, the priest, a few years ago, was electrocuted after seducing Anna Amuler, cutting her throat and throwing her dismembered body into the river in New York City. I wonder if the Knights of Mob and Murder will mention this little affair when they write their history of America?

"While I was in Peru, the archbishop of Chuquisaca wanted to have one of the Bible societies' agents slain for distributing the Bible. While in the Philippines a friar (Spanish priest) gathered up 2,500 Bibles that the American missionaries had given the Filipinos and burned them in the public square. The friars went from Spain 350 years ago to the Philippines, as missionaries. His 'eminence,' Cardinal O'Connell of Boston, when telling of the thousands of Catholics who were going to Rome jubilee year, said: 'Rome is the city of the sovereign pontiff, the center from which is radiated all the Christian civilization of the world.' What blasphemy!

"Italy exports assassins as other European countries export merchandise. Only about 35 per cent of the pope's subjects can read or write. When the Methodists opened schools in Rome to educate the pope's followers, he characterized them as 'emissaries of Satan.' On November 5, 1920, the pope sent orders to the Roman clergy and laity throughout the world commanding them in every land relentlessly to exterminate the Y.M.C.A., root and branch. Today the Y.M.C.A. is being persecuted in Italy, Spain and Poland. I wonder if O'Connell read the following which appeared in most all the Boston papers some weeks ago:

"'Milan, Italy—In view of the troublous times in Italy, the liquefaction of blood of Saint Jannarius was eagerly awaited by 10,000 people in Naples cathedral today. The belief is that if the blood does not liquefy, disaster will follow. A Priest got the blood to liquefy in forty-two minutes. It was hailed by ringing of bells over the city and firing of cannon from the forts.'" Does not that look like Voodooism practiced by the Negroes in the West Indies?

"Roman Catholicism is the greatest farce of professed

Christianity the world ever knew. Rome does not believe in education. This is absolutely true outside of Protestant countries. She has blighted with the curse of ignorance every country where her slimy grasp has fastened its unholy hand. Her religion is a counterfeit of Christianity, built upon idolatry, forgeries and falsehoods. Compare North with South America. North America was settled by Protestant Christians with an open Bible and free public schools. South America was settled by Roman Catholics with no Bible and no schools. In South America illiteracy is more than 68%. It is time for Americans to wake up and protect this great nation from Roman Catholicism." Shame on Protestant ministers upholding such a pagan system of idolatry and blasphemy.

Protestants must be aroused to unity and action. The Roman System is a political empire, bloodthirsty for power to rule the world. Political leaders in Canada and the United States are selling out our Democracy to the Beast on the Tiber. God have mercy on our church and state leaders. (From a tract published by Osterhus Publishing House, Minneapolis, Minn.)

LETTERS TO THE EDITOR ★

"I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered to the saints."
(Jude 3.)

From Our Nation's Capital

[The following is an extract from a personal letter written to the Editor by a friend in Washington, D. C. Although it was not intended for publication, we are taking the liberty of publishing the following paragraphs. —Ed.]

Some Sundays ago I cut out an article or two from the *American Weekly* that was in one of the sections of the *Washington Post*, but have failed to send them to you sooner. Perhaps you have already seen them in the *Dallas News* or the [Ft. Worth] *Star-Telegram*. These things are not worth much to you as material to use, but they do give you an opportunity to keep up with only a small part of the propaganda of the Roman Catholic Church. We are in the center of their activities, determined as they are to take America for Catholicism.

They are in all the acting we see on TV that affords them any chance to get in—even "The Line Up" and such detective series often have a priest as one of the main characters. In other series when a man is shot or killed the priest comes in and administers the last rites! It is amazing and startling to see how completely they have taken over the TV programs. One of the TV Masters of Ceremonies on "Name That Tune" arranged for one of the contestants to go to Italy to see his aged mother and planned to accompany him on the trip. They went by plane and one of the highlights of the report a week later was that Pope Pius had given them an audience. He was ecstatic over such a privilege, the highest joy of his life, etc. They took time on the program to show all the pictures of the Pope, his meeting with them, his shaking hands with them, the people waiting at the window to get a glimpse of him and a blessing from him, etc. Thus he used a great part of his program to applaud the Pope. The next week the contestant was back and this was all repeated. The third week he mentioned the great honor bestowed on him by Pope Pius, etc. And so it goes. In

many of the stories which portray the pioneer days of the west they very often have a "Father" taking some part, and in those days there were actually very few Catholics in America.

They maintain educational headquarters at various places up here and they seem to be slipping in unawares except in Government (it is evident there) and I see or hear of no opposition from any source. No politician will oppose them and no denomination seems to care. . . .

You have a big job, my brother, and may God's blessings rest upon you and your work—and we believe they do.

Catholics Create an Illusion of Power

Dear Sir:

When the Roman Catholic Church in Chicago caused the cancellation of the showing of the Martin Luther picture on December 21 it proved even to the most sceptical that this church is absolutely opposed to our fundamental principle of religious liberty.

Some of your readers might not understand how this church creates an illusion of such great power when it wishes someone to bow to its will. This is where their training in discipline and blind obedience to their priests and bishops is brought into action. When it is a picture to be cancelled or an unfavorable news report to be suppressed the bishop gets in touch with the priests and they in turn pass the word to their flocks, who simultaneously rush to their telephones and flood the broadcasting station, theatre manager or editor, as the case may be, with protests or threats of boycott or whatever they have been instructed to do.

This combined action on their part creates an illusion of far greater power than they really possess. It was used effectively against station WGN-TV and resulted in suppressing the Martin Luther picture. This procedure is

also used successfully in suppressing news when a priest or a prominent Catholic is arrested for law violations, as many newspaper editors might tell you.

Since Protestants are not subject to this totalitarian discipline and blind obedience, their power and influence are not felt immediately. But the thousands of Protestants in the Chicago area are slowly awaking to the dangers of Catholic censorship and are demanding a show-down. They want to know why the protests of thousands of Protestants and Jews are being ignored.

Such intolerant and un-American action, if allowed to go unchallenged, will only result in more censorship and suppression of all future programs not approved by a Catholic censorship committee. We can help in this "crusade for freedom" if we make ourselves heard. It is not intolerant to fight intolerance. s/ Jack Odom, Fort Bragg, California

Here Is an American Citizen Who Is Not Afraid to Write

31 May, 1957

Col. Jake Arvey
Democratic National Committeeman
Chicago, Illinois

Dear Col. Arvey:

It was with great interest that I read in the *El Paso Times* of May 26, 1957, a news article carrying your comments regarding the 1960 Democratic Party nominee for the office of President or Vice-President. The news article states that you would strongly favor Senator John Kennedy of Mass. as the Democratic Party nominee for either the office of the President or Vice-President; that although Senator Kennedy is a Roman Catholic, you believe by 1960 the Senator's religion will not be a factor in the campaign.

Allow me first to identify myself as a housewife and mother, an American, a voter, and a registered Democrat. There you have it. It is with my most sincere hope for your serious consideration that I offer the following comments.

The Roman Catholic issue as it affects America must be discussed freely—the subject is too important to be ignored. The context of this letter is not to be construed as an attack against one's personal/civil right to be a Roman Catholic. It is rather an attempt to express facts that should be of vital concern to every American inasmuch as the Roman Catholic religion is so intermingled with politics, economics and education as to be inseparable from them. No other religion within our shores takes such an authoritarian position as the Roman Catholic hierarchy. The comments noted herein are not "hearsay"; they are facts taken from the pens of Roman Catholic authorities—their clergy, and as such their writings must be recognized as being an authentic representation of Roman Catholicism.

Separation of church and state is one fundamental premise on which our nation was and is founded. Our freedoms, as a result of such separation, were purchased at the cost of bloodshed of many noble American sons whose battle was to establish a nation free of the medieval European traditions. Our struggle today is to maintain the freedom of our democracy as established by our courageous forefathers.

For your particular attention, I remind you of these basic beliefs as taught by the Roman Catholic hierarchy

and which are bound on every Roman Catholic in the world:

1. From *Abbott's History of Christianity*, page 407: "... The pope can dispose princes and release subjects from their oaths of fidelity."

Comment—The devout Catholic owes his first allegiance to the pope of Rome, regardless of what country he may be a citizen. The American Catholic is no less of a subject to the pope's because of his American citizenship. Can the American Roman Catholic then be trusted to take the presidential oath of office "without any mental reservation whatsoever"? Can any personal denial from the Catholic that his first loyalty is to "Lord God, the Pope" carry sufficient conviction for our free nation to entrust its government to the hands of a Roman Catholic? ...

2. The Roman Catholic hierarchy teaches that:

(1) Catholics owe "complete submission and obedience of will to the church—the Roman Pontiff as to God Himself."

(2) Catholics owe the pope allegiance in all matters of morals, education and priestly rights.

(3) Religious freedom for non-Catholics is a temporary concession advocated by the hierarchy only in non-Catholic controlled countries. In Catholic controlled countries, non-Catholic religious beliefs are restricted.

(4) The hierarchy opposes public schools as an evil which should be destroyed. She condemns separation of church and state and advocates support of her Catholic schools and church (Roman Catholic) by public taxation.

(5) That the pope should rule America and the world in moral, educational and religious matters.

It is realized that the Roman Catholic hierarchy actively opposes Communism. Certainly she does! (She also opposes, though more passively at the present, our democracy.) "There are two powers seeking to envelop the world today. One is Catholicism, the other is Communism. Free people do not exist under the rule of either. American citizens who are concerned about civil liberties and religious freedom should be as much opposed to Catholicism in our government as to Communism." Both are totalitarian—but Communism will pass.

The struggles which we face today are actually not between Capitalism and Communism, but are between Catholicism and Communism. Each recognizes the other as a powerful rival absolutist, with a goal in common—to rule the world. One cannot exist if the other is successful. American democracy cannot exist if either is successful!

You say this cannot happen in America? Then do not be an instrument in jeopardizing our freedoms by asking the American voters to elect a Roman Catholic president or vice-president. Do not, however unintentionally, place our nation in a vulnerable position with a Catholic at our national helm. To the president of these United States is delegated solely the authority to appoint our Supreme Court Chief Justices. We would be exposed to coercive submission to the hierarchy with a Catholic dominated Supreme Court. American people are citizens, and we have no desire nor inclination to become subjects.

It is my firm position that the varying religious bodies of people in America must continue to enjoy equal rights of worship in assembly, the choice being left to the individual—such freedom of choice is a basic freedom, and is fundamental to our democracy. However, none of these religious bodies should be civically recognized as

being superior or taking precedence over any of the others. As long as this situation is so, no member of any one of these religious beliefs has anything to fear from the other. We may disagree on doctrine, but respect one's civil right to believe as he chooses.

Would this freedom of choice be long in effect with a president who is Roman Catholic? Would such a Catholic president be free from the authoritarian influence of his ruler, the Roman Pontiff? Would our Supreme Court Justice appointments be made free from the influence of the Roman Catholic hierarchy, the Vatican?

These questions deserve serious consideration, Col. Arvey, from every American voter, non-Catholic and Catholic alike. It should be stated here that very few of the Roman Catholic laity are aware of the edicts from the hierarchy which are in direct contradiction of our Constitutional fundamentals.

You very possibly may accuse me of "bigotry." If so, such a charge, though most assuredly untrue, will be nothing new. Criticism of the authoritarian position of the Roman Catholic religion has always provoked such a charge from her proponents. It is their defense mechanism, and appeals to a misuse of the word "tolerance."

I do not look forward to any "battle" which might cause bitterness. However, if the Democratic Party, or any other in this nation, persists in the nomination of a Catholic for either of the two highest offices in our land, that party and that nominee can rest assured that they will face a never-ending fight, waged as publicly as can possibly be made, to expose the danger of electing a Roman Catholic to either of those offices, and to achieve the defeat of the election of such a nominee.

Men have died to purchase our freedoms. Nothing short of such for me will deter my efforts toward maintaining our freedoms with all that God has given me with which to feel, think and do.

It is requested that you give serious consideration before lending your support to the nomination of a Roman Catholic to either of our two highest governmental offices, and that you recognize the danger such a man could represent to our freedoms.

It is hoped that this request is not ignored. However, I go to a much higher power in prayer and ask that He not permit accomplishment of such a nomination. Thanks be to God that we still have the freedom of prayer without obtaining prior approval from any man!

It is my fervent prayer that a man of the fortitude and courage of Lincoln and Jefferson will once again occupy "our house" on Pennsylvania Avenue!

Respectfully yours,
s/ (Mrs.) Leona H. Bond

The Question Box

Q. A Catholic woman married an unbaptized man before a justice of the peace. She bore him the first child with great difficulty; she bore him the second and he nearly lost her. So he went to a doctor and simply had himself sterilized. Now, with conscience prodding them quite forcibly, they went to have their marriage blessed in the Catholic Church. How does this antecedent sterilization bear on the projected marriage? Isn't he now impotent?

If they were already validly married and had themselves sterilized to avoid children, and then later repented and returned to the sacraments, would they be allowed to use their marriage rights?

If a second operation might restore fertility, would the sterilized partner be obliged to have this operation upon returning to the practice of the faith?

A. These are questions to be debated in a learned manner by theologians and canonists, not easy little problems on which I can give a quick answer. However, if these cases came to me—as some of them have—and I had to make a practical decision this is what I would do:

1—If your man in case No. 1 were sterilized by vasectomy I would not say that he were certainly impotent and thereby excluded from marriage. There are good sound theologians who hold otherwise, and par. 2 of Canon 1068 says that in cases of doubt the marriage is not to be prevented. However, as long as this man remained outside the Church I would be very hesitant to recommend to the bishop that a dispensation be granted for a Catholic woman to marry him. He may have a right to marry; but he has no right to a dispensation. However there might be other reasons—like the welfare of children—which would make the dispensation desirable.

2—If these people had themselves sterilized by some method which did not make them definitely and certainly impotent then I would say, in practical advice, that they might use their marriage rights. But I couldn't help wondering about their honesty, and the thorough sincerity of their repentance. It is easy to be sorry for murder when your enemy is irreparably dead. But can you help being glad he is dead?

3—Again, as a practical solution, I think I would urge the operation; otherwise, I would be doubly doubtful of the sincerity of these people. They are mightily sorry as long as their sin can not be undone; but give the corpse a new lease on life and their sorrow falters. (*The Catholic Messenger*, Davenport, Iowa, July 4, 1957.)

According to the querist and the respondent, Monsignor Conway, the couple mentioned above sinned in the following respects: (1) It was a sin for the Catholic woman to marry a non-Catholic man without a dispensation from the hierarchy. (2) It was a sin for them to be married before a justice of the peace. (3) It was a sin for the man to have himself sterilized so that his wife would not conceive again, even though it costs her life.

Now, according to the querist, they want to have their marriage "blessed,"—i.e. approved by the hierarchy. But if they do, what will be required? (1) The man would either have to embrace the Catholic faith, or obtain a "dispensation" from the bishop, which might be very difficult to get. (2) The couple would have to repent of the wrongs they have already committed, as set forth in the statements above. (3) To do this it would be necessary for another operation to be performed on the man to restore fertility (or at least an effort to do so), in order that the women might conceive again, even though it should cost her life. (4) They would have to be remarried by a Roman Catholic priest.

If this is not setting aside both reason and scripture, and imposing unbearable laws upon deluded souls, we would hardly know how to go about doing so.

Facts You Should Know

LUTHER W. MARTIN

Although Christ instituted the Lord's Supper and specified unleavened bread, the Catholic Church has taught for several centuries that either leavened or unleavened bread may be used in celebrating what they call the "Holy Sacrifice."

The Roman Catholic Church teaches that the children of non-Catholics may be baptized, even if the parents object, providing the child is thought to be in danger of death.

Citizens Can Do It!

In recent months there have been stirring examples of resistance to clerical encroachment. We have seen enough to know that Church-State separation can be maintained in every community where aroused citizens are determined to maintain it.

There was Kentucky where Rev. James Rawlings rallied a group of citizens to resist an arrogant school board and superintendent. As a final gesture of contempt for Bradfordsville citizens, these officials had actually closed their school. The reason: They had diverted all tax money to sectarian schools at the other end of the county.

The situation seemed hopeless for Mr. Rawlings and his little group. They were taking on cynical, powerfully entrenched foes who were determined to brook no challenge. Yet the rugged determination and patient goodwill of the Kentucky Free Schools Committee finally won out. The Supreme Court of that state sustained their contentions.

There was another little group in Robinson Township, Pennsylvania. They dared to challenge expenditures of tax funds for bus transportation to sectarian schools. In litigation that carried clear to the state's supreme court, they won.

In Augusta, Maine, Perry F. Shibles, local superintendent of schools, was suddenly confronted with an ultimatum. There would have to be bus transportation to parochial schools at public expense by next Monday or 900 children from these schools would be "dumped" on the public system.

Mr. Shibles kept cool. He announced that the public schools would willingly accept the new pupils and would make "double-shift" arrangements to accommodate them. A citizens' committee got busy. Now the courts have given initial disapproval to public expenditures for parochial school bus transportation and the threat has been averted.

The town council in Stamford, Connecticut, confronted with an uncompromising demand for funds to provide transportation for parochial school pupils, firmly said "No." Citizens groups gave the council strong support.

Citizens in Baudette, Minn., and Ponchatoula, La., confronted with the give-away of their hospitals to sectarian groups, stoutly and effectively resisted.

These are a few of many instances. It doesn't take much courage to do it—just a little. For courage is contagious and quickly leaps from heart to heart. Let one or a few stand for principle and there are soon others to stand with them.

No community need tolerate the siphoning of its funds to sectarian schools. No community need permit its hospital to be seized by sectarian operators. No community need have its public schools taken over by sectarian interests. No community has to languish under clerical blight. Citizens can do it! (Editorial, *Church and State*, Washington, D. C., June, 1957.)

Facts You Should Know

LUTHER W. MARTIN

The Roman Catholic Council of Constance (A.D. 1415) enunciated a decree to the effect that an ecumenical council is essentially superior to the pope. But the Vatican Council (A.D. 1870) condemned such a decree. It was at this Council, in A.D. 1870, that the decree pronouncing the dogma of papal infallibility was promulgated.

Spectacular Vindication of Truth— Discovery of St. Peter's Tomb

When we studied dogmatic theology in the seminary, one of the tracts was concerned with proof that St. Peter the Apostle actually was Bishop of Rome, and hence that the present-day Bishops of Rome, the Popes, are his successors in the Primacy of the Church.

As early as the 13th century, it was denied by the Waldenses that Peter had ever come to Rome. The denial was taken up by many Protestants and Rationalists, especially those of the Tuebingen school in the 19th century. Entire books were written on the Catholic side, learned tomes to which we seminarians were referred for additional reading.

The presence of Peter in Rome, and his martyrdom there, always traditionally held in the Church, can be proved historically. The Scriptures, the early Fathers, ancient monuments—all bear witness to the truth of the traditional Catholic position. But it is a laborious process, and the objections of the Protestants and Rationalists must be taken up and dealt with one by one.

Now with one stroke the need for this theological tract has been wiped out, for, although official announcement is still awaited, it seems the actual bones of St. Peter have been found in a tomb beneath the Basilica that bears his name.

Scholars of all faiths, or none, had agreed for years that Peter actually lived and died in Rome. Some Protestant sects, however, attempted to keep the fiction alive that he had never been there.

Discovery of the bones of St. Peter was the result of an amazing chain of circumstances set in motion in 1939. Shortly before his death that year, Pius XI had selected the place in the crypt under the Basilica where he wished his tomb to be placed.

But the sarcophagus had been made too large, and would not fit into the niche prepared for it. Pius XII ordered that the crypt floor be lowered until enough room had been made.

As they dug away at the floor of the crypt, the workmen noticed that hollow echoes came from the blows of their picks and shovels, as if there were an open space near by. Fearing that further digging would endanger the foundations of the massive Basilica, they went to Monsignor Ludwig Kaas, administrator of St. Peter's.

The risk was great—it might mean the undermining of the Basilica. On the other hand, important archaeological discoveries might be made, perhaps even the tomb of St. Peter. Monsignor Kaas took the problem directly to Pius XII.

It required a great deal of courage on the Holy Father's part to make the decision. He gave orders to begin excavations.

The diggers uncovered an ancient cemetery. There were beautiful tombs from pagan times; there were also Christian signs and symbols.

They came finally to a red wall. Scratched upon it were Christian ejaculations, and the first four letters in Greek of the name "Petros," Peter. A cluster of sarcophagi were so placed that they seemed to encircle a shaft, as if an effort had been made to put them as close as possible to an important center farther down.

At the bottom of the shaft was found a simple, plain, unadorned sarcophagus. This was the tomb of the Prince of the Apostles. The headless skeleton within has now been scientifically identified as that of St. Peter. The bones match the skull in St. John Lateran which has been traditionally venerated as that of St. Peter.

A few years ago it was our privilege to visit the excavations beneath St. Peter's Basilica. Down, down, down we went level after level, beneath the mighty church. We saw the beautiful pagan mausoleums with their magnificent mosaics, the Christian tombs with their symbols and expressions of immortality. We came to the red wall, with its ancient scratched inscriptions. And then finally, down a narrow passageway, and we were at the tomb of St. Peter. ("Rev." John B. Ebel, in *The Register*, May 26, 1957.)

Peter's Bones

Rome—Professor Filippi Magi, director of the papal museums and art galleries, told the Roman Academy of archeology this week that the Vatican hill has been proved beyond doubt to be the burial hill for Rome in the first centuries of Christianity. The discovery of burial monuments in the excavation of what was to be a parking lot and garage led to further discoveries of a grave marker erected by a servant of the Emperor Nero, of coins, and an ink pot.

The discoveries, Professor Magi said, lend strength to the theory that the tomb of St. Peter, found beneath his basilica in 1950, actually contained the bones of the saint. There is no positive evidence that the bones found there were his. (*The Catholic Messenger*, Davenport, Iowa, July 4, 1957.)

It is positively amazing how many relics, bones, and the like Catholics have "found." They have the "chalice" used on the night the Lord instituted his supper! They have tons of splinters from the cross on which Jesus was crucified! Mary's sash has been "discovered"! Seventeen years ago they started "looking" for the bones of Peter. They knew, of course, *where* they would find them and *when*. As yet the authorities have kept silence and the bones which were "discovered" have not been *officially* declared to be the bones of Peter. Now all that remains is the choice of a propitious time by the present Pope or one of his successors. When the idea has had time to crystallize and become generally accepted by a gullible world, it will then be *officially* pronounced.

Please note that "Rev." Ebel said, "The presence of Peter in Rome, and his martyrdom there, always traditionally held in the Church, can be *proved* historically. The Scriptures, the early Fathers, ancient monuments—all bear witness to the truth of the traditional Catholic position." To show how flimsy the evidence is upon which such "proof" rests we have but to cite one scripture—and the only one that we know about on which Catholics rely. It is found in 1 Peter 5: 13, and reads, "She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son." Roman Catholics understand that "Babylon" here refers to "Rome." We know not on what ground they base this, unless it be Revelation 18: 2, which reads, "And he cried with a mighty voice, saying, Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." We can not think that this scripture refers to pagan Rome, but to spiritual Rome—or, the Roman Catholic Church. This passage was written more than a quarter of a century after the death of the apostle Peter. It is a mistake to think that Peter, who wrote in literal terms, could have been using the term "Babylon" in a metaphorical sense, simply because the apostle John, who wrote in highly figurative language, did so years later. Even if Peter had used the term "Babylon" in a figurative sense, why suppose he was talking about Rome? It is quite unusual that neither he nor any other New Testament writer ever even hinted that Peter was in Rome. It is still more unusual for Catholics to argue that it can be *proved* by scripture that he was. However, the other proofs on which they base their claims are no more reliable than the false claim that the scriptures teach that Peter was in Rome.

Again "Rev." Ebel says, "... important archaeological discoveries might be made, perhaps even the tomb of St. Peter." Before any bones were "found" the excavators

were definitely planning to find the bones of Peter, and *under* the great cathedral built in Rome and named for him. Where else?

Once more the "Rev." Ebel says, "At the bottom of the shaft was found a simple, plain, unadorned sarcophagus. This was the tomb of the Prince of the Apostles. The headless skeleton within has now been *scientifically* identified as that of St. Peter. The bones match the skull in St. John Lateran which has been *traditionally* venerated as that of St. Peter's." It is difficult for us to understand how that the "headless skeleton" could have been *scientifically* identified as that of St. Peter, and yet the "skull" had only been *traditionally* venerated as that of St. Peter." Furthermore, since Roman Catholics have a tradition that Peter was crucified head down in Rome, how does it happen that they found his skull many years before they found the remainder of the skeleton?

The writers of Catholic papers ought to get together. *The Catholic Messenger* says "There is no positive evidence that the bones found there were his [Peter's]." "Rev." Ebel declares that these bones have been "*scientifically identified as that of St. Peter.*" Which are we to believe?

Without Money, Priest Builds University in Alaskan Woods

Without money, a priest is building a \$5,000,000 Catholic university in the wilderness of Alaska.

By scrounging \$3,000,000 in materials and labor over three years, the Rev. John Buchanan has succeeded in paying for six buildings on a 640-acre site on the Copper River near Fairbanks.

The land was free. It was donated by the United States Department of the Interior.

Army and air force men from nearby bases volunteered their labor for the construction of the school buildings. Eskimos and Indians also pitched in, along with nuns, teachers, and villagers.

Materials were donated by big business firms all over the United States. Northwest lumber mills gave the timber and the boards needed for the buildings. Other firms gave cement, concrete blocks, a tractor, a trailer rig, trucks, pipe and plumbing, reinforcing steel, and tools. A Jewish architect drew the plans.

The buildings are being used for a boarding school right now, offering primary and high school training to Eskimo and Indian children.

But Father Buchanan hopes to be able to mold it into a university in about 10 years. (*Grit News Section*, June 16, 1957.)

The term "scrounging" signifies to "steal," or "pilfer." This probably sizes up the manner in which "Rev." Buchanan got the materials to build a university. Many good people go on allowing themselves to be "pilfered."

It was quite a "give away" on the part of our federal government to donate 640 acres of land on which to erect these buildings—for the propagation of the Catholic faith. We cannot keep from wondering if our government officials would be so generous with any Protestant denomination if it asked for that much to build a university for the sole purpose of indoctrinating their people in their faith. The amount of money extracted by Roman Catholics each year from the federal, state, and municipal governments—plus all the private funds garnered by them—would be appalling if we knew the true figures.

Maine Court Stops Bus Payments to Augusta Catholic Schools

Advocates of church-state separation in Maine won an important court victory in May when Superior Court Justice H. C. Marden granted the Augusta Taxpayers Association's petition for a temporary injunction against any expenditures of public funds for parochial school bus transportation.

Justice Marden ruled that the laws of the state do not authorize such an expenditure. Federal constitutional issues were not brought into the decision, since the court ruled that their determination was not "necessary" to invalidate the payment of the token \$100 appropriated by Augusta's government for Catholic bus transportation.

The Maine bus fight attracted national attention in March when Augusta Catholic leaders delivered an "ultimatum" to the local government that they would "dump" about 900 Catholic parochial-school students on the public schools unless the city granted Catholic demands for bus money. Perry F. Shibles, superintendent of Augusta's schools, promptly met the challenge by offering to enroll the parochial school pupils on a split-session schedule, whereupon the Catholic movement to transfer parochial students suddenly collapsed. . . .

It is believed that the Roman Catholic demand for bus funds in Augusta will prove to be a legal boomerang, and that the decision by Justice Marden may lead to a movement to terminate illegal payments for Catholic busses in such communities as Lewiston, Rumford, Auburn, Sandford and Waterville. Testimony at the trial on April 26th brought out the fact that Maine's Catholic schools, in spite of the school law, are subject to virtually no inspection. It is known that the language law, requiring instruction in English in elementary schools, is being widely violated in the state. French is the language in several Maine Catholic elementary schools.

Strong public reaction is developing against Mayor H. Lloyd Carey's plan to use public money for parochial busses. Maine legislatures have twice defeated bills designed to legalize such payments, and a 1949 state attorney general's ruling has held such use of public funds unlawful. If a legislative showdown is forced in Augusta, it is believed that the state may join the 28 states of the Union which definitely outlaw bus funds for sectarian education. (*Church and State*, Washington, D. C., June, 1957.)

An Appeal to All Roman Catholics

(Continued from page 129)

We appeal to you to examine the evidence upon which the Pope bases his claim to infallibility. We do not believe you can honestly do so and yet accept it. We think you are accepting this dogma on no more grounds than the Japanese have for regarding their emperor as divine. We believe you are risking your all on the word of a fallible man. You are risking entirely too much when you do so. The apostle John said, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets have gone out into the world." (1 John 4: 1.) We do not honestly believe you can follow this admonition and still believe the Pope to be the infallible voice of God.

4. *It has been nearly impossible to budge the Pope from the ideals of the "Dark Ages."* Pius XII is the first pope to talk on a telephone, use a typewriter, or shave

with an electric razor. He is still carried on the shoulders of his guard, as the emperors were 2,000 years ago. He still wears knee-length breeches, and carries out the same customs as did the popes 800 years ago. If you reply that these are only traditions, and have nothing to do with the progress and welfare of our people, we have only to remind you of the situation in the countries where the Pope has the power. Spain, the most thoroughly Catholic country in the world, has the highest rate of illiteracy of any European country. The Catholics neither build schools for their people, nor do they allow others to do so, where they are in control. This is true in every other country in proportion as the Catholics have the power. If the hierarchy is not trying to keep the people in ignorance, then how can you explain it? If the hierarchy ever gains control of this country, our civilization, as we now know it, will be taken away from us. The papacy will turn back the hands of time to the "Dark Ages"—regarded by Rome as the "Golden Age."

5. *Catholic people, generally, love freedom.* So does the hierarchy. But the hierarchy wants freedom only for the hierarchy—not for you. To deny this is to dispute the facts of all history—past and present. In the United States of America we allow people to establish any religion they wish. We allow you—Roman Catholics—the same rights that we allow all others. However, the Roman hierarchy does not grant these same privileges to "Protestants" in other countries where they have the power. This should convince you that the hierarchy does not believe in freedom—not for the masses, as we have always had in America. We can not believe that you are aware of this, else you would not blindly follow your priests in all they tell you, without investigating to make sure you have all of the facts.

6. *Catholic countries are more likely to go Communist than any other countries.* This has been proved again and again. Russia was thoroughly Catholic before the Communists took over. So were the other satellite countries that have followed the Russians. The only thing that kept France and Italy from going Communist was the money poured into those countries by America in recent years. The reason Catholic countries accept Communism in lieu of Catholicism is because the people are so fed up on Catholicism, and the diet scooped out to them by the hierarchy, that they can take it no longer. Not knowing anything better, they turn to Communism, which—unfortunately—seems to be the only force ruthless enough to break the backbone of the hierarchy when it is deeply entrenched in any land. No country that is thoroughly "Protestant" has ever yet gone Communist. When the people know what real freedom is, they do not barter it away for a song.

It is our firm belief that, if you would investigate for yourself, you would perceive the crafty plans the hierarchy has for you and all the American people. If you doubt what we say, then why not give us a chance to present the evidence on which we base our beliefs?

The sad part is that few of you will ever read what we have to say. Very few will ever know of this appeal. If any priest ever hears about what we have here said, he will tell you that these notions are born out of hate and bigotry, and that it is a sin to read what we say or write. (But, while the priests are telling you not to read or listen to us, they are flooding the land with their own literature, and begging us to write for more. They are also begging us to attend their services, and listen to them "explain their faith.")

We are glad to know that there are still some Catholics who think and judge for yourselves. Some of you will read this, regardless of what the priests say. We earnestly appeal to you to open your eyes and to see what the hierarchy is seeking to do to you and your country. Don't give up your God-given right to investigate and decide for yourself. The surest and easiest way to deliver this country over to the Communists is to first make it thoroughly Catholic.

Facts You Should Know

LUTHER W. MARTIN

The New Testament of the Rheims-Douay (Roman Catholic) Version of the Bible was translated in A.D. 1582, some 29 years before the non-Catholic King James Version was published. Yet, in the middle of the 18th century Bishop Challoner revised what was commonly called the Douay Bible, in order to "approximate the text of the Authorized Version of the King James and to clear up obscure words and passages in the true Douay Version." (*Catholic Dictionary*, Attwater.) Thus, that which is today commonly called the Douay Version is really a revision by Challoner. In speaking of Challoner's revision, Newman said: "These versions almost amount to a new translation." Wiseman said: "To call it any longer the Douay or Rheimish version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally printed."

There have been over 25 anti-popes (persons claiming the papal throne while another is ruling). Ten of these arose during the 12th century. However, there is one group of contenders for the papal office (the Clementine popes of the Great Schism) who are not termed anti-popes, due to the fact it is historically uncertain as to who should have been pope.

The so-called "Apostolic Canons" (a collection of 85 ecclesiastical decrees) are so called because at one time it was claimed that they originated with the apostles. *The Catholic Dictionary* (Attwater) now admits that they were "probably" drawn up during the fifth century. Obviously, they are not "Apostolic." The author's identity is unknown.

Is the year A.D. 1590 the Romans engaged in betting upon the results of papal elections, the creation of new cardinals, and the duration of papal conclaves, to such an extent that Pope Gregory XIV had to forbid any further gambling upon Catholic Church affairs.

The Roman Church accepts two sources of theological teachings, tradition and scripture. However, the meaning of the scripture can not be determined without the aid of tradition, but tradition is sufficient without the scriptures. Therefore, the Roman Church accepts tradition (hearsay, or word-of-mouth) as a superior source of teaching to that of the Bible.

The Catholic Council of Basle first convened in the year A.D. 1431, but in 1438-39 the Council split, with many of the members removing to Ferrara and Florence. Those

who left the Council at Basle claimed that the remaining members at Basle were a rebellious synod. However, the Basle Council elected their own Pope—called by the others, "Anti-pope."

Since the 16th century Council of Trent, the confession-box has been an obligatory structure in the Roman Catholic Church buildings. It consists of a seat for the confessor (the priest), and a place for the penitent to kneel. Except in cases of emergency, it is forbidden for the confessions of women to be heard in the "box" unless there is a grating between the priest and the woman.

The "confessor had the place of our Lord for the reconciliation of sinners as well as being the minister of the sacrament; he is therefore spiritual father, teacher, counsellor and judge of his penitents." (*Catholic Dictionary*, Attwater.) Christ said: "Call no man your father upon the earth: for one is your Father which is in heaven." (Matt. 23: 9.) Christ also said: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged." (Matt. 7: 1, 2.)

In Roman Catholic theology, it is termed an "accident" that the communion bread still looks like bread and tastes like bread, after being "consecrated" as the "real and present" body of Christ. It is likewise termed an "accident" that the wine still looks like wine and tastes like wine, after it has been "changed" by the priest into the "real and present" blood of Christ.

The "Cord of St. Thomas" is worn around the waist and next to the skin, by some faithful Catholics. It is a thin cord having 15 knots. The wearer says 15 "Hail Mary's" daily in honor of St. Thomas, for the maintenance of purity. The cord must be "blessed" by a Dominican or other priest having the necessary faculties. This reminds us of the conditions the apostle Paul found in the City of Athens: "I perceive that in all things ye are too superstitious." (Acts 17: 22 A.V.)

Eighteen years after the Council of Constance an agreement was effected (called the Compactata) between the Roman Church and many of her communicants, who were objecting to the change in the manner of observing communion. The agreement permitted "optional communion" to be allowed wherein the communicant could observe communion either by using both the bread and the wine, or, at his wish, only with the bread, as is practiced today.

How About Your Zone Number?

Remember, the Post Office has served notice that all second class matter must bear the proper zone number, in cities that are zoned, in order to be delivered. It is of the utmost importance therefore, that you send your zone number without delay to Freedom Press, Inc., Box 128, Nashville, Tenn., if you expect to continue to receive your copy of the VOICE OF FREEDOM. A card or letter informing us of this small but important item will be doing yourself a favor. Be sure that you attend to this today.



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.

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From the EDITOR'S VIEWPOINT

*"This people honoreth me with their lips;
but their heart is far from me."*

(Matt. 15: 8.)

"It Is Time to Denounce Men Who Denounce America"

The above is the theme of a publication called *The Assembly*. A by-line under the title of the publication reads, "Official Organ of the Detroit General Assembly, Fourth Degree, Knights of Columbus." It is a four-page publication with only two articles. The principal one, which begins on the first page and continues through page three, is "by Most Rev. John K. Mussio, D.D. Bishop of Steubenville, Ohio." For the most part the article parades loyalty and fidelity to the Constitution of the United States. It berates any who are disloyal in any way. Yet it contains some glaring absurdities.

On page three the writer says,

"Voting is a civic duty, and is a serious charge upon us . . . under this great commandment, we are bound to be loyal to lawfully constituted authority and to obey all law in general. This is not a matter of personal like or dislike, but, rather, a duty imposed upon us by our Catholic Faith."

The same week we received the above publication we also received a copy of *The Catholic Messenger*, "Official Diocesan Paper," published at Davenport, Iowa, for July 25, 1957. The leading article in this issue was a two-column article printed in bold headlines, entitled, "Bishops Defy Law On Mixed Churches." The article is under dateline from Cape Town, South Africa, and begins thus,

"The Catholic bishops of South Africa have defied that country's new church segregation law . . . the 25 bishops said that they alone have the power 'to decide on admittance of persons to Catholic places of worship' and that they therefore 'take full responsibility' for maintaining interracial churches."

The VOICE OF FREEDOM is not "meddling" in the current controversy concerning racial segregation. We are merely pointing out this fact: Roman Catholics obey whatever laws they like, and the ones they do not, they defy. Yet their propagandists state that "this is not a matter of personal like or dislike, but, rather, a duty imposed upon us by our Catholic Faith." Propaganda is one thing, while the practice of the Roman hierarchy is

another. Often they are diametrically opposed the one to the other.

The article goes on to say,

"We pray God that we may so fully live our Catholic Faith that our neighbors will have the confidence born of trust that we would not as Catholics do anything to deprive others of even the slightest particle of their full rights as American citizens. Indeed, we will fight to the last ditch for our great Constitution and will fight equally as hard and vehemently to secure these same rights for our fellow-men."

This is good propaganda. But it will be noted that nowhere does it say one word about the rights of others to practice their religious faith—it is always their rights as citizens. We usually interpret this to mean our rights to practice what we believe in matters of religion, but this is not what Catholics mean. Their popes have denounced any such rights all through the ages. In the countries where Catholics have the power they have shown that they do not believe that others should have any such rights. Spain and Colombia are good examples today. Cardinal Segura, who controlled Catholic Spain for many years, when asked what rights Protestants should have, answered emphatically, "None."

The same article goes on to say,

"Do not listen to the enemies of America [meaning any who oppose Roman Catholicism], as to what we mean or intend to seek, but, rather, listen to us . . . Listen to us, for it is time that we knew each other from firsthand knowledge . . . it is time that we really be neighbors in the Christian sense, that we live as neighbors, and have trust one for another. This is the American way; this is God's way."

Roman Catholics want to be "neighbors, and have trust one for another," but they do not want any one to listen to those who oppose them in any way. They would have us think, "this is the American way [i.e., listening only to Roman Catholics]; this is God's way." To us this sounds like it is pretty one-sided. Think of it! In effect they say, "do not listen to any one who opposes Catholics, but listen only to us."

(Continued on page 160)

Voice of Freedom

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Editorial Comments

A recent Associated Press report said, "A warning by a Roman Catholic priest against Catholics listening to Evangelist Billy Graham or reading his books and sermons does not have the authority of the Church pronouncement of the subject, a spokesman for the diocese of Providence said. It has only the authority of the priest who issued the warning and the magazine which published it, said the spokesman." The Roman Catholic Church is truly a chameleon when it wants to be. It changes its color to suit its purpose and moods. If it appears that a doctrine or an edict is going to be accepted, then the Church accepts the responsibility for it. If not, then the Church must find a scapegoat.

When the masses were forbidden to hear Billy Graham the reaction against the ban was so strong that some member of the hierarchy had to speak out and declare that the priest who issued the ban did not speak for the Church but only for himself. Thus the priest was made the scapegoat. This is reminiscent of what happened in Chicago when WGN-TV station was coerced into canceling the showing of the Martin Luther film. When the public reaction became so terrific the hierarchy denied it had anything to do with it, declaring the individuals spoke only for themselves.

The *Palm Beach Post* of May 20, 1957, carries an Associated Press report from Toledo, Spain, saying, "Spain's Roman Catholic priests were directed today to stop smoking on the street and forbidden in the future to attend such public spectacles as bull-fights and professional soccer games . . . The priests also were told they were not to buy motorcycles without the consent of their Bishops, and those who already have them may not use them for private purposes. In no case is a priest to carry a woman on his cycle." It would seem that the hierarchy is trying to galvanize the Roman Church into respectability in Spain. Evidently the priests were becoming too much like the world to suit the Church—maybe we should say, to suit the thinking of the people. When too much public criticism is leveled against the Roman Church, the poor priests must bear the brunt by jumping through the hoop held by the hierarchy.

An Associated Press report carried in the *Miami Herald* of May 13, 1957, reads, "Roman Catholic leaders say Mexico needs 50,000 priests to attend its 16,500 churches properly, but only has 5,000." Hm! Some contract! Mexico needs three priests for every church (congregation) in Mexico. Churches of Christ have thirty congregations in Italy, yet they are told by the Italian Government (which speaks for the papacy) that they need only seven preachers to take care of these churches. Verily, the legs of the lame are unequal.

From the *Miami Herald* of May 8, 1957, comes another Associated Press report of two 15-year-old girls who were killed in a fall from a four-story window of a detention home in the House of Good Shepherd, a Roman Catholic

institution for girls. The police theorized that the girls "may have been trying to flee by climbing onto a ledge outside the window." Such items of news are not generally released to the public. The Roman Catholic Church usually keeps quiet about such things. But these are not the first to lose their lives in an effort to escape the thought of spending their lives behind convent walls. Many Americans have lost their lives in a similar effort. Yet the hierarchy talks vociferously about "freedom" in this country.

According to a recent "Gallup" poll the people of England are split down the middle concerning the continuation of the tie of Church and State in that country. The people were asked, "Do you think the connection between the Church of England and the State should continue—or do you think the Church should be separated from the State?" In reply 37 per cent answered affirmatively, 37 per cent negatively, while 26 per cent expressed no opinion. Perhaps the time will come when the people of Great Britain will discard the tie between Church and State, and let each man practice his own religion and support it as he sees fit, without compelling their people to pay for a particular brand of religion out of public taxes.

We still appreciate the many clippings mailed to us from various sections of the country. Manifestly, we can not use all of them. Often we receive several concerning the same item. We want to encourage you to continue to send your clippings; who knows, yours may be the very one that we will use. In any event, the combined cooperation of all of us is needed to do the job that we have before us.

Every person in America should be reading the *VOICE OF FREEDOM*. But the only way we can get it into the hands of all the people is through its friends. Be sure to contact your friends and get them to subscribe for the paper. In so doing you are rendering them a favor and are helping to stay the continual encroachments upon our religious freedom. When the people are aroused to what Rome is attempting to do in this country, they will rise up in opposition to these efforts. Jesus well said, "Ye shall know the truth, and the truth shall make you free." When the people know the truth you can not keep them in chains.

Remember that our subscription price goes to \$3.00 January 1. Meantime you can still renew your subscription, or you can send the paper to a friend for only \$2.00 per year. Be sure to take advantage of your opportunity to do so now. It is the hope of the publishers of the *VOICE OF FREEDOM* that we may get this magazine into the hands of ten thousand more people by the end of this year—and we can if every reader will help. If our religious freedom is not worth a little work and a little sacrifice, then it is not worth anything.

We not only need your subscriptions, but we need all the contributions we can get between now and the end of this year. Remember, every dollar that you contribute to the *VOICE OF FREEDOM* is deductible from your income tax. Soon the year will close and you will start figuring up your deductions. Every dollar you send to the *Voice*

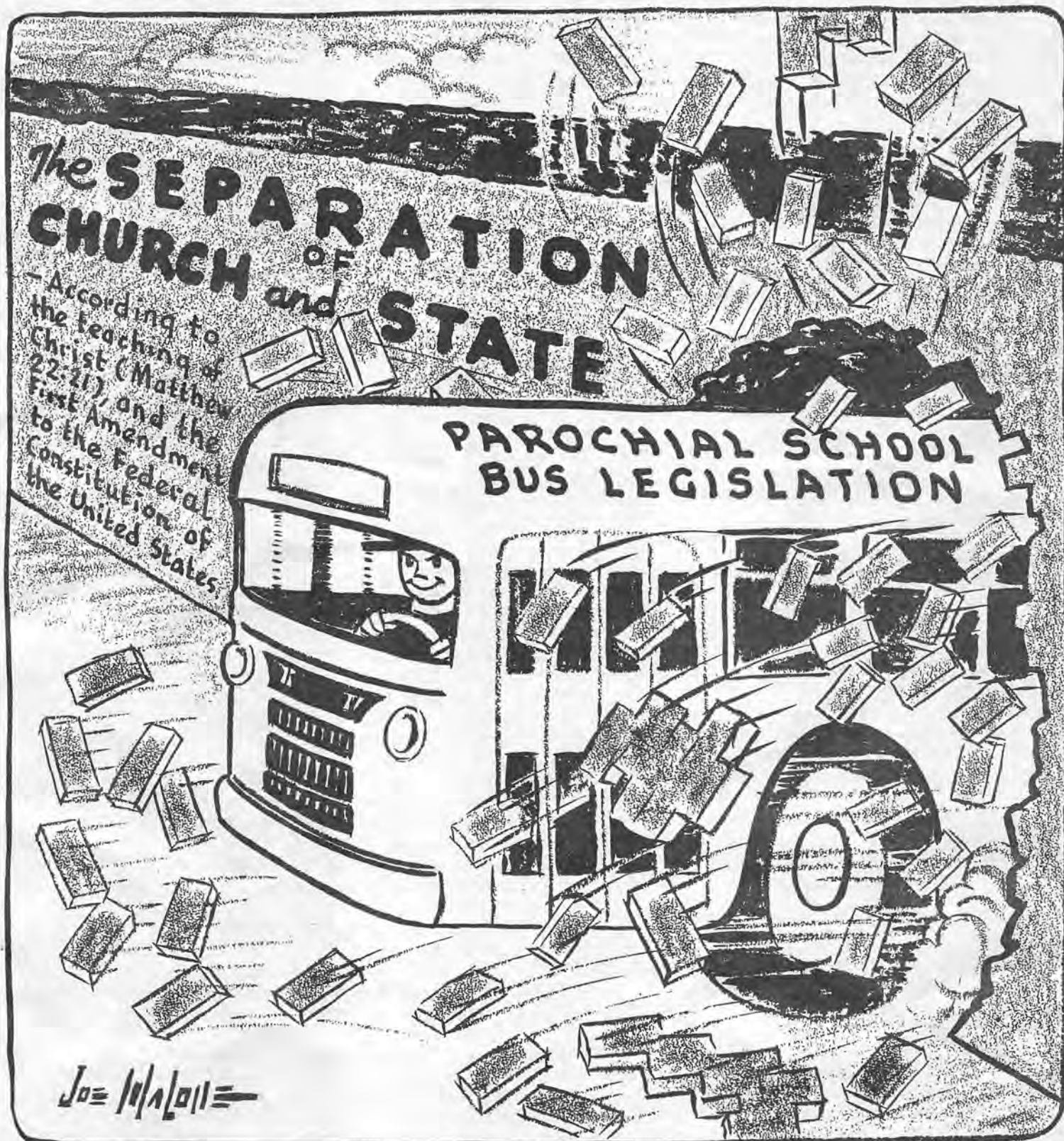
OF FREEDOM is a big help in continuing the work we are doing, at the same time you are having a part in preserving our religious freedom for yourself and your children and for your neighbors.

Free Bus Transportation

It is understandable that many Roman Catholics feel that free bus transportation should be provided for their children who attend parochial schools. They pay taxes like others, and they feel they should have this consideration. Some of them feel that since they are educating their own children they are taking that much load off the

shoulders of others, and that is undeniable. They feel they should not be penalized for sending their children to the school of their choice. Undoubtedly, there are some grounds for their argument; but there are more good reasons for not doing it than there are for it. The National Constitution provides that church and state shall always be separated. Most state constitutions provide the same thing. The very moment the state begins giving any measure of support to any activity of any church it violates that sacred provision so wisely penned by Jefferson and others.

When once such support shall be started there is



"The Hole in the Dike"

simply no place to stop. If it be right to pay bus transportation for parochial schools, then why not pay from public funds the salaries of faculties? Why not take government money to build their institutions? If it shall be done for one church, then it must be done for every church or denomination. There is not a place to stop, and what cannot be stopped when it is going in the wrong direction simply must never be allowed to begin.

At the present time this matter is being fought out in a number of states. At least ten of them have determined that church and state shall ever be separate. Other states have acquiesced to Catholic pressure and do provide transportation. The time is here for Americans who care to be diligent and watchful. Even in Texas there is strong sentiment in favor of it, but like so many other things it is just sentiment. Sane, sensible thinking will never allow it to happen; but it is time to think. (Editorial, *The Baptist Standard*, June 15, 1957.)

Hits Use of School Funds

METHODISTS TOLD CATHOLIC SCHOOLS GET STATE MONEY

Bloomington (AP)—A Protestant spokesman told the Indiana Methodist conference Friday that some "semi-public" Catholic schools in Indiana are being supported by state funds.

Indiana has "some of the most flagrant violations in the United States" of laws bearing on the separation of church and state, Paul Blanshard, special counsel for Protestants and Other Americans United for Separation of Church and State, told the conference.

"There is a whole string of semi-public Roman Catholic schools illegally supported out of state public revenues," Blanshard said. "They are taught and directed by Catholic nuns whose salaries are paid by the taxpayers."

Blanshard said he had visited fourteen such schools. He did not identify them, but he did name Jasper as a city in which he said a Catholic school is supported by state funds.

"The practice has existed because of an old court decision in the John Boyd case of 1939, which permitted such abuse during the depression in Vincennes," Blanshard said. "But later federal court decisions have made such use of public money unconstitutional."

He predicted that if the Catholic church wins "its complete demands for full support of its schools from the public treasury it will cost the American taxpayers more than \$1 billion a year."

* * *

Are we going to sit idly by and see our public schools taken over by the Roman hierarchy? If not, then what are we going to do about it? How many protests have you made to your state officials regarding the acts of the hierarchy in taking over our schools? How many protests have you made to the federal authorities? How many times have you taken the trouble to sit down and write a letter to someone about these matters? We appreciate the letters sent to the VOICE OF FREEDOM, but it is much more important that you mail original copies to those who are in authority about these matters.

The United Appeal—Community Chest

JACK MEYER

The Community Chest drives over the nation are just about ready to get under way. Often such campaigns go under the name of the United Appeal, which frequently includes the Red Cross. This title has an appeal. Much good work is done through these Red Feather agencies. Tremendous pressure is exerted to induce contributions, with many companies practically forcing their employees to participate. A surface view of the United Appeal drive would lead people to contribute because of the good done, the concentration of many drives into this

great annual one, and the argument in favor of community unity. But a deeper examination demonstrates that Christians who respect God's Word must decline to participate.

When the Christian contributes to this UA a part of his money goes to all agencies—including several Jewish and Roman Catholic agencies. While these agencies admittedly do much good in benevolence and rehabilitation of body and morals, they use such agencies to teach and spread their religion. Any sincere person denying this is tragically ignorant of the facts. This means that part of your UA contributions supports a religion which denies that Jesus Christ is the Son of God, claiming Him to be an impostor, and denying the inspiration of the New Testament and the divine origin of the church. This is blasphemy. (Rev. 2: 9.) Also, part of your UA contributions supports a religion (Roman Catholic) which denies that the Bible is God's all-sufficient revelation to man, denies the New Testament identity of the church set forth therein, claims the right to set the authority of the Pope over that of the Bible, and opposes every principle of freedom of religion to which America subscribes. Other religions ride the UA, all denying the doctrine of the one church of the New Testament. This is what your "Christian" contributions support, in violation of principles of both Old and New Testaments. (Amos 3: 3; 2 Cor. 6: 14-18.)

Some argue that they avoid this sin by earmarking their contributions for specific agencies. We discussed this with the officials at the headquarters in Birmingham, and were assured that such a practice was merely a "bookkeeping camouflage," for such earmarking merely leaves more money in the general fund for all the agencies, which still receive the amount previously agreed upon by them and UA officials. Further, admitting that many of these agencies do worthy work, you do not have to contribute to the UA to support them; you can make direct contributions during the year to any that you can conscientiously assist. Because companies exert terrific pressure to virtually force contributions does not mean that you have to be weak enough to defy the principle, "We must obey God rather than man." (Acts 5: 29.)

Catholics often have more backbone than "Christians." A case in point was reported in *The Cleveland Press*, October 1, 1956 (p. 37), when Lorain (Ohio) Catholics were publicly warned by the Catholic priests not to contribute to the Lorain UA, because the UA allocated some funds to establish a YWCA and to erect a building for the Salvation Army. *The Catholic Universe Bulletin*, of Cleveland, O., October 5 (sec. 1, p. 1), explained that Catholics could not contribute to agencies when any part of such contributions are "primarily for the advancement of the religious objectives of the group." On page 2 the priests explained that the YWCA and YMCA are "essentially religious in purpose," and that "the Salvation Army is listed as a church in the U. S. Census of Religious bodies (1936—the last published)." The same paper reported on October 12 that the dispute was settled, the UA officials had withdrawn the two projects offensive to Catholics, and Catholics were consequently being notified to support the whole UA. *This not only shows Catholic convictions and methods of pressure, but community fear of their influence—and should teach "Christians" some lessons.* The Cleveland, O., Community Chest allocated \$1,032,079 in 1956 to the 14 agencies and institutions of the Catholic Church, which was 12.7 per cent of the total Community Chest goal—the largest allocation for Catho-

(Continued on page 150)



This and the next picture are from the front and back covers of a book published in Italian by the Jesuit priest, Vittorio Genovasi, entitled "I Believe the Church; I do not Believe the Protestants." A careful examination of them will show what Rome really thinks about the Protestants.

The second picture represents the Virgin Mary, enthroned in the clouds of Heaven, surrounded by seven famous Italians in attitudes of adoration. There we see St. Francis of Assisi; Manzoni, the 19th century political leader who worked for the Independence of Italy, but who certainly was not too ardent a Romanist; Volta, the physicist whose name has given us the word for electric power, "volts"; Dante, who certainly described some of the popes as being in Hades; Columbus, who was probably included because through him Rome can lay claim to the new world; St. Catherine; and, finally, the other St. Francis. At the bottom of the picture a pit of great snakes is being attacked by a mighty angel with great wings and a sharp, two edged sword. The snakes bear the names of Protestant bodies.

But here is Rome in its real beliefs and in its real attitudes. Anything else is for propaganda purposes and should never be trusted. The Protestant organizations and denominations depicted here are regarded by Rome as her enemies, and in countries where her power is almost unchallenged such enemies are given no quarter. Rome is in favor of tolerance only where it gives her freedom. When she is in command of the situation, there is no tolerance.

In America Roman officials are very careful in introducing some aspects of their propaganda. But after centuries of domination by Romanism in European and Latin-American countries, the pope and priests are able to impose their authority in the minds of the people to the extent that it seems extremely presumptuous to them for anyone to question Roman Catholic dogmas. It is when that state is reached that the mask is dropped and propaganda such as we see here is openly used. (*Eternity*, August, 1950.)

The above pictures were published by Roman Catholics in Italy, where they have a majority. It shows what they really think of non-Catholics. The statement below was made by an American bishop, purely as American propaganda. There is quite a difference, we'd say.



Roman Catholics should not look upon their non-Catholic neighbors as "wayward rebels who have deliberately rejected Christ's teaching," warned Boston's Archbishop Richard J. Cushing. "We cannot meet the problem of the 'other cheek' in the modern world with the unbending severity which was appropriate [appropriate, mind you] in the 13th century . . . We must act on the assumption that their heart is right and their intentions honest, unless we have proof positive to the contrary." (*Time*, January 30, 1957.)

This is a different tune to what Catholics sing in Italy, where they have the power.

In the July [1950] issue we described the two pictures we are printing here, but we believe that the attitude on the part of the Roman Church which they reveal is of such importance that we are giving our readers an opportunity to see them.

We get a much better idea of what the Roman Catholic Church really thinks about us from publications issued in Italy for home consumption than from the official utterances of the church. For instance, in his last Christmas [1949] message the pope called the Protestants "the separated brothers," but the Catholic leaders in Italy call them "wolves and serpents."

In this revealing picture, the inscription on the topmost portion of the rock on which stands St. Peter's Church in Rome reads, "They shall not prevail." It is a distortion of the Biblical phrase, "And the gates of Hell shall not prevail against it." The word, "they," as the rest of the picture shows, means "the Protestants." The sheep on the step below that inscription represent the true flock, the followers of Rome. The inscription on the face of the cliff means, "One, Holy, Catholic, Apostolic, Roman," the words which begin one of the most famous papal bulls in history—the bull *Unam sanctam*, which was an official utterance of the

pope ordering the physical destruction of all Protestants. The wolves below, attempting to climb up to reach the sheep, bear Italian names the English equivalents of which are easily recognized even by those who do not read Italian. There are only two names which may puzzle some. *Esercito Salvezza* is the Salvation Army, and *Giovento per Cristo* is Youth for Christ.

Catholics are forbidden by Canon Law 1325 to hold disputations or conferences with Protestants and others on matters of faith without special permission from Rome. This prohibition was reiterated in 1948 in connection with the invitation to Rome to participate in the Amsterdam conference at which the World Council of Churches was formed.

More recently the Vatican authorized Roman Catholic bishops to organize local conferences with Protestants to further the union of all Christians in connection with the pope's Christmas "invitation to unity." This authorization was hedged about with limitations. The object of such conferences is not to form any kind of federal union of Protestants and Catholic Churches, but only to induce Protestants and other "dissidents" to return to the Roman Catholic Church. "Catholics," says the document authorizing the conferences, can not conceive of union except as a return to the one true faith." Any yielding or compromise must come from the Protestant side. (*Eternity*—August, 1950.)

The United Appeal—Community Chest

(Continued from page 148)

lic agencies there in history. *The Catholic Universe Bulletin*, Feb. 22, 1957, sec. 2, p. 1.)

The foregoing shows the trend over the country, and the need for people to learn the truth and have enough backbone to stand by their convictions, instead of excusing themselves on the grounds of business, professional, and social pressures. There are many ways in which Christians can help unfortunate individuals, orphanages, etc., without pouring money into a community enterprise which is simply a tool of Rome and her ilk. It is worldly "broadmindedness" versus New Testament "narrowness." Matt. 7: 13, 14 will help the one with any respect for Christ. In Rom. 3: 8 Paul condemns the principle of "doing evil that good may come." When will Christians quit being deceived by sympathy in opposition to New Testament doctrine? In many cities we have enough power to drive these religious parasites out of the Community Chest. Let us have more teaching on this, instead of weak evasiveness which leaves it only to a few gospel papers and preachers who will dare to speak out. Let us have more backbone, rather than weakness which yields to pressure. And let us not allow sympathy to confuse and conceal gospel principles.

The Immoral Aspects of the Roman Catholic Church

ALEXANDER CAMPBELL

I say, then, the Roman Catholic rule of faith is *immoral*. This, my friends, is a serious and weighty charge, and deserves to be clearly and fully sustained. Before displaying my proof, I will only premise that auricular confession, penance, the mass, absolution, sustaining which, will anticipate some of our labors on the other propositions.

I shall first read from the *Catechism of the Council of Trent* on the power of the priesthood to forgive sin, according to their rule of faith. Auricular confession is by this infallible council declared "necessary for the remission of sins."

"The voice of the priest," says the Council of Trent, "who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself, who

said to the lame man, "Son, be of good cheer, thy sins are forgiven thee." *Cat. Council of Trent*, p. 180.

Penance by the same council is thus defined:

"Penance is the channel through which the blood of Christ flows into the soul, and washes away the stains contracted after baptism." [Id. ib.] "The form of the absolution or pardon, granted by the priest, is this, 'I absolve thee.'" (Id. p. 181.)

The priest says positively, "I absolve thee." Unlike the authority of him, who anciently declared the leper clean, he claims really and truly to absolve. The council declares:

"Unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested, is not simply to declare that sins are forgiven, but as ministers of God really to absolve from sin." (Id. p. 182.) 182.)

The priests, then, as the ministers of God, really absolve from sin. And more insolent still, the priest is said not only to represent Christ, but to discharge the functions of Jesus Christ:

"The rites used in the administration of this sacrament, also demand the serious attention of the faithful. Humbled in spirit the sincere penitent casts himself down at the feet of the priest, to testify, by this his humble demeanor, that he acknowledges the necessity of eradicating pride, the root of all those enormities which he now deplores. In the minister of God, who sits in the tribunal of penance as his legitimate judge, he venerates the power and person of our Lord Jesus Christ; for in the administration of this, as in that of the other sacraments, the priest represents the character, and discharges the functions of Jesus Christ." (*Coun. Trent*, p. 182.)

Again Roman Catholics teach that penance remits all sin:

"There is no sin, however grievous, no crime, however, erroneous, or however frequently repeated, which penance does not remit." (Id. p. 183.)

This is the proper ground on which to claim the most servile obedience to the priests:

"If therefore, we read in the pages of inspiration, of some who earnestly implored the mercy of God, but implored it in vain, it is because they did not repent sincerely, and from their hearts. When we also meet in the sacred scriptures, and in the writings of the fathers, passages which seem to say that some sins are irremissible, we are to understand such passages to mean, that it is very difficult to obtain the pardon of them. A disease may be said to be incurable, when the patient loathes the medicine that would accomplish his cure; and, in some sense, some sins may be said to be irremissible, when the sinner rejects the grace of God, the proper medicine of salvation." (Id. ib.) "The penitent must submit himself to the judgment of the priest who is the vicegerent of God." (Id. p. 183.)

Therefore, all must confess once a year.

"According to the canon of the Council of Lateran, which begins: *Omnes, utriusque sexus*, it commands all the faithful to confess their sins at least once a year." (Id. p. 193.)

But this immoral law presumes farther yet. It changes the laws of God, and divides sins into venial and mortal, and fixes the price. As everything depends upon the authority of these *allegata* I have hitherto quoted from the catechism of the Council of Trent, I now introduce one of the most popular of the saints of the modern church. This saint Ligori was sainted by saint Pius VV, that best of modern popes, who restored the order of the Jesuits, and the "Holy Inquisition." Saint Ligori writes the moral theology of the church of Rome in some eight or nine volumes: and so orthodox, that his works are owned almost by every priest. I quote from a synopsis of that

system of which we shall hereafter speak more particularly. We shall hereafter hear the saint in his definitions of sins.

"This is a mortal sin," says Ligori, "Which, on account of its enormity, destroys the grace and friendship of God, and deserves eternal punishment. It is called mortal, because it destroys the principle of spiritual life, which is habitual grace, and kills the soul.

"Venial sin is that which, on account of its levity, does not destroy the grace and friendship of God although it diminishes the fervor of charity, and deserves a temporal punishment. It is called venial, because the principle of the spiritual life, grace, being still sound, it affects the soul with languor, that is easily cured, the pardon of which is easily obtained." *Ligor. lib. v. n. 51 [Synopsis, p. 20.]*

The Roman Catholic rule of faith erects a tribunal of confession unknown to scripture, and commands all to come to it at least once a year. It moreover institutes a new office called confessor, unknown in the New Testament, and gives to him the office of a father, a physician, a teacher, and a judge.

"The offices that a good confessor is bound to exercise," are four: namely, those of Father, Physician, Teacher, and Judge." (*Ligor. Theol. T. viii, p. 7.*)

The confessor forgives all sins on confession, even the sin against the Holy Spirit:

"There is no sin, however grievous, no crime however enormous, or however frequently repeated, which penance does not remit." (*Cat. Coun. Trent, p. 183.*)

Penance here means the "tribunal of confession": for this tribunal is sometime called simply "confession," "the sacrament of confession"; at other times it is called the "tribunal of penance." Sometimes simply "penance," and he who confesses is called "the penitent." But satisfactions and penances are to be apportioned according to the discretion of the priest.

"According to the Council of Trent, (Sess. XIV. c. 8.) the satisfactions" (by which they mean penances,) "ought to be in proportion to the crime, since those confessors who enjoin penances for grievous sins, participate of those sins; nevertheless the confessor, for just reasons, can diminish the penances, provided the penitent is affected with violent compunction, or if it be during the time of a jubilee, or a plenary indulgence, and especially, if he labor under any infirmity of body and mind. And lastly, (to be brief,) always whenever a prudent fear is entertained, lest the penitent would not perform penance due to his sins. Such is the common doctrine taught by the doctors, with St. Thomas." (*Ligor. Prax. Con. N. ii.*)

But still worse: this immoral law or rule of faith re-

peals and annuls certain positive divine laws. I have here two catechisms, published by the authority of the church. They have both expunged wholly the second commandment; so that it should not stand in the way of paying reverence to images. (From the *Campbell-Purcell Debate*, pp. 229-232.)

How Much Is Your Freedom Worth?

If some foreign power should declare war on the United States with the avowed intention of depriving all of us of our religious liberty, most of us would literally be "up in arms." We hope such a test never comes. But there are other ways, even more effective, of depriving us of our religious freedom. It has often been said that the pen is mightier than the sword.

The propaganda machine of Rome is the most powerful in the world. Catholic publications claim a circulation of upwards of twenty-two million—not including the millions of books, tracts, pamphlets, and the like which are pouring forth from their presses every year. In addition to their publications, Catholics have nearly five million students in their own schools whom they are indoctrinating. They have hundreds of hospitals—all of which are propaganda agents—plus their many radio and TV shows, not to mention all the free publicity they get. Altogether their efforts are staggering to the imagination.

What can we do about it? Our first task is to make all Americans conscious of the efforts of the Vatican State to impose itself upon us. But to do this we need your help. Beside the publication of the *VOICE OF FREEDOM*, we should be publishing tons of tracts and pamphlets for free distribution. But we can not do so without the necessary means. Such means must come from friends like you. We can not count on any other source.

Some who read this can send a hundred dollars, others fifty, twenty, ten, five—or even one dollar will help. But we do need whatever amount you can send—and we need it now. All contributions made to The Freedom Press, P. O. Box 128, Nashville, Tenn., are deductible from your income taxes.

More Roman

CATHOLIC CONTORTIONS ★

LUTHER W. MARTIN

"... my hand shall be against thy prophets that see false visions, and that divine lies." (Ezek. 13: 9.)

Roman Catholic Plans and Views— Prior to the End of World War II

We have frequently expressed our concern as to the ultimate welfare of the United States of America, in the event the Roman Catholic Church gains a majority in this nation. Inasmuch as we are not capable of looking into the future or of reading the minds of the Catholic hierarchy, we can only look back over their record and examine, evaluate and judge. What is written is written!

We go first to the country of Italy. In 1932 Benito Mussolini came into power. In 1929 he and the Pope

executed the Lateran treaty, which, in effect, made the Pope a temporal ruler over the Vatican, and made it obligatory to teach the Roman Catholic religion in the schools, both elementary and secondary. However, Catholic bishops were required to take an oath of loyalty to the Italian Government.

1935—CARDINAL SCHUSTER APPLAUDS INVASION OF ETHIOPIA

The Axis Powers (Germany, Japan and Italy) were the unjust aggressors, instigating World War II. Of these ruthless invasions, the very first was perpetrated by Italy, under the rule of Mussolini. The Lateran Treaty

served as the foundation that allegedly "justified" the Catholic Church's endorsement of Mussolini's actions at this time.

On October 28, 1935, an Italian newspaper, *Popolo d'Italia*, quoted the Roman Catholic Cardinal Schuster of Milan:

On the plains of Ethiopia, the Italian Standard carries forward in triumph the Cross of Christ, smashes the chains of slavery, and opens the way for the missionaries of the gospel.

Please note the principles and actions being endorsed by this high official of the Catholic Church: (1) aggressive military invasion; (2) use of carnal warfare to "carry the 'Cross of Christ'"; (3) allows physical violence to pave the way for later "missionaries."

Such a policy of the use of military might in order to spread the Catholic religion has always been favored by the Roman Church. The "Crusades" of the Dark Ages were being "relived" in the mind of Cardinal Schuster.

Perhaps we need to ask if Cardinal Schuster's views were merely those of an isolated Catholic prelate, or did the same viewpoint prevail in the minds of other Roman Catholic leaders?

1942—FULTON J. SHEEN (NOW BISHOP SHEEN) SPEAKS HIS PIECE

Not quite a year after the Japanese attack on Pearl Harbor, with the subsequent entry of the United States into World War II, an associate professor of philosophy at the Catholic University, Washington, D. C., spoke on the subject, "The Crisis of Christendom." This address was delivered before a meeting sponsored by the Mary Manse Alumnae Association. In this speech, Sheen stated:

We are living at the end of an era, ushered in by the Protestant revolt 400 years ago . . . a revolt that denied authority [papal authority], so that as a result we have been living without God, we have tossed Him out of His own world.

At the moment Sheen expressed himself the fate of the United States and her Allies was by no means determined. But Hitler and Mussolini had already executed Concordats with the Vatican.

According to Sheen, fifteen years ago—1942—was the "end of an era"! One that had its beginning with the "Protestant revolt"—one, so he asserted, that denied "authority." Of course, he really meant that the "Protestant revolt" denied papal "authority"! And, by such a denial of papal authority, the world had been "living without God"! Did Sheen think, perhaps, that Hitler and Mussolini could restore God to the world? Since the ignominious defeat of the political champions of the Roman Church, we wonder if Sheen does not wish that he had kept quiet on the subject of the "end of an era"?

1940—THE HOPE OF THE ITALIAN CATHOLIC BISHOPS

We can only measure the Roman Church by what her prelates say and do—we can not read their minds. On June 28, 1940, the *New York Herald Tribune* reported the Italian bishops enthusiastically wired Mussolini their pious hope that he would:

" . . . crown the unflinching victory of our arms by planting the Italian flag over the Holy Sepulchre."

Here again is demonstrated the intense desire of accomplishing some alleged religious goal through the use of carnal warfare. Indeed, there must be truth in the statement that the "Roman Church does not change."

1943—A JESUIT PRIEST WRITES OF REMAKING THE WORLD

In 1943, Gerald C. Treacy, authored a pamphlet that was published by the Paulist Press, of New York City.

This work carries the Imprimatur of Cardinal Spellman, Archbishop of New York. We take some excerpts as follows:

In the past 400 years the Christian [Catholic] Tradition became the lost horizon. It was first dimmed out by Protestantism. The dimout grew darker and darker until Rationalism, Naturalism, Liberalism, Unbridled Capitalism turned the dimout into a blackout . . . (p. 18.)

The above quotation causes us to ask: "Just what occurred 400 years ago to cause Catholic Tradition to become the 'lost horizon'?" The answer is, in the year 1517 a conscientious monk, named Martin Luther, had sufficient courage and integrity to expose to the world the corruption that was Catholicism, and to rebel from it and denounce it!

Author Treacy continues:

The Papal Peace is radical. It goes back to roots. The roots of the Christian [Catholic] Tradition. For 400 years men have tried to follow other traditions. Their failure is written in a welter of blood. The Papal Peace aims to remaking, rebuilding the world on the Christian [Catholic] Tradition. (p. 31.)

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 JURIDICIAL ORDER [sic] must be rebuilt; THE CORRECT IDEA [sic] of the State must be brought back to the Modern world. (p. 32.)

Bear in mind that we are considering a publication that was written before the outcome of World War II had been determined. The author was proclaiming that the world should go back to "Christian Tradition"—to his definition of what constitutes such "Tradition"! Apparently this entails the "rebuilding of our juridical order" and "correcting the idea of the State"—our American Government!

CONCLUSION

From these few quotations one can readily observe that the thinking and plans of the Roman Catholic hierarchy are by no means compatible with the principles of freedom and American democracy.

We must not forget that many, many members of the Roman Catholic movement fought valiantly in the army of the United States during World War II, but we must also remember that more Roman Catholics fought on the side of the Axis Powers than served on the side of the Allies!

If the Roman Catholic Church would get out of politics—and stay out—then she might merit equal treatment and consideration on a par with the other religious groups of our nation.

Falsehoods Quarrel Among Themselves

BURL E. RUSSELL

Recently a Catholic correspondent mailed me a booklet captioned, *Are You Interested? or Plain Facts About the Catholic Church* (No. 813, published by the Knights of Columbus), which displays the lowest estimate of the mental capacity of its readers I have ever seen. It is an excellent example of the truth of an axiom attributed to Daniel Webster which says, "Falsehoods not only disagree with truth, but usually quarrel among themselves." Habitual liars know only too well that one falsehood begets another; usually several lies are necessary to camouflage the first, until it becomes so confusing that it is difficult to determine just what is true and what is false.

This booklet is so confusing and contradictory that it is small wonder the average Catholic does not know what the Roman Catholic Church really teaches. Not only does it contradict approved Catholic teachings, but in some instances, it even contradicts itself.

I challenge the skeptical: Obtain one of these free booklets, study its statements, and then refute what I say.

"Who Can Be Saved?"—Under this subtitle the last line of page 13 reads, "If a man follows his conscience perfectly, he will be saved." The preceding line says, "no man, no matter what his religion"; so it must mean that *anybody* who follows his conscience will be saved. Now turn to page 16 and read the first line under "Baptism," which says, "... baptism is absolutely necessary for salvation." Which one of these statements is true? Of necessity one must be false. Both can not be true. Millions are "following their conscience perfectly" who do not believe baptism is essential. The apostle Paul persecuted the church "in all good conscience before God," yet it was necessary that he be converted. The Roman Catholic Church teaches that all who wilfully oppose its teachings will *not* be saved, yet most people "follow their conscience" in their opposition to it. If baptism is essential, just how can a man possibly be saved in "following his conscience," who rejects baptism? One of these conflicting statements is false, because no man *can* reject baptism while following his conscience and yet be saved, if baptism is a requirement of salvation. Yet, the Catholic Church *claims* that it does not teach error!

The name "Roman"—On page 9 it claims that Catholics resent being called *Roman* Catholics, and that the name "Roman" is a nickname given for controversial purposes. Lexicographers define "nickname" as, "a name given in contempt or derision"; so if this is a nickname, naturally it is resented. We now quote from Pope Pius XII, who, in the public veneration of Innocent XI, recently included in the calendar of saints, referred to his predecessor as "one of the outstanding popes of the *Roman Church*." Nor is this an isolated incident, because the Pope never refers to his church in documents or public locutions without using the title, "the holy *Roman Church*." When he was elected the following announcement was made from St. Peter's Basilica: "We announce to you a great job, we have a pope, the Most Reverend, the Most Eminent, Lord Eugene, Cardinal of the *Holy Roman Church*, who has taken the name Pius." Now, in all honesty and sincerity, *should not the Pope know the proper name for his church?* If it is not the proper title of the Catholic Church, the Pope has "nicknamed" it "in contempt and derision," which certainly is beyond the bounds of propriety and ill becoming a spiritual leader. Is it the *Roman Church*, or is it not? If it is not, then the "infallible" Pope is in error; if Catholics resent this name, they should direct their resentment toward the Pope, and not to the ones who believe the leader should know the proper name which should be used.

"Unchangeable church"—If the statement (p. 15) that the Catholic Church is "unchangeable" is the truth, then the *Catholic Encyclopedia* (Vol. I, p. 153, col. 1, line 8) is in error. Both can not be true. Read it for yourself. It says: "No trace of existence of any such extralitururgical cultus of the Blessed Sacrament can be found in the records of the early Church. It [the "Adoration of the Host"] first appears in the later Middle Ages." Karl Adam's *Spirit of Catholicism* (1944 Revised Edition), bearing the Imprimature of the late Cardinal Hayes, also states, "We Catholics acknowledge readily, without any

shame, nay with pride, that Catholicism can not be identified simply and wholly with primitive Christianity, nor even with the gospel of Christ . . ." *If it admittedly does not resemble the original church, then it surely has changed.* Church history plainly tells us that "mass stipends" were first officially approved and defined in A.D. 1215; that "purgatory" first came into existence in A.D. 593; extreme unction, penance, celibacy, and indulgences came as the result of evolution from the original church, until, as Karl Adams frankly admits, it can not be identified with the teachings of early Christianity. That it is irrational to believe two glaring contradictions at one time, is the understatement of the year.

Allegiance to their Superiors—On page 14, this booklet states: "Catholics owe the Pope no allegiance or obedience of any kind, except in matters of faith and morals." By this we must conclude that as long as a Catholic conducts himself in keeping with good morals so that he does not bring reproach upon those of his faith, the Church has no power or right over him. This is certainly not in harmony with the following, from an official Roman Catholic source, which clearly signifies that Catholics must obey the Church (meaning their superiors) in everything—yes, *in everything*, including politics and the physical realm as well: "Question: 'How do those sin who with their vote and influence help the triumph of a candidate hostile to the Church?' Answer: 'Usually, mortally, and are accomplices in the wicked laws, contrary to the Church, voted by their candidate.'" (*Brief and Simple Explanations of the Catholic Catechism*, R. P. Angel Maria de Arcos, S.J., p. 404.) Faith and morals are not involved here. It is politics, plain and simple, with the fear of "sinning" held as a club over them, so as to gain political power for the Church. In the encyclical of Pope Leo XIII, *Sapientiae Christianae*, which has never been revoked, we find these words: "If the laws of the State are manifestly at variance with the divine law containing enactments hurtful to the Church, or conveying injunctions adverse to the duty imposed by religion, or if they violate in the person of the Supreme Pontiff . . . then truly to resist becomes a positive duty; to obey, a crime." This also demands *obedience*, even if resistance to the laws of the land is the result. Yet the Roman Catholic Church *claims* that it demands obedience, *only* in faith and morals! *I challenge this Church to name one realm which is inviolate to it and in which it does not demand obedience from its adherents.*

Authority to "Pick and Choose Christian Doctrine"?—On pages 10 and 11, this booklet gives for its authority to use holy water, Num. 5: 17; for candles, Ex. 25: 31; and for incense, Psalm 141: 2. It states on top of page 14, "We cannot pick and choose Christian doctrine. We must take *all* or *none*." Now, why do they ignore other commandments? Read Num. 6: 14, "And shall offer his oblation to the Lord, one he-lamb of a year old . . ."; Ex. 20: 8, "Remember that thou keep holy the sabbath [seventh] day"; Ex. 20: 10, "... thou shalt do no work on it . . ." These and many other things were commanded under the *same* law which authorized "holy" water, incense and candles. If, in the words of this booklet, "we cannot pick and choose," and if, "we must take *all* or *none*," why does not the Catholic Church "keep the Sabbath holy," or offer a he-lamb, as commanded by the same God under the same law? If the Roman Church ignores the fact that the Mosaic law has been abolished (Eph. 2: 15; Col. 2: 14; Rom. 10: 4), what right has it to use candles, incense and holy water, while ignoring the animal sacrifice and the keeping of the Sabbath? *The*

Roman Church does "pick and choose" its Scriptures; yet it claims that "we must take all or none." In James 2: 10, we read, "For whoever keeps the whole law, but offends in one point, has become guilty in all." Remember "falsehoods usually quarrel among themselves."

Is the Bible Enough?—On page 21, this booklet deliberately omits an equally inspired verse, which proves the Bible is complete. The author quotes John 21: 25 and John 20: 30, but deliberately ignores John 20: 31, which declares: "But these *are written*, that you may believe that Jesus is the Christ . . . and that believing, you may have life in his name." Why does the author leave the thought incomplete, by omitting this verse? John 20: 30 says, "Many other signs also Jesus worked . . . which are not written in this book . . ." Verse 31 completes the thought in these words, "But these [the *written words of God*] *are written* that you may believe that Jesus is the Christ . . . and that believing you may have life in his name." Could anything be clearer? *Enough* is written to produce faith and give life in his name. This verse and 2 Tim. 3: 15-17 prove beyond any reasonable doubt that *the Bible is complete; yet the Catholic Church deliberately omits inspired verses to try to prove that it is not.* An implied falsification is misleading to the credulous; so, good Catholics never seriously consider Scriptures which, for very obvious reasons, their church has minimized.

The Scriptures have warned us that there will be deceivers, even those who deceive themselves. When we see such obvious discrepancies in statements told as the *truth*, only one conclusion can be drawn: if statements contradict each other, at least *one* must be wrong; if both are told as truth, when one *must* be false, what assurance have we that either is true? When we know the Roman Church has misrepresented the truth about one thing, what guarantee have we that *anything* they say is true? Do we not henceforth question *everything* said, even if it is *claimed* to be true?

The Scriptures present absolutely no contradictions. It is the basis of all truth. Hence, anything not in complete accord with it must be rejected as untrue.

Harper's Magazine Editorially Criticizes NODL

A little band of Catholics is now conducting a shocking attack on the rights of their fellow citizens. They are engaged in an un-American activity which is as flagrant as anything the Communist party ever attempted—and which is, in fact, very similar to Communist tactics . . .

This group calls itself the National Organization for Decent Literature. Its headquarters are in Chicago; its director is the Very Reverend Monsignor Thomas Fitzgerald. Its main purpose is to make it impossible for anybody to buy books and other publications which it does not like. Among them are the works of some of the most distinguished authors now alive—for example, winners of the Nobel Prize, the Pulitzer Prize, and the National Book Award.

Its chief method is to put pressure on news dealers, drug stores, and booksellers, to force them to remove from their stocks every item on the NODL blacklist.

This campaign of intimidation has no legal basis. The books so listed have not been banned from the mails, and in the overwhelming majority of cases no legal charges have ever been brought against them. Indeed, it seems that the National Organization for Decent Literature deliberately prefers to ignore the established legal channels for proceedings against books which it thinks

improper. Its chosen weapons are boycott and literary lynching.

For example, early last year committees of laymen from Catholic churches in the four northern counties of New Jersey—Union, Hudson, Essex, and Bergen—began to call on local merchants. These teams were armed with the NODL lists. They offered "certificates," to be renewed each month, to those storekeepers who would agree to remove from sale all of the listed publications. To enforce their demands, they warned the merchants that their parishioners would be advised to patronize only those stores displaying a certificate.

Contact, a bulletin published by the Sacred Heart Parish Societies of Orange, New Jersey, listed fourteen merchants in its March, 1955 issue. "The following stores," it said, "have agreed to co-operate with the Parish Decency Committee in not displaying or selling literature disapproved by the National Organization for Decent Literature . . . Please patronize these stores only. They may be identified by the certificate which is for one month only. . ."

Such tactics are highly effective. Most news dealers, druggists, and similar merchants carry paper-bound books only as a minor side line. Moreover, they receive from the wholesalers more books than they have space for; if they remove one title from their racks, there are plenty of others to take its place. They don't want trouble. It is never good business to argue with a customer—so most of them readily comply with this form of private censorship. After all, their other customers, who might want to read a book by Faulkner or Hemingway or Zola, will never know that it has been suppressed, and when they don't find it on the shelves they probably will buy something else.

For these reasons it was possible for the Archdiocesan Council of Catholic Men in St. Louis to report recently that it had "obtained the consent of about one-third of the store owners approached in a campaign to ask merchants to submit to voluntary screening . . ." (John Fischer, "Editor's Easy Chair," *Harper's Magazine*, October, 1956.)

Catholic Group Accused of Censoring Literature

New York, May 5, (AP)—The American Civil Liberties Union said Sunday a Roman Catholic group is actively engaged in "censorship of what the American people . . . may read."

The ACLU statement said the actions of the National Organization for Decent Literature are "seriously violative of the principle of freedom."

The ACLU said more than 150 prominent figures in the fields of publishing, literature and the arts signed the statement. They included novelists James T. Farrell and John O'Hara, playwright Arthur Miller, theologian Reinhold Niebuhr and Mrs. Franklin D. Roosevelt, widow of the president.

"There are other religious organizations, as well as racial, labor, parent-teachers and women's groups, who also engage in censorship activity," the ACLU said, "but our attention . . . is focused on the NODL because of the prominence it has achieved and the great influence it has wielded in removing books from circulation."

The ACLU said the NODL uses a "reading community of mothers of the Roman Catholic faith in the Chicago area" to evaluate literature as to its suitability for youth.

The NODL has "prepared blacklists, threatened and imposed general boycotts and awarded unofficial certificates of compliance," the statement said.

The ACLU said works of Nobel Prize winners Ernest Hemingway and William Faulkner are among those on the banned list.

"A fundamental objection to these extended activities of the NODL," said the statement, "is that the judgment of a particular group is being imposed upon the freedom of choice of the whole community.

"The novel which may be thought by a committee of Catholic mothers to be unsuitable for a Roman Catholic adolescent is thus made unavailable to the non-Catholic. It is plainly necessary to challenge the NODL as keeper, by self-election, of the conscience of the whole country." (*The Miami Herald*, Miami, Florida, May 6, 1957.)

Acceptance of Foreign Decorations By U. S. Officials Questioned

The U. S. State Department is being sharply queried with regard to official policy on the acceptance of foreign decorations by Congressmen and other public officeholders. POAU, in a letter of July 17, to State Department Legal Adviser Loftus E. Becker, raised the issue with specific reference to recent Vatican awards to Congressmen McCormack and Rooney, and the question of whether or not the United States recognizes the Vatican as a "foreign state." Senator Morse of Oregon, dealing with the general subject of foreign decorations, said in the Senate on July 18, that he would recommend to the Senate Foreign Relations Committee legislation forbidding the acceptance of such awards by members of Congress during their terms of office.

The text of POAU's letter to State Department Legal Adviser Becker, signed by the organization's research director, Stanley Lichtenstein, follows:
Dear Mr. Becker:

"High-ranking officials" of the State Department's legal division are cited in a Religious News Service dispatch of July 12 as authorities for two dubious propositions which may seriously compromise the integrity of the United States Government if they actually represent official policy. Such matters are, of course, too important to be discussed anonymously. Do the two propositions—which I repeat below—accurately reflect the position of the government division of which you are the responsible head?

Proposition 1: That the United States has "recognized the Vatican as a sovereign foreign state since the Lateran Treaty of 1929."

Proposition 2: That such recognition does not require registration of American bishops under the Foreign Agents Registration Act, or revocation of the citizenship of Americans serving as Vatican diplomats, because "no . . . oath of the Vatican state seems to be required for those serving in such positions. . ."

Although the dispatch does not cite any supporting evidence, the first proposition will certainly come as news to the American people. When the late President Roosevelt appointed Myron C. Taylor as his "personal" representative at the Vatican, he took the step in this form for the precise purpose of *avoiding* any determination of the "recognition" question. Later, when President Truman nominated a United States Ambassador to the Vatican—as distinguished from a "personal" representative of quasi-diplomatic rank—the people of the United States became so aroused that the nominee withdrew in order to avoid certain defeat. Thus, recent history forcefully demonstrates that major acts of recognition of the Vatican by the United States have proved to be unworkable.

The people, refusing to be moved by specious argument, have showed their awareness that such "recognition" would violate the fundamental American principle of separation of church and state. Nevertheless, the spirit of the Constitution has been violated by certain equivocal gestures implying a veiled sort of "recognition" of the Vatican. For instance, the State Department in a memorandum of about a year ago supported a bill for payment of \$964,199.35 worth of war damages to Castel Gondolfo in the "Papal Domain"—but noted that there existed "no legal basis" for recommending the payment, and that, rather, it should be made "as a matter of grace so that it can not be regarded as a precedent." (*Congressional Record*, June 5, 1956.) The latest such gesture in the direction of veiled "recognition" has been the enactment of a law—signed by President Eisenhower about a week ago—authorizing Congressmen McCormack and Rooney to accept and wear a foreign decoration awarded them by the Vatican as deserving "papal subjects."

The second proposition of the "high-ranking" State Department officials quoted in the Religious News Service dispatch uses rather weak language in what purports to be a positive assertion. According to *Proposition 2*, an oath of loyalty to the Vatican doesn't "seem" to be required of such officials as Archbishop Aloysius Muench of Fargo, N. D., who serves as the papal nuncio (ambassador) to Germany. Perhaps the "high-ranking" State Department officials have not been sufficiently diligent in their search for such an oath. According to *The Ceremony of Consecration of a Bishop-elect*, published by the Catholic Truth Society in Ireland in 1948, the oath (in English translation from the Latin) is along the following lines: "I . . . , Bishop-elect of . . . , will now and at all times be loyal and obedient to St. Peter, to the Holy Roman Catholic and Apostolic Church, to our Lord Pope . . . and to his lawfully elected successors . . . I will assist them to hold and defend against every opponent, with due consideration for my own hierarchical position, the Roman Pontificate and the sovereign rights of St. Peter . . ." [emphasis added]. Everyone knows that a papal nuncio is directed by the Vatican, which conceives itself to be a "sovereign state" as well as a church, to represent it in foreign capitals in the same way that other "nations" employ ambassadors to represent them. Frequently, the Vatican's envoy is recognized as dean of the diplomatic corps in the capital in which he serves. The United States, so long as it is true to its own fundamental principles of government, cannot give its own "recognition" to the union of church and state upon which the Vatican insists in its foreign dealings.

There is, in short, an inescapable conflict between the fundamental tenets of the United States Constitution and any law such as the one authorizing Congressmen McCormack and Rooney to wear a decoration as papal "subjects." The American people have convincingly demonstrated that they want the conflict to be resolved in favor of the Constitution, not in favor of the inconsistent laws. We can not have it both ways. Either we do *not* "recognize" the Vatican as a foreign state, or we *do*—in which case, we should treat its representatives precisely as we do the representatives of any other foreign state. This would be a tragedy for the whole American people—but for none more so than for the millions of Roman Catholics who are loyal citizens of this country while the Vatican regards them as hapless "subjects" of its own "sovereignty."

I trust that you will give me a prompt and responsible answer on this gravely important question—and I sin-

cerely hope that the "high-ranking" officials cited in the news dispatch were inaccurately quoted or speaking unofficially.

Sincerely,

s/ Stanley Lichtenstein

(News of P. O. A. U., Washington, D. C., July 22, 1957.)

Letter to the Governor of Texas

JASPER L. DAVIDSON

Dear Governor:

Reference is made to a press release which appeared in Texas newspapers some months ago relative to the proclamation of March 29th as "Knights of Columbus Day." Any such official recognition of the Roman Catholic Church is respectfully protested as a violation of the spirit of the First Amendment to the Constitution of the United States. Although no law has been enacted establishing Roman Catholicism as the state religion, the above-mentioned concession to the hierarchy is a step in that direction.

Allow me to point out that, for reasons obvious to the informed, the Roman Catholic Church was very unpopular during pioneer days in Texas. The hardy founders of this great state considered the Roman Catholic priesthood a menace to civil and religious liberty. The little publicised "Declaration of Independence of the Republic of Texas" defines that fear in no uncertain terms. That document, signed by Sam Houston and others on March 2, 1836 declares: "Their [Texans] government has been forcibly changed without their consent, from a restrictive 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 everready minions of power, and the usual instruments of tyrants . . . General Antonio Lopez de Santa Anna . . . 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 [the Mexican government] denies us the right of worshipping the Almighty according to the dictates of our own consciences, by the support of a national religion calculated to support the temporal interests of its human functionaries rather than the glory of the true and the living God." (*Texas Almanac*, p. 61.)

Texans have a great heritage of freedom. Not only did our forebears declare their independence from the tyrant Santa Anna, but also from his cohorts the Roman Catholic priests. With this heritage, it is a bit strange that you as our governor offer aid and comfort to an institution that is still "the eternal enemy of civil liberty."

Every state in the union has had its difficulties with the priests. Early in our history the Roman Catholic hierarchy became aware that it would not be able to burden us with a state church by the Roman Catholic policy of force. So, upon their orders, the priests abandoned their attempts to coercion, revised their strategy, and adopted the soft approach. Since that time they have used every clever device at their command to identify Catholicism with Americanism in the minds of the American people. *The Knights of Columbus, whom the governor eulogized so highly, are now engaged in one of the greatest propaganda campaigns in the history of the world. Its design is to woo America into the papal fold. Any official recognition, however small, aids and abets the priests in their avowed purpose to capture America for a triple-crowned potentate who sits in Rome.*

In order to accomplish its purposes the hierarchy has distorted the plain facts of our history to make it do service to the pope. (1) We are informed that George Washington became a Catholic before he died. (*Boston Pilot*, Feb. 21, 1948.) This is ridiculous! No reliable historian would make such a claim. (2) We are told that Maryland was a Catholic colony and the first to grant religious freedom in America; but even the *Catholic Encyclopedia*, published by the Knights of Columbus, informs us that Lord Baltimore was obliged to protect religious freedom in Maryland against the onslaughts of the Jesuit priests. (Vol. III, p. 194.) (3) They tell us that the Magna Charta was a Catholic document, but their own historians deny it. Please note: "The pope [Innocent III] sided against the barons and condemned the Magna Charta which they had wrung from the king." (*A Short History of the Catholic Church*, Wedewer & McSorley, p. 101.) (4) The priests have filled their literature with the libel that Thomas Jefferson borrowed his conception of freedom and human dignity from a contemporary Italian priest named Robert Bellarmine. (5) They even tell us that the very words of the Declaration of Independence are the words of Bellarmine! They do not believe this myth themselves. Their own scholars belie any such representation. Again please note: "None of the Founding Fathers seems to have given the slightest hint that they were in any way acquainted with the works of the greater among the schoolmen." (*Catholic Traditions in American Democracy*, Smith & Ryan, p. 6.)

Regardless of their protests to the contrary, the priests in America, as elsewhere, are bitterly opposed to freedom of religion, freedom of the press, and freedom of speech. Here, for your honor's consideration, are some celebrated statements from a book called *The Great Encyclical Letters of Leo XIII*: "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." (p. 161); and, "Freedom of thinking and openly making known one's thoughts, is not inherent in the right of Citizens" (p. 126).

To show that Leo XIII had special reference to the United States of America, the following is offered: "From all that we hitherto have said, my son, it is clear we can not approve the opinions some compromise under the head of Americanism." (*Ibid.*, p. 452.) The priests in this country have, for more than half a century, attempted to camouflage the above statement to make it appear that Leo did not mean what he said. But when we have the same statement from an American priest and in a recent publication, it removes all doubt that the Roman Catholic hierarchy in America is very un-American. Please note the following: "By their swift and timely action, they [the popes] have prevented the dangerous errors of Americanism and modernism from taking root within the Catholic Church." (*A Brief History of the Catholic Church*, Stephen McKenna, p. 31.) Leo was concerned to the point of frustration that he could not force his decrees upon the government and the people in the United States. The following statement from the highest authorities in the American hierarchy shows what Leo really wanted and that American priests today endorse his desires: "In his encyclical on 'Catholicity in the United States,' the same [Leo XIII] added: 'Yet though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced . . . She would

bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority." (*Catholic Principles of Politics*, Ryan and Boland, p. 315.) If your excellency believes that the Catholic Church in America is any different from the Catholic Church in Spain or Colombia, you should ponder well the above statements published by the authority of the present Archbishop of New York.

Honorable sir, may I further direct your attention to the above-mentioned book, *Catholic Principles of Politics* by Bishop John A. Ryan, Professor of Political Science at Trinity College, and Bishop J. Boland, Professor of Politics at Notre Dame. This book was published August 1, 1940, by the authority of Cardinal Francis J. Spellman, Archbishop of New York. This book, and others like it, are used as texts in Catholic colleges. Students in Catholic elementary and secondary schools are exposed to the same philosophy. This book shows beyond a doubt that the Roman Catholic Bishops in America endorse the political philosophy of Leo XIII. It is a bit difficult to understand why public officials do not realize that we are nursing a viper in our collective bosom which will sting us to death once it is strong enough.

The following quotations are from the book mentioned above. "But pope Leo goes further. He declares that the State must not only 'have a care for religion,' but recognizes the true religion. This means the form of religion professed by the Catholic Church. It is a thoroughly logical position." (pp. 313, 314.) "Does State recognition of the Catholic religion necessarily imply that no other religion should be tolerated? . . . Should such persons be permitted to practice their own form 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." (Pp. 316, 317.) "Suppose that the constitutional obstacles to the proscription of non-Catholics has been legitimately removed and they themselves have become numerically insignificant: what then would be the proper course of action 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 could not permit them to carry on general propaganda, nor accord their organization certain privileges that formerly had been extended to all religious corporations, for example, exemption from taxation. While all this is very true in logic and in theory, the event of its practical realization in any state or country is so remote in time and in probability that no practical man will let it disturb his equanimity or affect his attitude toward those who differ with him in religious faith." (P. 320.)

So, according to Leo XIII, Bishops Ryan and Boland, and Cardinal Spellman, the goal of the Roman Catholic Church in America is as follows: (1) to gain an overwhelming majority of votes; (2) to remove constitutional obstacles to the proscription of non-Catholics; (3) to establish Catholicism as the national religion; and (4) to destroy freedom of worship, freedom of speech, and freedom of the press—and even freedom of thought!

It should be noted that Ryan and Boland do not say that the hierarchy has no political ambitions in America, but that the accomplishment of its goal is so far in the future that we need not worry about it. With smooth words and fair speeches, they hope to lull us to sleep, while Rome penetrates every department of our culture with its undemocratic poison, slips its vicious tentacles around the Constitution of our country, and strangles the

life out of government "of the people, by the people, and for the people." In order to do what they want to do, the priests will have to destroy the Constitution. When they can, they will, and when they do, they will rob us of all that we hold dear. Shades of Washington, Jefferson, Lincoln, Sam Houston, Stephen Austin and all the rest! When will we wake up?

Governor Daniel, what the Roman hierarchy wants us to believe concerning its loyalty to the United States is published in attractive pamphlets and in newspapers, which are sold for only a few cents, or more often given away. But their real political ambitions are concealed in expensive volumes which are read mostly by priests. Yet these priests wave the flag before the Catholic people, and have even them believing that the hierarchy is loyal to American traditions. Most American Catholics do not know that the very opposite is true.

How then does the hierarchy blandly profess Americanism? Have the priests no conscience? Any chicanery which the priests practice to advance the papal cause is covered by the deceptive Roman Catholic dogma of "Mental Reservation." Please note the following: "If he pronounces a formula which expresses an oath, without the intention of swearing, he has sworn nothing." (*Explanation of Catholic Morals*, John H. Stapleton, p. 129.) Again: "The truth we proclaim under oath is relative and not absolute." (Ibid., p. 130.) This means that the priests can lie with impunity, as far as Catholic law is concerned. Because of the doctrine of "Mental Reservation" which provides a way of escape, the priests can not be believed, even under oath. Although the majority of Catholic people are exonerated from any sweeping indictment, any priest who has taken an oath of loyalty to the United States is guilty of having taken it with mental reservations. His first allegiance is to an alien potentate called the pope, and he would betray America if the pope demanded it. That the pope would demand such a betrayal had he sufficient strength to do so, it has been the purpose of this communication to show.

It is believed that the honorable governor should not use his high office to advance the cause of a Roman political-religious organization whose basic political philosophy is a flat contradiction of American political philosophy.

Another Personal Letter to Governor Daniel

Dear Governor Daniel:

Your proclamation designating March 29 as Knights of Columbus Day in Texas could not have been more objectionable than if you had proclaimed a Communists Day in Texas.

A look at the record and a look at their own statements will prove that Catholicism has as its goal the subjugation of the United States, and then the world, by whatever means at its command.

In other words, Communism and Catholicism are not enemies, they are rivals for the control of the minds of men.

For any civic elected, or appointed, officer or for any political elected or appointed officer to continuously cater to the subversive Roman Catholic hierarchy is objectionable to all Americans who see the light and know that the Roman Catholic Church, under the pope in Rome, another political state, is doing to take over our country.

That you traded your trust for a mass of votes is not in keeping with what Americans expect of those they elect to serve them.

While not a resident of Texas, I am an American, and

when any official steps out of line to cater to an element to take away our freedoms, it is as much my business as if I lived in the State wherein such action took place.

You apparently are not informed, for I would not like to believe that you would deliberately show favor to any group so sinister and subversive as Roman Catholicism.

In order that you may be informed I am enclosing a copy of the pamphlet *The Catholic Church is a Menace to Democracy*, which is Rome's own answer to the question posed by the Knights of Columbus, *Is the Catholic Church a Menace to Democracy?* Please note the number of answers that come from the Knights of Columbus publication, *The Catholic Encyclopedia*.

You probably will not see this letter or the pamphlet. If your office is like so many others in political positions, you have Catholic secretaries whose loyalty to the pope exceeds their loyalty to the State of Texas. They will see to it that such revealing material does not reach your eyes. Very truly yours, *Raywood Frazier*, July 9, 1957.

Catholics Call for Halt to Integration

New Orleans, August 8 (AP)—The Association of Catholic Laymen—bypassing its archbishop—today asked Pope Pius XII in Rome to stop racial integration in the church.

In a letter that challenged the right of Archbishop Joseph F. Rummel to define a matter of morals, the group of New Orleans Catholics asked:

1. That Archbishop Rummel be requested "to take no further steps" toward integration of white and Negro Catholics pending a papal announcement, and,

2. That the papacy decree that segregation is not morally wrong and sinful as the archbishop has said it is.

The letter also listed types of segregation in regions of the nation and the world outside the South.

Archbishop Rummel said he had no immediate comment. He said he would issue a statement later.

"For over two years now," the letter to Pope Pius said, "conscientious and sincere Catholics in the archdiocese of New Orleans have been confronted with the strange new doctrine, propounded by our archbishop, his excellency, Joseph Francis Rummel, that the segregation of the white and Negro races is 'morally wrong and sinful.'"

"Indeed, this concept is both new and strange, for even the clergy and the church itself have participated and are participating in the perpetuation of this type of segregation by, among other things, sanctioning the establishment and maintenance of separate churches and schools.

"Despite the fact that no competent attempt has been made to offer a conclusive proof to establish the validity of the principle, nor to demonstrate a bishop's authority to define a matter of morals, Catholics have been admonished that they are bound in conscience under pain of possible serious sin to accept it."

As a result, the letter said, educated Catholics have become demoralized and uneducated ones scandalized.

"For the good of souls," said the letter, "something must be done and done swiftly."

The letter said some clergy had advised the laymen that the Pope would not consider the question worthy of direct attention, but "we can not be convinced that this is so."

Catholic consciences, the letter continued, seek to find out "whether the separation of any people or race from any other people or race is in itself 'morally wrong and sinful.'" (*The Amarillo Daily News*, Amarillo, Texas.)

The VOICE OF FREEDOM is staying out of the fight on integration and segregation. These matters will ultimately be worked out. But it will take a considerable amount of time, regardless of what may be done, or how. Many things have been said and done on both sides of this issue that might better have been omitted. Nevertheless, when the smoke has finally cleared away right will prevail.

Right now our curiosity is aroused by the movement on the part of the Catholic people in New Orleans to halt integration in Roman Catholic schools, going over the

head of their Archbishop to carry their fight directly to the Pope. This is a brave and almost unprecedented move. It will not be easy for the Pope to ignore the petition of all of these people. Yet he can not reverse the Archbishop, who is the mouthpiece for the Pope. Since the Pope is "infallible" he simply can not be wrong in his decisions. (Or can he?) We think the Pope will be compelled to set aside the plea of the people whom he hopes to hold. If he does, he may lose some of them.

Pope Pius XII is on a hot spot in this issue. But he will manage to wiggle out of it. This is not the first time a Pope has been on the spot, and has managed to get through—even though it has been costly in prestige and in membership at times.

Catholic-Protestant Tensions

Are conflicts between Catholics and Protestants on the increase? Are we headed for a new era of overt anti-Catholic bigotry? Will anti-Catholicism divide our nation at a time when unity is essential?

We are not prophets, but recent events make it necessary to give serious thought to these important questions.

The Christian Century, a weekly Protestant newspaper, recently published a startling piece of bigotry entitled "Catholics in Public Office," written by the dean of a Protestant theological school, which attempts to prove that Catholics are not to be trusted in public office because their religious beliefs make them untrustworthy!

A monthly Lutheran magazine, *The Milwaukee Lutheran*, also added fuel to anti-Catholic feelings in a recent issue when it inferred editorially that Catholic social agencies in Milwaukee were getting too large a share of Community Chest funds.

The president of the National Council of the Churches of Christ in the U.S.A. has been giving a speech in various cities in which he charges that the United States may one day find itself "dominated" by church wealth which will lead to "no alternative but revolution and expropriation." The gentleman adds that he is concerned because "too large a share seems to be falling into the hands of one church." Three guesses as to which Church it is.

In addition to these separate examples, the Church has been increasing on the defensive in recent months as non-Catholic groups of all kinds have attempted to deprive the Church of rightful tax exemptions for parochial schools and other endeavors which are of direct benefit to the local community or the entire nation.

How should we read these signs of the times? Hopefully, we prefer to believe that these instances of anti-Catholic behavior flow from misunderstanding or the effort of a small group of professional bigots and hate-mongers who make their living by sowing dissension. We do not see any signs of widespread anti-Catholicism among the great mass of Protestant clergy and laity. To the contrary, it has been our experience that the ordinary Protestant minister or layman is not bigoted and that he has a sincere desire to be friendly to Catholics. (*The Ave Maria*, January 5, 1957.)

All persons and organizations opposing the teachings and activities of the Vatican are labelled "bigot." This is one of the most sinister terms of contempt Roman Catholics can heap upon the heads of those who reject their teachings. Those who will let the Roman Church have her way about every matter are all right, otherwise they are "professional bigots and hate-mongers who make their living by sowing dissension." Roman Catholics are very broad and sweet spirited in their attitude toward all others—as long as they get their way. But all who will not swallow everything they teach are "professional bigots and hate-mongers." We must either coddle this spoiled child or be called all kinds of ugly names.

Kennedy Shows He's Available

Philadelphia, Pa. (UP)—Sen. John F. Kennedy (Dem.) of Massachusetts, says he will not seek the nomination for President in 1960 but would accept it if offered to him by his party.

The young Senator, who almost won the Democratic vice-

president nomination last year, said he did not think that being a Roman Catholic would hinder his chances if he ran for president.

"I think people respect men with religious convictions," Kennedy said during the filming of Martha Rountree's television program, "press conference," before some 15,000 delegates to the centennial convention of the national education association. (*The Dallas Morning News*, Dallas, Texas, July 2, 1957.)

* * *

Not only is Senator John Kennedy "available" for the Presidential nomination in 1960, he is actually seeking it. And the Roman Catholics are pushing him through every medium at their command—and they have many mediums. One of the strongest and best organized efforts Rome has ever made to get a man nominated is now shaping up behind Kennedy—a puppet of the papacy. If he is not nominated, it will be because enough people in this country had the stamina to stand up and be counted, in spite of the organized efforts of Rome. But we have no time to lose in opposing these efforts.

FCC'S TV Station Grant to Loyola Fought

Washington, July 31—Appeals were filed Wednesday in the United States court of appeals for the District of Columbia by *The Times-Picayune* Publishing Company and James A. Noe and Company seeking reversal of the federal communication commission's order granting a television broadcast station to Loyola University.

The notices were filed a few hours apart before the deadline. The FCC on July 1 denied rehearing applications of both *The Times-Picayune* Publishing Company and Noe and Company which the commission had under advisement nearly 11 months.

In the three-cornered contest, FCC hearing examiner Elizabeth C. Smith, after long hearings, ruled on July 7, 1955, that *The Times-Picayune* Publishing Company deserved preference citing reasons. A year later, the committee reversed the examiner's decision and held that Loyola should have the channel on the past record of performance with its radio stations.

At the same time the commission ruled out the four-partner Noe and Company on the ground that it was not financially qualified to launch the telecasting operations. In its appeal the company said the FCC erred on this point as well as others.

Loyola university, a "nonprofit," nonstock Louisiana corporation is, the licensee of a 50,000 watt radio station. It plans to start telecasting later this year.

Noe and Company, through attorney Warren Woods, said Loyola is controlled by a board of from five to seven men and all "must be members of the Society of Jesus." The brief said the Society of Jesus is a voluntary association of Catholic priests with headquarters in Rome, Italy, and that its head is the superior-general, a citizen of Belgium, who lives in Rome.

Setting forth allegations of error, Noe and Company said the FCC erroneously and illegally held in favor of a church corporation completely owned and controlled by members of the Society of Jesus, a majority of whose members are citizens of other countries than the United States.

The Times-Picayune Publishing Company in its notice of appeal cited 17 alleged errors it intends to rely on in connection with its appeal. Among other things the company said the commission erred in making finds in its decision not supported by the record or by substantial evidence . . .

The company said the commission erred in awarding a preference to Loyola "for superior integration of ownership and management on the basis of improper findings or conclusions and without regard to findings and conclusions required by the evidence with respect to 'control' over Loyola by the Society of Jesus and to the 'ownership' and 'control' of an applicant which is organized as a nonstock and 'nonprofit' educational corporation claiming tax-exempt status but seeking a franchise from the federal government for a commercial profit-making enterprise." (*The Times-Picayune*, New Orleans, La., August 1, 1957.)

* * *

In spite of the opposition, it looks like Loyola University will succeed in obtaining and operating the New Orleans NBC television station (Loyola has had the NBC radio station in New Orleans for some time), without paying any taxes on the profits made by the station. Although it is a violation of the law for any foreign concern

to own and operate a TV or radio station in this country, the organization applying for the TV station in New Orleans is essentially a foreign organization. Its headquarters are in Rome. The Vatican State has been recognized by Congress as a foreign State. Still the FCC, apparently, is going ahead and granting this foreign organization not only the right to own and operate a TV station in this country, but to do so free of any taxes.

Gambling, a Vice or a Virtue

Frequently the Roman Catholic Church conducts gambling activities which I understand violate the Kentucky state law. It seems inconsistent that the law arrests and prosecutes those who gamble for petty cash on the pinball machines while ignoring the widespread church gambling. It is a case of straining out the gnat and swallowing the camel.

Recently we copied the following from one of their church ads publicly posted.

"St. Clement's Picnic"

"Prize \$500 cash and \$65 monthly for 2 years. St. Paul's Church Grounds, Pleasure Ridge Park, Kentucky."

While entering and leaving a super market recently (they got me coming and going!), I was solicited by teenage girls to buy chances on this prize, "25 cents per chance, 5 for \$1."

It continues to amaze me that sins like gambling, dancing and drinking can be sponsored by churches and practiced by the people with the theological approval and blessings of preachers and priests. Such conclusively indicates that Roman Catholicism thrives and feeds on the fulfilling of the fleshly lusts of sinful men. (*Tidings*, Valley Station, Ky., July 18, 1957.)

"Pastor" Applies for Beer License

"Reverend Bernard A. Spoelker, pastor, hereby declares its intention to apply for a license to sell beer." *St. Helens (Catholic) Church*.

The above ad appeared in the *Shively (Ky.) News-week*, July 11, 1957. It again emphasizes the corruption that exists in Roman Catholicism. It is no marvel that this church is rapidly growing in number when one considers her appeal to the lusts of the flesh. She allows men to sin with approval, even encouraging them to do so.

In another article I read where a young man got drunk on beer and killed his mother and baby sister with a gun. Beer-selling churches breed such criminals, as well as the common tavern. (*Tidings*, Valley Station, Ky., July 18, 1957.)

President Ignores Enemies of Church Who Opposed It

Washington, D. C. (RNS)—President Eisenhower signed into law a bill passed by Congress authorizing Representatives John W. McCormack of Massachusetts and John J. Rooney of New York to accept and wear the decoration of the Order of St. Gregory the Great, with star, conferred upon them by Pope Pius XII.

The legislation was introduced in Congress to comply with Section 9, Article 9, of the U. S. Constitution which provides that no one holding federal office may, without the consent of Congress, accept "any present, emolument, office, or title of any kind whatsoever from any king, prince, or foreign state."

The United States has recognized the sovereignty of Vatican City, of which the Pope is the temporal ruler.

The legislation establishes a precedent that such papal awards are now considered as being made by the head of a foreign state. (*The Assembly*, Knights of Columbus, Detroit, Mich, August, 1957.)

Catholicism's Exhibit A

Today, after more than a thousand years of unquestioned Catholic supremacy, what is the condition of Spain?

Sixty per cent of Spain's arable land is uncultivated.

Some 4,500 villages of Spain have no roads or methods of communication from one to the other, not even a bridle path.

Some 2,000 Spanish villages are constantly under fever plagues.

About 30,000 towns and villages possess no schools or means of education . . . out of an adult population of 22 million, more than 12 million can neither read nor write. *Tice Elkins.*

The above is evidence that Catholicism is not committed to the betterment of mankind, but only of the central hierarchy. In spite of such poverty on the part of the masses, extravagant cathedrals never fail to dot the land. (*The Vandelia Star*, Lubbock, Texas, July 25, 1957.)

"It Is Time to Denounce Men Who Denounce America"

(Continued from page 145)

In the same article the writer goes on,

"A good Catholic must of necessity be a good American. We swear our allegiance in the name of Mary, under whose patronage this great country of ours is placed."

We can not keep from wondering *who* placed this this great country of ours under the patronage of Mary. When did it become the "American" way to swear allegiance in the name of Mary? What American court recognizes any such oath? Maybe "a good Catholic must of necessity be a good American," in this country *now*. But in other countries the Catholic practice is entirely anti-American. And, we think, many of their practices in this country are also.

In the same article the writer says,

"... we are bound in conscience not to so violate the American scheme of things. We must, moreover, have respect for lawfully constituted authority, obey our leaders when they act within the scope of their high office, take up arms against every threat to our country, weed out plotters, hate rebellion and treachery and disloyalty as sins against God."

In the same issue of the paper in another article, which is taken from the pen of Russell Maguire, Chairman of the Board of *The American Mercury*, we read:

"Let's clear the record of our betrayal at Yalta, Teheran, Geneva, etc. Let us never again have to apologize to the Germans for our part in the Nuremberg trials, the Poles for hiding the facts on the Katyn Forrest massacre, to Korea for permitting ourselves to be part of their betrayal, to Christian Chiang Kai-shek for putting a knife in his back, to those we have heartlessly forgotten in countries in back of the Godless Curtain, from our own troops and citizens whom we neglected . . . By this time surely we also know that the United Nations is a swamp and death-trap. Let's rid ourselves of this outfit . . . We have lost every conference since evil men in our country persuaded FDR to recognize Russia in 1933."

We believe in loyalty to America in every respect. And while our officials have made many mistakes, we believe in the fundamental honesty of our leaders, and are willing to support them while they work out their problems and rectify their mistakes. Praising our government and shouting our loyalty to our government, and its leaders, while denouncing in vitriolic terms so many of the things that our government has done and is doing, does not sound too much like loyalty to it.

Wanted, Early Copies of Voice of Freedom

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From the EDITOR'S VIEWPOINT

★ "... you traverse sea and land to make one convert; and when he has become one, you make him twofold more a son of hell than yourselves."
(Matt. 23: 15, Rheims Version.)

Immorality Is Encouraged by Roman Catholicism

There are a great many things about Roman Catholicism to commend—especially the zeal and determination of the hierarchy. We think most of the Roman Catholic people are sincere; they want to do right. But we believe they are being led blindly as sheep to the slaughter. This conviction is not a figment of the imagination. It rests upon solid facts. The Romanists are vociferous in denouncing immorality and ungodliness, but their practices are not in keeping with their teachings. For example, the hierarchy denounces low-necked dresses and high hemlines, dating in high school, and the like, while actually encouraging other practices which we believe to be a great deal worse. However much the Roman Church may disavow these consequences, they are inescapable.

1. *Roman Catholicism encourages drunkenness.* When people of any locality attempt to vote liquor out, the Roman hierarchy always opposes. They even buy advertisement in order to keep the liquor flowing. The "Christian Brothers" have their own brewery where they make and sell liquor on a large scale—and that tax-free. When the Catholics go on a retreat, have a picnic, or an outing of any kind, they carry a good supply of beer. St. Anthony's Catholic Church, in Wichita, Kansas, recently applied for and obtained a license to sell beer, even though it is unlawful for anyone else to sell beer within 250 feet of any church or school in that city. Thus they have made a barroom out of their church building.

It is a well-known fact that Roman Catholic priests drink not only beer, but even stronger intoxicants. However much the Roman Church may contend that she teaches moderation and soberness, we charge that she actually encourages young people in the use of intoxicating beverages, which in all too many instances actually leads to drunkenness. Drunkenness leads to reckless driving on the streets and public highways—thus endangering the lives of innocent people. Drunkenness often leads to robbery, rape, and all the other evils concomitant. The hierarchy can not escape by saying, "We do not believe in such practices—we discourage them." In

encouraging young people to drink intoxicating beverages of any kind in any degree, they actually encourage drunkenness; and in encouraging drunkenness they encourage all the evils that go with it.

2. *Roman Catholicism encourages gambling.* In their church edifices (which no woman can enter without covering her head because of their sacredness) the Roman clergy sponsors beer parties, raffles, bingo, and other games of chance. Such practices are carried to the general public, in many instances. (A fuller discussion of such unlawful and immoral practices is being carried in another article in this issue of the VOICE OF FREEDOM, entitled, "St. Paul's Picnic," by Mr. Earl Fly.) An Associated Press release, carried in the August issue of the VOICE OF FREEDOM, told of a priest who had won \$56,000 on a horse race, and, according to his report, had used the money for building a meeting house.

Gambling in any form is wrong in its very nature. When somebody gets something for nothing, others get nothing for something. It is a form of filching the public in order to get all the money one can without giving value received. Gambling leads to misunderstandings, dishonestly, fights, and nearly every other known evil. Most of the states have forbidden gambling, yet it is often difficult to enforce the gambling laws because of Rome's efforts to break them.

3. *Roman Catholicism encourages lying.* "The very reverend" Francis J. Connell, C.S.R.; writing in *Catholic Men*, Washington, D. C., December, 1956, said, "In a Department of Speech play given at Notre Dame University last summer as a training project, mental reservations were wise-cracked as a 'gimmick' to tell as much of the truth as you think advisable and mentally reserve the rest." He then went on to say, "A mental reservation is a procedure recognized by all Catholic theologians as a lawful means of keeping from a person information to which he has no right . . . If a person bluntly asks me: 'Were you ever arrested?' I may answer 'No,' even though this is not a fact. My answer is not a lie, but merely a

(Continued on page 175)

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Editorial Comments

A headline in the *Washington Post and Times Herald*, of September 5, 1957, reads, "One hundred forty-two thousand start to school in area today." The last paragraph of the article reads, "Catholic schools of the Washington Archdiocese also opened their doors today to a record 48,000 pupils. The Most Reverend Patrick A. O'Boyle, Archbishop of Washington, marked the start of the new term with a mass yesterday in St. Matthew's Cathedral." It would seem from these figures that the number of Catholics in Washington, D. C. is considerably above the national average. We suspect this is correct, because more Catholics have migrated to the Nation's capital than any where else in recent years, perhaps because of their connection with the federal government or their hope of being connected with it.

A United Press report in the *Washington Post and Times Herald* of September 8, 1957, informs us that 50,000 persons jammed the Yankee Stadium to celebrate the 25th anniversary of Cardinal Spellman's elevation to the office of Bishop. Apparently the Roman Catholics were quite put out when Billy Graham drew such large audiences for some three and a half months to hear him speak in Yankee Stadium. So, not to be outdone, they had to have some sort of a special occasion to attract an enormous crowd to try to offset the publicity given to Mr. Graham, which had overshadowed some of their activities in recent months.

In the *Detroit News*, August 15, 1957, notice was carried of the funeral of "Father" Fillion. In praising him the article went on to say, "known far and wide as 'Father Joe' he turned to many kinds of promotion to build his churches. He founded St. Joan of Arc Church in St. Clair Shores, in 1928 and promoted wrestling and a parish beer garden to build the Church and its illuminated wayside shrine." It seems that Roman Catholics are strong for their beer, regardless of its effect upon youth. Anything that promotes their interest is good business, regardless of its moral effects.

The *Daily American*, published in Rome, Italy, on August 28, carried an article from Vatican City on "The moral problem in Italy today," written by the Pope. In it the Pope declared, "... there should be proclaimed the urgency of putting an end to so much evil (as exists in the world today), and an undertaking by all citizens not to elect as their representatives in public bodies any but persons of clear Christian professions." According to this news article the Pope went on to say, "The law of God must be the supreme, fixed, illuminating rule of all human activities. It should regulate private and public life, civil, economic, political, and administrative life, as also the school and factory, the press and theater, radio, cinema, television, and every other means of spiritual communication." In short, the church should regulate every activity of life. Of course, when the Pope speaks

about the church he means the Catholic Church only. It has always seemed strange to us that the Catholics seem so strong for morals and for God, yet they are doing so much to break down all our moral standards.

The Editor of the VOICE OF FREEDOM has spoken in a number of cities and communities in recent months on the *Preservation of our Religious Freedom*. In every instance the hearers have been very enthusiastic about our work. Our list of subscribers has been climbing rapidly. People are becoming more conscious of the efforts being made to foist upon us a church-state government. We are pleased that so many are rising up in protest of these efforts, which have been pushed so rapidly and cleverly in the past. Now that they are being pressed more violently and more flagrantly, they can be ignored no longer. This gives us courage. The fact that so many good people are becoming alarmed is a good omen. Oppressive government can not be forced upon an awakened people.

The Editor will have time in the months of January and February for other speaking engagements. We hope to have the privilege of speaking at a number of new places in the next few months. If such meetings can be profitably arranged in your city or community, we should like to hear from you as early as possible.

General Herbert C. Holdridge writes, "Pope Pius XII sheds crocodile tears (Sept. 1956) over the number of homes broken by the 'sin' of drinking whiskey. Christian Brothers, one of the nation's larger distilleries, agent of the Pope, makes its 'fast buck' on selling the 'sin' and claims federal tax exemption because it is a 'church activity.'"

Please keep in mind that our subscription rate goes to \$3.00 per year, beginning January 1. Until that time you can subscribe for yourself, for a friend, or renew your subscription at the old rate of \$2.00 per year. Why not send in your own subscription and several others, while you are at it? Check your address label for the expiration date. If you are delinquent, why not take advantage of the lower subscription price and send a renewal for two years? NOW, while it is on your mind; it will take only about two minutes. Or, better still, send your renewal AND a subscription for a friend, PLUS a donation to help us in our great task.

Council of Churches Protest 'Persecution of Protestants'

Jacksonville (AP)—A resolution protesting alleged persecution of Protestants in the South American nation of Columbia was voted by the American Council of Christian Churches yesterday.

The council, made up of 15 small denominations including several Baptist groups, said the Roman Catholic Church is guilty of the alleged persecution.

Listed in the resolution were statistics from a report attributed to the General Assembly of the Confederation Evangelica de Columbia saying 47 Protestant churches and chapels were destroyed by fire and dynamite and 75 Protestants were killed in eight years because of their religious faith.

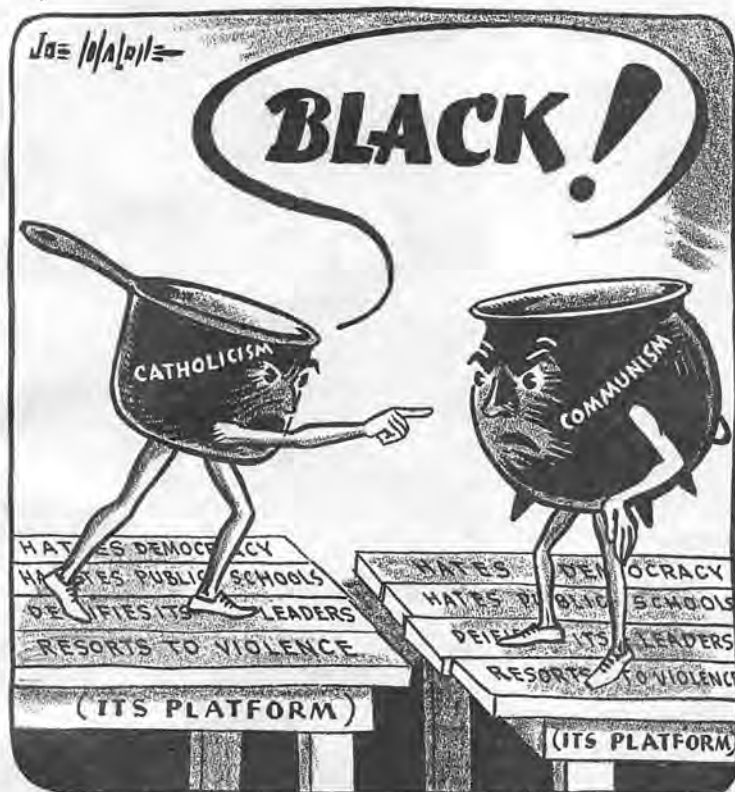
Another resolution charged "Public school education on all levels is being poisoned at its fountainhead through 'progressive education' (progressive socialism) emanating from Teachers College, Columbia University."

The council also urged a congressional investigation of the "infiltration of communism in Christian churches and their various outlets." (*The Palm Beach times*, Palm Beach, Florida, April 25, 1957.)

A Roman Catholic Church Goes Into the Beer Business

An Associated Press report of August 27, tells of a Roman Catholic Church in Wichita, Kansas, that has asked for a license to sell beer. Although the city has an ordinance prohibiting the sale of beer within 250 feet of any church or school in Wichita, the city attorney, Fred Aley, said, "There is no state or city law against dispensing beer *INSIDE* a church." So, license collector Frederick Denny said he had issued a beer license to the community center connected with St. Anthony's Roman Catholic Church." As if this were not enough vice for one church, City Commissioner, John Stevens, said "he had seen bingo games and beer drinking at a Church affair"—alluding, of course, to a Roman Catholic Church.

This is just another example of the immoral practices which we have charged to the Roman Church in our own fair land.



"The Pot Calls the Kettle—"

St. Paul's Picnic

Earl Fly

Shively (Ky.) *Newsweek* carried an advertisement on August 8 of a picnic sponsored by St. Paul's Catholic Church, of Pleasure Ridge Park. It offered the "Best Chicken Dinner in Jefferson Co." It also featured "Amusements—games—refreshments," and, as grand prize, "A 1957 4-door Ford Station Wagon—Complete" was to be given away to the holder of the lucky gambling ticket.

Dan Hogue and I decided to attend in order to get firsthand knowledge of the kind of amusements, games and refreshments characteristic of Catholic Church picnics. So on Saturday night (Aug. 17) we spent about two hours taking in "St. Paul's" picnic.

The name "picnic" was a misnomer. The apostle Paul would have been shocked to see such ungodly activities being sponsored, supposedly, in the name of Christ's church. The carnival spirit was everywhere

manifested by the noisy throng of about 3,000. Such a spirit seemed appropriate for, indeed, it was a carnival—complete with eats, rides, beer and numerous gambling activities. As we observed the beer-drinking, gambling, cigarette-smoking old women and the indecently dressed young women, in their tight shorts and low-cut blouses, I was sick at heart, and appalled at Satan's success in deceiving the people into believing this was Christianity.

We counted 28 booths where people of all ages were gambling, from 5 cents on the wheel to \$6 at the dice table. The nuns, dressed in their flowing black religious robes, were gambling. One young boy was gambling and winning a little on one of the wheels. The mother, beaming because of his winnings, proudly told us he was only 5 years old. Young girls, old men and old women were gambling. A loud-speaker in one of the buildings frequently urged the crowd to gamble at various booths. Once we heard a hawker cry, "Win a statue of the Blessed Virgin." The Bingo gambling was in full swing, requiring 5 attendants to run it. Gambling prizes included hams and other foods; also dolls, radios, cameras, money, wine and beer. "Twelve cans of beer for a dime" was the cry at one gambling wheel.

The coffers of the Catholics, no doubt, were filled with filthy lucre from the picnic. We saw the dice table rake in \$15 in less than one minute! That would amount to \$900 an hour! A six-hour picnic would net \$5,400 from the crap game alone!

One stand was doing a thriving business selling cold beer to both men and women. One very young mother was pushing a baby in its carriage with one hand and drinking beer with the other. Several boys were policing the grounds, picking up empty beer cans and carrying them in boxes to a large dump truck, parked to haul them away later. But they could not pick up as fast as the crowd emptied beer cans and littered the grounds.

At the beer stand a sign read, "NO MINORS." At first we wondered why this sign? Since minors were allowed to gamble, why not allow them to buy and drink beer? It could not be because the Catholic Church believes beer drinking to be wrong. Indeed not! Beer was almost flowing in streams. We had been in such a daze by all the things we had seen and heard that we had almost forgotten that the law of the land forbids the sale of beer to minors. But what does the Catholic Church care about the law? Does it not violate the law of God? Is it not also a violation of the Kentucky state law to conduct gambling activities? And if the law is going to wink at gambling, why not also at beer sales to minors? Does the law recognize some evil in beer drinking by minors? Then what evil is there for minors that is not there for adults? Would the law allow the taverns to conduct the same kind of gambling activities as does the Catholic Church? This is a puzzle that we still do not understand.

As we saw the priest in his official black robe giving sanction of the "Holy" Roman Catholic Church to these ungodly activities, we wondered how people can become so blinded as to actually believe this to be Christ's church. We could not keep from thinking about the little innocent children being reared in a religion that violates the laws of God and man by drinking and gambling. We thought, too, about Peter's statement, "... there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious

ous 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 not, and their damnation slumbereth not." (2 Pet. 2: 1-3.) We thought also of Paul's words, "*They profess that they know God; but in works they deny him*, being abominable, and disobedient, and unto every good work reprobate." (Tit. 1: 16.) As we behold the long flowing black robes, supposedly a symbol of purity and holiness, our minds went readily to the Bible description of such men. (See Matt. 7: 15; 2 Cor. 11: 13-15; Matt. 23: 27, 28.)

While there are many good Catholic people who have been deceived, the system of Roman Catholicism itself is rotten and corrupt. It does not believe, preach or practice the Word of God, the Bible, but preaches and practices doctrines which appeal to the lust of the flesh. May God help the lost, blinded people therein to see the truth.

For the Sake of Catholics

Sub-Standard Schools Are Approved

A proposed amendment to the Colorado constitution to require state approval for all non-public schools attended by pupils under the compulsory education law has been killed in the General Assembly. It had been fought tooth and nail by the Roman Catholic Church under the leadership of Denver Archbishop Urban J. Vehr. The House of Delegates of the Colorado Education Association had urged minimum standards legislation last December. (*Church and State*, Washington, D. C., March, 1956.)

Everyone knows that the Catholic schools are sub-standard—being top-heavy with Catholic teachings. Since this is true it is understandable that the Archbishop would oppose "state approval" of any non-public school. Because these schools are inferior, it is likely that many of them would not be approved by any of the educational authorities. Once again it is a case of the Roman hierarchy influencing our legislators to the point of having their way. In nearly every case our lawmakers are, apparently, capitulating to this super-power in the United States.

Churches Report 3 Pct. Membership Gain in '57

New York, September 2 (AP)—Church membership of all faiths soared to a new high of 103,224,954 in the United States last year, the National Council of Churches reported today.

The figure, based on compilations for the Council's 1958 Yearbook of American Churches, represents a 3 per cent gain during 1956, nearly twice that of the estimated 1.7 per cent population increase for the year.

It means, the Council said, that 62 per cent of Americans of all ages are members of a church or synagogue. A century ago, the percentage was only 20.

In the last 30 years, the Council said, U. S. church membership has doubled while the population increased by 40 per cent.

According to the new Yearbook there were 60,148,980 Protestants in the Nation, 1.7 million more than in 1955. Roman Catholics numbered 34,563,851, up 1,167,204, Jews, 5.5 million, the same as reported for the previous year, and Eastern Orthodox communicants 2,598,055, up 212,000.

The statistics are compiled from official reports of 258 church bodies and denominations. Not included is the Church of Christ Scientist, which does not disclose membership figures.

Definitions of membership differ among the churches, the Yearbook points out. The Roman Catholic Church considers all baptized persons, including infants, as members. So do Lutheran bodies and the Protestant Episcopal Church.

Most Protestant churches, however, list only young people and adults who have attained full membership, the great majority of them being over 13.

Sunday school enrollment was reported at 39,904,033, a 2½ per cent increase. Local congregations rose by 3,198 to 308,647, and

there were 235,100 pastors with charges, up 13,000.

New church construction topped the previous year by \$40 million for a total of \$775 million. All these figures were new peaks.

In the major Protestant groupings, Baptists led with nearly 20 million members. Next came the Methodists, claiming nearly 12 million; Lutherans, 7 million, and Presbyterians slightly below 4 million . . .

Thirty years ago, 27 per cent of Americans were Protestant compared with 35.9 per cent now. Roman Catholics were 16 per cent of the populace a generation ago and today constitute 20.7 per cent. (*The Washington Post and Times Herald*, Washington, D. C., September 3, 1957.)

Membership Figures Tell Twisted Tales

Kenneth Dole

The National Council of Churches issued figures this week purporting to show that the membership of all faiths has reached a new high of 103,224,954.

The figure is relative and doesn't mean much. It is relative to last year's figures and indicate a 3 per cent gain.

The most inaccurate statistics in the world are said to be those of church membership.

Members die, transfer to another church, give up active membership; but their names in many instances continue on the church rolls until the minister leaves and his successor eliminates the "deadwood."

There have been some notorious examples of leading Washington churches keeping on "deadwood" to make it appear the minister is carrying on a vital ministry.

It is doubtful if the bishop was fooled.

"Church statistics," C. Emanuel Carlson, Executive Director of the Baptist Joint Committee on Public Affairs, wrote in his latest report, "are so lacking in uniformity that confusion prevails. While Baptists aim to count only adult 'baptized believers' as church members and tend to frown on churches with 'inactives' on their rolls, the Roman Catholic position is that once an infant is baptized as a Catholic he is always a Catholic."

Catholics who have become Protestants thus are counted twice in the National Council figures.

These figures fail to include members of Negro denominations. One Negro Baptist denomination claims four million members and another two million—quite a number to be ignored . . . (*The Washington Post and Times Herald*, Washington, D. C., September 7, 1957.)

Rising Tempo of Rome's Demands

C. Stanley Lowell

The year 1948 marked the beginning of a new epoch in the American history of the Roman Catholic Church and the beginning of a new epoch in American history itself. In November of that year the leaders of this powerful church undertook a drastic reorientation of their attitude toward the United States government. It was a change not of conviction but of strategy, not of direction but of pace; yet the new strategy and the new pace were so striking as to constitute in themselves a major change. The statement of the Bishops issued at that time will repay thoughtful reading by every American. These men serve notice that the vast power of their organization will henceforth be devoted to destroying the principle of Church-State separation.

When the Bishops sound the call to action, their language is clear. They say plainly that "Separation of Church and State has become the shibboleth of doctrin-

aire secularism." They pledge themselves to "work peacefully, patiently and perseveringly" for its destruction. Thus, with a bold announcement supported by the cleverest of propaganda, this powerful church has set out to destroy the free position of the American churches.

This change in Roman Catholic strategy is expressed in the church's attitude toward education. During much of the nineteenth century, its hierarchy was concerned to eliminate from the public schools every reference to God, the Bible and religion and to make the schools strictly secular institutions. Roman Catholics brought more than one hundred cases before the courts to achieve these objectives. I cite here but one of the hundred—that of *People ex. rel. Ring v. Board of Education in Illinois*. In this case Roman Catholics sought to eliminate Bible reading and devotional exercises from the public-school program. The court agreed with their contention that these practices did violate Church-State separation as expressed in the Constitution and ordered them discontinued.

Roman Catholics undertook to drive religion out of the schools not because they were atheistic or secularistic people, but because they were not powerful enough to determine the kind of religion to be taught. They preferred no religious teaching at all if they could not have Roman Catholic dogma. The provincial council of the Roman Catholic Church in Baltimore, 1840, imposed on priests the responsibility of seeing to it that Catholic children attending public schools did not participate in any religious exercises there. They were also to use their influence to prevent any such practices in the public schools.

The "secular public school" was in substantial part the achievement of the Roman Catholic Church. Today, however, this church has about-faced. Today it denounces the secular public school as "godless" and argues loudly for the return of religion to education. Today movements for the teaching of "moral and spiritual values" in the public schools, like the recent one in New York City, find the hierarchy in hearty endorsement. The change of front is due to one simple fact—the Roman hierarchy now feels strong enough to permeate any public school moral and spiritual teaching with its own dogma, or to secure public funds for its own private, sectarian schools.

The 1948 pronouncement of the Roman Catholic Bishops pointed the way to a new era in American Church-State relations. As far as Rome was concerned, this pronouncement marked the end of the line for Church-State separation. The principle that had received grudging recognition from this group as long as it was a weak, ineffectual minority was now to be replaced by one more in keeping with the main line of Romanist tradition.

The resources of this powerful church were quickly marshaled for action. The Roman Church claims a membership of 33 million in the United States, which has become in the hands of the hierarchy a gigantic battering ram to breach the wall of separation. The adults in this membership comprise the "Catholic vote" of which we hear so much. There are, comparatively, not many Catholics holding high public office. This is actually a source of strength to the hierarchy since it is able to keep in perpetual intimidation the Protestant officeholders who fear nothing more than that the "Catholic vote" might be turned against them . . .

A useful gimmick in softening the public for sectarian subsidies is the so-called "study" of education. Proposals

for a "study" were slipped through the Connecticut legislature as a "noncontroversial" item. No sooner had the commission begun its work when there began a spate of press releases about how many children were in parochial schools, the proportion of the educational load being carried by the Roman Catholic Church, the "saving" thus effected to the taxpayer. Presently Roman Catholic leaders throughout the state joined in a well-directed chorus appealing for state subsidies. The demands were based on the commission's "scientific study."

During the past year the drive for tax support has developed yet a new twist. This is a demand that tuition payments to parochial schools be allowable income tax deductions. The fiftieth annual convention of the Knights of St. John meeting in Dayton, Ohio, and the Central Catholic Verein meeting in Wichita, Kansas, are among the many Roman Catholic groups that have appealed to Congress for this kind of "relief." Thus a back-door assault on the public treasury keeps pace with the front-door demand.

In many communities where they are in the majority, Roman Catholics have simply taken over the public schools. They have staffed them with nuns and priests whose salaries, paid from state funds, go directly to their superior, without deductions. It took long and expensive litigations to clear up situations of this kind in Missouri, New Mexico and Kentucky. There are still numerous "trouble spots" all around the country. Last year in Indiana, for example, more than \$2 million in tax funds went to "public schools" that were in effect parochial schools of the Roman Church. There are 152 garbed nuns teaching in the public schools of Kansas with their salaries going to their church.

In simple justice it must be said that the Roman Catholic hierarchy is now within sight of its goal. Success has come even faster than its leaders dreamed. Many activities of this church are already receiving tax support. Hospitals, schools, orphanages and other "welfare programs" are in this category. Other activities receive sizable grants from community chests. The measure of this support is being constantly increased. The time is in sight when all the so-called "social service" activities of the Roman Church will be supported by tax funds collected by compulsion from citizens of all faiths.

The Protestants, if they are realistic, will see but two alternatives before them. One, they must accept the principle of government subsidies to churches—that is, the principle of plural establishment—and get into the scramble to get all they can for their own denomination. Or, two, they must stop kidding themselves with the false tolerance that plays into Rome's hands, and battle to hold the line for Church-State separation . . .

Roman Catholicism in the United States has come a long way in a century and a half. At first, as a feeble minority it accepted Church-State separation. The principle seemed best in the circumstances. Now, as a powerful minority—united in the midst of a divided majority—it calls for the end of Church-State separation. It intimidates Congress, censors and silences opposition, collects vast sums from the public treasury and drives toward official recognition and establishment. If the Protestants do not unite in determined opposition to this drive, another decade will see the end of Church-State separation here. We shall have, to all practical effect, a religious establishment in a country whose Constitution forbids it. That establishment will be pluralistic—or otherwise. (Reprint in *P.A.O.V. Bulletin*.)

In the Village of Lujan Faith Performs Miracles

Lujan, Argentina—A man from Buenos Aires once came to this little town, 41 miles west of the Argentine capital, with his wife, his sister and his mother-in-law. Enroute, the sister wished that her boy friend propose to her; the wife wished for a second child; the mother-in-law wished for a second husband; and the driver merely wished to get back safely, because it was pouring cats and dogs.

Before the year was over, every single one of these wishes had been fulfilled. I know. And not only because the man told me but because I met all of the people involved and checked on their status.

It is precisely for such reasons that yearly thousands of people trek to this city, by car, on horseback, by carriage and even on foot. They come from everywhere in the country and probably from everywhere in the world, because innumerable tourists join them, if only for curiosity's sake.

The day I drove across the dusty, sleepy countryside was a very hot one. While the highway is paved, sideroads are not. Consequently, the sand is flying constantly and big clouds of dust criss-cross the highway all the way.

Except for the traffic, the approaches to the town are as uninviting as those to any village anywhere in the world.

But once you turn the corner into the main street, life begins to hum; car is parked next to car; carriage next to carriage. Crowds are streaming up and down sidewalks, passing cafe after cafe and souvenir shop after souvenir shop.

And in the distance, where the mainstreet opens onto a square, you see what this is all about: there rise before you the spires of a magnificent Gothic cathedral, built towards the end of the 19th century in honor of the Virgin of Lujan.

She is the patron saint of Argentina. Her statue adorns the High Altar. And it is through her that the wishes of those who wish strong enough and pray strong enough find their fulfillment.

The story goes back to 1630 when an image of the Virgin was taken from church to church in Argentina. At a certain spot in the country, which is now Lujan, the ox cart carrying the Virgin got stuck in the mud. No human effort could move it. This was taken as a sign that the Virgin had willed to remain here. A chapel was built for the statue and as time went on Lujan grew around it. Some 70 odd years ago the cathedral replaced the chapel.

In front of the huge and imposing structure, canvas-covered wagons sell candles and other religious articles to the pilgrims and sightseeing worshippers.

When I entered the cathedral, hundreds of people, men, women and children of all ages, streamed in and out.

Each arch of the cathedral is dedicated to an Argentine province; two transepts to Uruguay and neighboring Paraguay.

But the invisible dedication is to all those who are filled with faith and believe so strongly that it does not matter how long the journey, how dusty the road, how warm the day.

We met them, by the hundreds in the cathedral, and we followed them, dirty, tired and thirsty, on the road back home to the realities of Buenos Aires. (Hendrik J. Berns, *The Miami Herald*, Miami, Florida, April 30, 1957.)

Here are some of Rome's superstitions. For the time being no special claims are made of an official nature concerning the miracles performed at the "village of Lujan." But as more and more people manufacture their stories about this place, and bodily cures or the fulfillment of other desires are promulgated, it will become a great shrine, and will be officially recognized by Rome. We doubt if any cures have ever been made by visits to any of the shrines that "Hadacol" might not (and perhaps did) claim, until the Federal Government banned such impossible stories. It is our belief that more people have been imposed upon by the tales told concerning Catholic shrines than ever have been by worthless drugs that have been palmed off on a gullible people, grabbing at straws.

Catholic Miracles

Waymon D. Miller

Miracles are an indispensable commodity of Catholicism, for the Roman Church thrives in an atmosphere

of mysticism, superstition and credulity. Catholicism stands out as a freakish paradox in an atomic age, for it is a curious compound of Judaism, paganism, superstition and myth, with a sprinkling of Christianity. It seeks to thrust medieval naiveness into an age of understanding. This must be the case, however, to enforce the incredible dogmas of Catholicism upon its communicants. It is a system that stifles investigation. Faithful Catholics must accept blind faith the dictums of pope and priest. They can not seek, investigate, reason, question, doubt, or attempt to understand. Their religion is accepted in a predigested form, however unpalatable or ridiculous it may be. When the Pope declares a miracle, Catholics must accept it, however repugnant to reason it may be. Believing it to be the highest duty, Catholics accept as true whatever the Church declares true, and such unflinching loyalty yields itself without question to the whole gamut of Catholic superstitions from a papal decree to priestly absolution.

Ignorance, credulity and superstition are essential to Catholicism, for with these its adherents are kept in bondage. The papal claims evaporate before rational investigation, as dew before the rising sun. An inquisitive mind does not belong to a faithful Catholic, for reason is discarded upon entering the Catholic Church. "Once he does so [enters the Catholic Church], he has no further use for his reason. He enters the Church, an edifice illuminated by the superior light of revelation and faith. He can leave reason like a lantern, at the door." (*Explanation of Catholic Morals*, Stapelton, p. 76.)

A prodigious quantity of miracles is found in the Catholic Church. Many of these have been exposed as frauds; nevertheless, there is great traffic in relics, medals, shrines, sacred water, and the like. Rome asserts that her miracles authenticate her divine mission and doctrines. But her bogus miracles no more authenticate Catholicism than the feats of a Fakir establish Hinduism, or similar miracles certify Mormonism, Christian Science, Pentecostalism, or any other wonder-working sect.

It would be understandably impossible to discuss all miracles of Catholicism in this article. To assert, however, that many of them are groundless superstitions can be seen in a mere sample of them. For instance, Catholics believe that the mass "wards off calamities, scourges, evils of all sorts, as well as spiritual miseries." St. Christopher medals, carried with Catholics in their cars, reassure them, "Go your way in safety." Catholic priests bless cars to protect their riders. The Pope blessed Mussolini's troops in the rape of Ethiopia, to assure them of victory. Holy water is used "that it may protect those who use it against the attacks of the devil," and to "give health, drive away disease, and put the demons to flight." Then, "God frequently works miracles through the ordinary administration of the Sacrament of Extreme Unction."

The various types of "miracles" wrought in Catholicism would stun the imagination. "Father Bernardine 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!" St. Bridget, encountering a woman who had caluminated a bishop, made the sign of the cross over her mouth, and her tongue became swollen that she could not speak. An infant was taken to a priest named Gormias, who was blind, for baptism. The priest made the sign of the cross on the ground, baptized the baby, washed his own eyes and recovered his sight. St. Bonaventure said of Mary: "I would die near her image, and be saved." Catholics

claim that pictures of Mary have talked to them, and worked miracles. A terra cotta bust statue of Mary in Sicily, called the "Weeping Madonna," is believed by Catholics to shed human tears and wonders of healing have been performed by it. Once a statue of Mary extended its hand to be kissed by one worshipping it! It is recorded that a crucifix talked to a Capuchin monk, and a rosary talked to St. Margaret. A crucifix also talked to St. Thomas in Naples in 1273.

In Entrevaux, France, the Catholic Church has a statue of St. Anne, which bleeds "human blood." A Catholic paper gave this explanation: "According to La Croix, it was a custom in certain countries a few centuries ago—about the time the statue is judged to have been made—to make religious statues into which were built small vein-like metal tubes. These would be filled with blood by the persons who bought the statues to show their gratitude for receiving gifts they had prayed for. This custom was particularly prevalent in the Austrian Tyrol, where the statue of St. Anne is believed to have been made."

The rosary, it is asserted, has worked innumerable miracles, from healing to protection from pestilence. A crucifix bowed its head to one praying Catholic, and the image of Christ bowed its head to St. John Gaulbert. As Pope Pius V was about to kiss the feet of a crucifix, the feet moved.

But how effective are Catholic magical charms, which are claimed to ward "off dangers to our bodies, preserving us from disease or accidents, etc."? With all their charms, Catholics seem to fare no better than we "heretical heathens." In newspapers we read of calamity befalling Catholics: a Baltimore priest burned to death in the rectory, a Pittsburgh priest was killed in an automobile accident, a drowned child was identified by a Catholic miraculous medal, ad infinitum. The St. John

Latern church building in Rome was destroyed once by fire, and once by earthquake.

Even popes fare no better. On May 14, 1277, Pope John XXI was killed when his apartment collapsed upon him. Stephen II died of apoplexy, after being pope only two days, and Pelagius II died in the plague of 590. Numerous popes have expired in violence: Urban VI was poisoned by the Romans; Boniface VII died suddenly, "due in all probability to violence"; Popes Leo V and Christopher were killed by Pope Sergius III; Stephen VI was strangled in prison; Damasus II was poisoned after being pope only two days; Popes Benedict VII and John XIV were murdered by Pope Boniface VII—"this monster, steeped in the blood of his predecessors." (*Catholic Encyclopedia*, II, pp. 661-662.) Where were the magic charms, medals and myths to preserve these "Holy Fathers"? Why were scapulars, holy water, and chaplets inefficacious in their cases? Where was St. Christopher? Where were the other patron saints? Were they talking, or pursuing, or in a journey, or peradventure sleeping and must be awakened? (1 Kings 18:27.)

One former Catholic priest wisely evaluated such matters when he wrote: "One of the weakest points in our religion is in the ridiculous, I venture to say, diabolical miracles, performed and believed every day among us, with so-called relics and bones of the saints."

"But, don't you know that, for the most part, these relics are nothing but chickens' or sheep's bones. And what could I not say, were I to tell you what I know of the daily miraculous impostures of the scapulars, holy water, chaplets and medals of every kind. Were I a pope, I would throw all these mummeries, which come from paganism, to the bottom of the sea, and would present to the eyes of the sinners nothing but Christ and Him crucified as the object of their faith, invocation and hope, for this life and the next, just as the Apostles Paul, Peter and James do in their Epistles."

COMMUNIST CONTORTIONS

JAMES D. BALES



"They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6: 14.)

Khrushchev's Arithmetic

Speaking recently in Leningrad on the subject of "overtaking the United States in the production of meat and milk" Soviet Communist Party Secretary N. S. Khrushchev applied his own brand of arithmetic. According to the figures he cited (see *Pravda*, May 24, 1957), the Soviet Union produced as follows:

First 4 Months of '56

MEAT: 466,000 tons

MILK: 3,176,000 tons

These figures are for only one-third of the year. Multiplying these by three, one gets:

MEAT: 1,398,000 tons (per year)

MILK: 9,528,000 tons (per year)

Further in his speech, however, Mr. Khrushchev cited the 1956 *per capita* production in the USSR as follows:

MEAT: 32.3 kilograms per year

MILK: 245.0 kilograms per year

Taking the total population of the Soviet Union roughly as 200 million and multiplying it by the per-capita production, one gets:

MEAT: 6,460,000 tons per year

MILK: 49,000,000 tons per year

The difference between the two totals is tremendous: more than 5 million tons for meat and almost 40 million tons for milk.

Somebody in the Kremlin should have his head examined. It appears that arithmetic is not one of Mr. Khrushchev's strong points. (*ILB News Report*, Vol. I, No. 2, July, 1957, p. 8.)

Indonesian Leaders Laud Taiwan Progress

(Chinese News Service, 4-23-57)

A prominent Indonesian said in Taipei on April 17, after a 10 day fact-finding trip, that things in free China were far better than in the Communist-held Chinese mainland.

E. Firdaus A.N., information director of the Masjumi Party, who visited the mainland in May, 1956, at the invitation of the Chinese Communists pointed out that on the Chinese mainland, farmers were living in a sad plight and the people were deprived of their freedom in general. He said students in Communist colleges were forced to learn Marxism and thus had little time for studies. The information chief of the biggest Indonesian political party further stated that religious freedom was severely curtailed on the Chinese mainland. The Moslems there, he said, did not have the freedom to preach or learn the religious principles, and they had Communist overseers watch them even during worship.

Mr. Firdaus said he found the "very opposite is true" in what he saw in free China. He was especially heartened by the success of the land reform and the full academic freedom in Taiwan.

Describing his observation of the land reform project at Taoyuan, the Indonesian political leader said that farmers in free China "own their land and can dispose of their harvests as they please" under the land-to-the-tiller program. "This is absolutely impossible on the Chinese mainland," he added.

According to Firdaus, the Communist Peiping regime pulled a propaganda stunt by inviting leaders of Indonesian anti-Communist Moslem parties and organizations to visit Red China last year. The Chinese Reds tried in vain to influence the political opinion of the Indonesian visitors as none spoke well of Peiping after their return to Indonesia.

The Worker's Paradise

"Last year, after graduating from the secondary school, I decided to become a construction worker and got a job as a plasterer in the Construction Administration No. 1 of the Mosen-ergostroy Trust. I was unable to learn this trade, however, as I was soon assigned to work as a plaster molder. I was carrying tiles, bringing in mortar in buckets, unhooking loads from cranes. I had to do all this work while wearing the clothes, which I used to wear to school, i. e., high-heeled shoes, felt over-shoes and my Sunday dress. We, who were new in construction work, were not taught even the most basic working technics. We were only given brief instructions and then told to sign a paper saying that we know our work. The girls laughed and, of course, signed this paper. So did I, too. And then, after a few days, the accident happened.

"On January 8th, I and a few other girls were unloading plaster blocks which were being lifted by cranes to an unfenced balcony on the fifth floor, which was covered with a layer of ice. While unhooking the load, I slipped and fell down. I came to only in the hospital after a five-hour operation. I had broken my leg and damaged my spinal column.

"I am only 18 and already a disabled person. This happened because no attention is paid to safeguarding the workers. The managers are interested only in fulfilling the plan. They do not care about anything else. Thanks to the doctors' and friends' attention, I am feeling better, but am still far from being well. But it hurts me very much that the managers of our construction are indifferent to what happened to me and are not in the least interested in my fate." /S/ Tamara Krasnova. International Liaison Bureau News Report, Vol. 1, No. 2, July, 1957, p. 17; from "Komsomolskya Pravda," June 4, 1952.

Daily Worker Foreign Editor Leaves Party

New York, September 8 (AP)—Joseph Clark today confirmed he had left both the Communist party and his post as foreign editor of the *Daily Worker*, newspaper of American Communists.

In a 2,500 word letter prepared for publication in the newspaper tomorrow, he wrote:

"I find it is no longer possible to serve the cause of American socialism thru them (the Communist party and the *Daily Worker*)."

Clark said he had been associated with the party for 28 years.

He asserted the party had 17,000 members in the United States in 1956, that 7,000 had left the party since the last count and that another 60,000 had quit in the preceding decade . . . (*Chicago Daily Tribune*, Chicago, Illinois, September 9, 1957.)

We predict that many more Communists will get their eyes open and quit the party, both in this country and in other lands in the next few years. However, we must not cease our vigilance. We have always had evil forces with us, and, perhaps, always will. We see no reason for expecting a "millennium"—in the popular sense in which this term is used—any time this side of the final judgment. Hence, we must keep constantly on our

guard, lest having won a temporary victory it be snatched from us unawares.

Ambassador Predicts Nationalist Return to Mainland of China

Hollington K. Tong, Ambassador of the Republic of China to the United States, has expressed confidence that Nationalists on Formosa will "return to the Chinese mainland, the only question being when."

The ambassador made the statement in a recent issue of *Christianity Today*, leading international religious magazine with headquarters in Washington, D. C.

Mr. Tong, expressing his personal views, said:

"Communism based upon godlessness must fail, or thousands of years of recorded human misery are meaningless. Once it collapses, the task of Christianity to fill the vacuum will be immense. It will be the duty of Christians to repair the ravages—spiritual and material—left by Communism."

In writing about "Christianity in China," he stated:

"... most of the churches on the mainland have joined the so-called new order."

He added:

"I fear that at least 50 per cent of the Christians on the mainland have been driven underground by communist persecution. They dare not openly attend services. Communists keep a close tally on church attendance, and those who attend are subject to stern discrimination. I can only guess that 50 per cent of the preachers have capitulated to Chinese communist pressure by including communist propaganda in their sermons.

"... a church can exist in Red China only on condition that it 'reforms'."

Ambassador Tong said preachers "must constantly ask themselves—what shall we preach, how shall we preach and who shall preach? The communists have definitely answered the question of who shall preach. They declare that the preacher must be a man who stands firmly on the side of the people. Of course, the communist meaning of the term, 'the people,' differs sharply from the meaning that free peoples accept."

In line with these statements, and after other detailed staff investigations in the Far East, *Christianity Today* questioned editorially the agitation among leading American churchmen for State Department approval of a delegation-visit to Communist China.

"Is it judicious for American churchmen to go abroad and confer recognition and dignity upon foreign churchmen standing in cordial relations with a regime that has martyred and imprisoned hosts of believers?" (*The Evangelical Beacon and Evangelist*, Minneapolis, Minn., April 16, 1957.)

Courageous Legislator Speaks to American People

Editor's Note: Ruth A. Jones, of Waterbury, Member of the Connecticut Legislature, wrote this letter to the editor of "The Republican," Waterbury, Conn., May 30, 1957. It is a letter to every legislator in every state in the Union, and to the American people generally. It is also a warning!

To the Editor of *The Republican*:

Yesterday the final vote was cast by the Speaker of the House of Representatives breaking a 133 tie vote and writing into our Connecticut law the controversial bus bill providing transportation service for pupils of all private non-profit schools. I did not speak on this measure when under discussion because of the long hours of debate that preceded the vote. However, my position in opposition to this bill is well known and for the information of many interested citizens I should like to give some of the reasons that influenced me in this decision.

Most of the members of the House deplored the fact that this issue was brought into the General Assembly and I especially regret that a pointed religious discussion was forced upon us in open debate. This was the result of action taken by the Catholic Church alone; therefore it is unfair to accuse the Republicans of bringing this matter into politics. I personally feel that good interfaith relations in our state have been set back many years. All that we as members of many faiths have worked to achieve in consideration, tolerance and understanding among the various segments of our population has been largely destroyed by this action. This division will be apparent in every city and town of our state.

We have, in this country, based our whole political philosophy on two underlying concepts—the absolute freedom of religion and the absolute separation of Church and State. Both of these concepts were won only at the cost of effort and blood, but they have in a large degree proved the most important stabilizing influences in our American Democracy. Our forefathers left the Old World, where religious persecution of a Church-State made life intolerable, to found in this New World a government where they would forever be free of religious domination. Our Constitution of Connecticut, which I together with 279 other duly elected Representatives promised upon solemn oath to defend and support, specifically states in Article 7—“No person shall by law be compelled to join or support any congregation, church or religious association.” Article 8 states—“No law shall ever be made authorizing the School Fund to be diverted to any other use than the encouragement and support of public or common schools.” This new law will in effect extend subsidy of public money to schools that any particular church has chosen to provide, so that its children can receive religious education that is not permitted in the public schools. Because of the provision in the Constitution of the United States I strongly feel that every State must refrain by word, look or action from promoting the fortunes or convictions of any religious group; and must, for the same reason refrain from showing any discrimination against any religious group. This bill will divide every community in the state on religious and civic matters, will create untold bitterness and bring religion into our elections as an issue directly against the principle of separation of Church and State as originally formulated as a basis of American Democracy.

No person would wish to deny health or safety services to any child in this enlightened day and age. However, the children who attend parochial schools do so by voluntary action of their parents, often passing by the public school provided for them in favor of the church school whose primary function is not to save tax dollars for our citizens, but to educate their children in a chosen faith, thereby building and strengthening the church from which it grows.

The significant contribution made by the great public school system in our country has been unquestioned. Many of our greatest statesmen and leaders in all fields of endeavor have been educated in our public schools. There boys and girls of all faiths and racial backgrounds learn to mingle and respect each other, developing strong feelings of tolerance and understanding as well as acceptance of the views and opinions of others. In the church schools which are not open to supervision of local or state Boards of Education children are naturally drawn into a class distinction. Part of the opposition to this bill came from Catholics themselves, who expressed the fear that in accepting any subsidy from the state

they might be placing themselves in a position where outside supervision might ensue.

My husband and I had four children who attended the public schools of this city. When they moved on to private schools on higher educational levels we assumed without question that in this decision we were liable for their transportation to these schools. I feel that all parents who send their children to private schools should also assume this obligation of transportation.

It is regrettable that the members of the General Assembly have been threatened and intimidated regarding their vote on this bill. Through the press we read the letter which was sent to every Catholic church in the state to be read at last Sunday's services. In this letter the voters were admonished to watch the legislators and observe how each one voted. Editorial excerpts from *The Catholic Transcript* and other printed items have been placed upon our desks regularly for weeks. In these we are accused of “bigotry” and the charge is made that we are “determined to rule or ruin.” It then goes on to say, “What is to be done in the next state election? Bus transportation is not and should not be a political issue. It has been made one by a faction of the Republi-

What About Christmas!

Christians do not observe Christmas as a religious festival in any sense. There is only one chance in 365 that Jesus was born on December 25th. But, even if we could prove beyond all doubt that he was, December 25th would still have no more religious significance than any other day.

However, most people in Christendom look upon the “Christmas Season” as a season of merriment, good-will and enjoyment. They have created “Santa Claus” as a symbol of the spirit of this “Season.”

Most people in Christian lands do get together at Christmas time, if possible. They give presents and seek to spread joy and good-will. The “spirit” of the season is wonderful. We could wish this same spirit might continue the year around.

Most of you who read this have already bought some presents to give to your friends and loved ones for Christmas. But, in all probability you have not bought all you intend to buy. Likely you wondered what you could get that would be appreciated the most. We think your friends would appreciate a good book, or a subscription to the VOICE OF FREEDOM. In this way you would be remembered the entire year—and even longer. Why not invest a few dollars in good reading matter for that friend or that loved one whom you want to remember at this season of the year? Among good books, may we suggest the following:

- *The Triumphant Jesus (Deluxe binding, 286 pages) \$3.00
- *The New Testament Church (Cloth binding, 187 pages) 1.50
- *The Never-Failing Scriptures (Cloth binding, 177 pages) 1.50
- The Campbell-Purcell Debate (On Roman Catholicism) 3.00
- The People's Padre (By Emm McLaughlin, Ex-Catholic P

**Written by the Editor of the*

can party. A political issue can only be corrected at the polls. This one will be." Such threats are unworthy of any church or any political party. By a deluge of personal calls, telephone calls, letters, telegrams, post cards, and by direct personal contacts, every kind of pressure has been used to coerce me into changing my vote. It has taken courage to stand upon my principles and to ignore political expediency, knowing full well what reprisals could be exercised in any future election, should I ever again consider being a candidate for any political office. I shall be condemned by many, but commended by some I hope. In closing I should like to quote from a speech made by Edmund Burke on his election as Representative to Parliament from Bristol, England, as he as-

sumed office on November 3, 1774. This statement expresses perfectly my stand on this whole issue as your Representative in Hartford.

"To deliver an opinion is the right of all men; that of constituents is a weighty and respectable opinion, which a representative ought always to rejoice to hear; and which he ought always most seriously to consider. But authoritative instructions, mandates issued which the member is bound blindly and implicitly to obey, to vote and to argue for, though contrary to the clearest conviction of his judgment and conscience, these are things utterly unknown to the laws of this land, and which arise from a fundamental misunderstanding of the whole order and tenor of our constitution."

Are Our Congressmen

CATHOLIC CAT'S-PAWS? ★

LUTHER W. MARTIN

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." (Mic. 3: 11.)

The Tragic Misuse of the Congressional Record

The Congressional Record is, as its name indicates, a record of the proceedings and debates of the Congress of the United States. It is published at the expense of the tax-paying citizens of our Nation, which includes your pocketbook and mine. Such a publication is very necessary and worthwhile as a day-to-day record of the Nation's business as transacted by our duly elected lawmakers in both houses of Congress. It is the misuse and abuse of this Record which we deplore.

In an effort to acquaint our readers with the magnitude of this publication, we submit the following information:

"DISTRIBUTION OF THE CONGRESSIONAL RECORD"

To the Vice President and each Senator 100 copies; to the Secretary and Sargent at Arms of the Senate; each 25 copies; to the Secretary, for official use, not to exceed 35 copies; to the Sargent at Arms, for use on the floor of the Senate, not to exceed 50 copies; to each Representative, Delegate, and Resident Commissioner in Congress, 63 copies; to the Clerk, Sargent at Arms, and Doorkeeper of the House of Representatives, each 25 copies; to the Clerk, for official use, not exceed 50 copies; and, to the Doorkeeper, for use on the floor of the House of Representatives, not to exceed 75 copies; to the Vice President and each Senator, Representative, Delegate, and Resident Commissioner in Congress there shall also be furnished (and shall not be transferable), 3 copies of the daily Record, of which 1 shall be delivered at his residence, 1 at his office, and 1 at the Capitol.

Obviously, each lawmaker is supplied with an ample number of copies to bestow upon his friends and constituents as he may see fit.

As a sample of what this publication is like, let us examine first *The Congressional Record* covering the legislative day of Monday, January 16, 1956, and published on Tuesday, January 17, 1956. A total of 66 pages are devoted to Senate proceedings; 22 pages are devoted to the proceedings of the House of Representatives; and, 69 pages, designated as the Appendix.

to that portion of the *Congressional Record* appendix. In this one issue a total of 157 pages have been inserted. A number of "Remarks," well worthy of being

printed at Government expense, are further comments by Senators and Representatives on legislative issues. But the "Extensions of Remarks" to which we call attention, and to which we object and protest, are those dealing with religious issues and sectarian doctrines.

We believe that our legislators are forgetting the First Amendment to the Constitution of the United States when they allow themselves and their high offices, plus the circulation of the *Congressional Record*, to be used in the propagation and dissemination of sectarian tenets and dogmas!

Although we are in position to cite scores of instances wherein doctrinal, dogmatic sectarian propaganda has been inserted into the *Congressional Record*, we shall confine ourselves to the numerous instances in this one issue of the *Record*.

AN ADDRESS BEFORE THE KNIGHTS OF COLUMBUS

On pages 405-407 of the *Record*, Representative Gray (Ill.) inserted the text of Mr. John J. Griffin's speech before the Christopher (Ill.) Council of the Knights of Columbus. Among other things, the speaker urged "the teaching of basic religious truths in public schools."

But we must ask, "Who would determine for all people just what the basic truths are?"

The speaker suggested that, "The Ten Commandments are binding upon all men." Many American tax-payers do not subscribe to that particular code. They do not believe that all of the Ten Commandments are now binding. (The fourth, for example.) Now, we ask, is the *Congressional Record* being used properly? Is the constitutionality of such use correct?

AN ADDRESS BY CATHOLIC BISHOP JOHN J. WRIGHT

On pages 407-409, Senator John F. Kennedy (Mass.) inserted the text of a "founder's day" sermon delivered at St. Louis University, on November 16, 1955. In this address, the bishop soars to great heights in lauding the importance and growth of Roman Catholicism in America. He even lists some of the "heresies" of Catholicism, such as Lutheranism and the "blind fatalism of Calvin" (the founder of the Presbyterian Church). All of this is inserted in the *Congressional Record*, and paid for by some of the very people labelled as "heretics" by the Catholic speaker.

AN ADDRESS BY CATHOLIC ARCHBISHOP CUSHING

On pages 429-431 is recorded one of the most rabidly sectarian lectures that it has been mine to read for quite some time. It was inserted at the request of Representative Thomas J. Lane (Mass.), and features a Roman Catholic Archbishop's speech before the Holy Name Society's officers' 11th annual convention, on December 4, 1955. The title of the talk was "The World Must Choose Between Religion and Ruin."

There is no question but what the speaker meant, "Choose between Roman Catholicism and Ruin"! He states: "Nor is it an exaggeration to say that if we choose to be religious we must make further choice between the world's interpretation of religion and that which is presented to us by the divinely instituted church which claims our allegiance." The Archbishop leaves no doubt. *It is either Rome or Ruin!*

Among the several untrue statements of the speaker, this one stands out: "It is well known that Catholic theology has always insisted upon respect for authority on all levels of civil government." History shows this statement to be completely erroneous. In every country in Europe where the Roman Catholic Church has had a majority, the civil officials have been opposed, and even physically abused, by the agents of the Catholic Church. Perhaps the Archbishop believes that if a statement is repeated and published often enough, people will accept it as truth, even though it is false.

Note one entire paragraph near the conclusion of the Archbishop's remarks (remember that he was speaking to Catholics):

Let us never advocate reform by rebellious overturning of the system of Government which has served us so generously in the past and *which needs to be purified of its human defects to provide in the future the helpful cooperation which religion in America will need for its future growth and development.* [Emphasis added.]

Is not the bishop hopefully looking forward to a time when the United States will begin in small ways to subsidize the Roman Catholic religion? Of course, he admits the need for "purifying its [our Government's] human defects" before it can be expected to provide "helpful cooperation."

SECTARIAN PROPAGANDA HAS BECOME A HABIT

Lest it be surmised that this single issue of the *Congressional Record* is an exception, we list a few recent instances of similar misuse of this Government publication.

On June 27, 1957, Senator John F. Kennedy (Mass.) inserted a statement relative to the observance of "*Catholic Youth Week*," as sponsored by the National Council of Catholic Youth.

In the same issue, Representative Melvin Price (Ill.) inserted an article by "Rev. Edward A. Conway, S. J." (Jesuit), entitled, "Refutes Cherwell Charge Pope Taken In By Communists." Five and a fraction columns were devoted solely to the Pope of Rome in this instance.

On June 10, 1957, Representative John W. McCormack (Mass.) inserted the address of "His Eminence Francis Cardinal Spellman at the Commencement Exercises of Providence College." The Cardinal's remarks were delivered before the graduating class of a Catholic College, and basically consisted of trumpeting the Roman Catholic religion—a thing which is entirely correct and proper at a Catholic Commencement exercise, but

when placed in the *Congressional Record*, it is completely out of order!

QUESTIONS FOR OUR CONGRESSMEN

Gentlemen, you were placed in your high offices—in places of great importance and responsibility—by the vote of people of many faiths. Tell us please: Is it to gain votes and to prolong your tenure of office that you placate and become subservient to the spokesmen for the Roman Catholic Church? Are you going to continue to provide free advertising space and circulation for certain favored religious groups, at the expense of *all* other religious groups? Do you intend to open up the columns of the *Congressional Record* for free and open discussion of all our religious doctrines and dogmas? Or, are you going to return to the premise that Religion and the State should not be intermixed?

We know of at least one instance in which a speaker who took issue with a Catholic Bishop's utterances in the *Congressional Record* was denied the very same privilege that had been accorded to the Catholic Bishop! Is this to be your continued policy and practice? If so, then you have forsaken Americanism for Romanism!

Roman Catholic Worship of Images

In all fairness to our Roman Catholic friends, two points should be made clear at the beginning of this treatise: (1) the Roman Church declares that images and pictures are not worshiped—they merely assist the worshiper in centering his thoughts upon the personage portrayed by them; (2) the Roman Church tries to distinguish between the adoration given to images and the worship accorded to God, stressing the use of two different words: *latria*, the very highest kind of worship, which is accorded to God only, and *dulia*, a certain inferior adoration that may be directed to images, statues and pictures. Perhaps it would be amiss if we did not also include the Roman Church's *hyper-dulia*, a veneration or adoration greater than that offered to images, but lesser than that offered to God, and given to the Virgin Mary.

'LATRIA' AND 'DULIA' CONSIDERED

Latria and its related terms signify service or worship offered to God. Both terms are rendered *service* by the Douay-Rheims version as shown in the following quotations:

"... the hour cometh, that whosoever killeth you, will think that he doth a *service* to God." (John 16: 2.)

"... present your bodies a living sacrifice, holy, pleasing unto God, your reasonable *service*." (Romans 12: 1.)

"And when your children shall say to you [regarding the newly instituted feast of the Passover]: What is the meaning of this *service*? You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt." (Ex. 12: 26, 27.)

Another instance of the use of *latria* is found in one of the apocryphal books, and reads, "And many of Israel consented to his *service* and they sacrificed to idols, and profaned the sabbath." (1 Mac. 1: 45.) This refers to Israel's observance of pagan worship at the command of King Antiochus. The word *latria* always refers to service or worship offered to God, or to a supposed god.

Dulia and its related terms signify: to be a slave, to be subject to, to obey one's commands and render to him the service due. Thus, by its very meaning, it could not be properly applied in reference to an inani-

mate image, statue or idol. Consider some passages of Holy Writ in which *dulia* in one of its forms is used:

"No man can serve two masters . . . You cannot serve God and mammon." (Matt. 6: 24 and Luke 16: 13.)

" . . . I have been with you, for all the time, serving the Lord with all humility and tears . . ." (Acts 20: 18, 19.)

"For he that in this serveth Christ, pleaseth God, and is approved of men." (Rom. 14: 18.)

" . . . Therefore, I myself, with the mind serve the law of God . . ." (Rom. 7: 25.)

" . . . with a good will serving, as to the Lord, and not to men." (Eph. 6: 7.)

From the above, it is easily seen that *dulia* too is used in reference to worship of God. It is also correctly used to express the idea of service with or to our fellow-men:

"For you, brethren, have been called into liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another." (Gal. 5: 13.)

We must conclude, therefore, that from their Biblical usage, both *latria* and *dulia* are used in reference to serving and worshiping God: *Latria* expresses service or worship to the Deity in each instance; *dulia* also sometimes expresses service or worship to the Deity, though it may properly be used in expressing a Christian's service to his fellow-man.

To the Thessalonians Paul wrote, " . . . you turned to God from idols, to serve the living and true God. (1 Thess. 1: 9.)

CATHOLIC ACTIONS SPEAK LOUDER THAN WORDS

Although the Roman Church claims she does not teach and practice the worshiping of idols and images, her actions betray her guilt. Else, *why does she leave the prohibition against the making of "graven images" out of her list of the Ten Commandments?*

"Thou shalt not make unto thee any graven image, or any likeness of any thing . . . Thou shalt not bow down thyself to them, nor serve them . . ." (Ex. 20: 4, 5; Deut. 5: 8, 9.)

If the Catholic Church does not worship images, pictures and idols, *why do her followers cross themselves as they genuflect and bow down before their statues and images?* The Rheims Version of the New Testament still teaches: "From all appearance of evil refrain yourselves." (1 Thess. 5: 22.) "Little children, keep yourselves from idols." (1 John 5: 21.)

ROMAN CATHOLIC TEACHING ON THE SUBJECT

Hear Thomas Aquinas, a highly revered Catholic authority, in his plain and revealing teachings:

"The same reverence should be displayed towards an image of Christ and towards Christ Himself, and seeing that Christ is adored with the adoration of *latria* i.e., supreme religious worship it follows that His image is to be adored with the adoration of *latria*." (Summa, II, xxv, 3.)

"The Cross is adored with the same adoration as Christ, that is, with the adoration of *latria*, and for that reason we address and supplicate the Cross just as we do the Crucified Himself." (Summa, III, xxv, 4.)

ANCIENT WRITERS DEPLORED IMAGE WORSHIP

Briefly, we wish to submit some quotations from writers of antiquity, to show that the use of pictures, images and idols in what is called "Christian worship" did not arise until centuries after the apostolic age.

Origen—A.D. 230—"We say that those are the most untaught who are not ashamed to address lifeless objects

. . . and though some may say these objects are not their gods, but imitations and symbols of real ones, nevertheless they are untaught, and slavish, and ignorant, who imagine that the hands of low mechanics can fashion likenesses of Divinity; for we assert that the very lowest amongst us (Christians) have been set free from this ignorance and want of knowledge." (Cont. Cles., vi, 14.)

Lactantius—A.D. 300—"It is indisputable that wherever there is an image, there is no religion. For if religion consist of divine things, and there be nothing divine except in heavenly things; it follows that images are outside of religion, because there can be nothing heavenly in what is made from the earth . . . thus there is no religion in images, but a mimicry of religion." (Div. Inst., ii, 19.)

Council of Elvira—A.D. 306—"It has been decreed that there ought not to be pictures in churches, lest what is worshiped and adored be painted on the walls." (Canon xxxvi.)

Epiphanius—A.D. 370—In a letter, preserved in Jerome's translation, Epiphanius tells of a painting of Christ found on a curtain in a church building at Anablatha, and relates how he destroyed it, as "contrary to the authority of the Scriptures and contrary to our religion." (St. Hieron, Epistle 51.)

Augustine—A.D. 430—"Confounded be all they that serve graven images, that boast themselves of idols. But some disputant, who thinks himself learned, comes forward and says, 'I do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before (adore) what I see, and serve him whom I do not see.' Who is he? 'Some invisible power,' he replies, 'which presides over that image.' By giving this sort of explanation of their images, they think themselves very clever, as not worshipers of idols." (Enarr. in Ps. xcvi, 11.)

In the last paragraph, Augustine gives the substance of current arguments in support of the heathen worship of images and idols. In the 20th century, the Roman Catholic Church uses almost identically the same arguments in attempting to justify her use of idols and images.

The falsely-styled (7th) "General" Council, held at Nicea in A.D. 787, was the first to give formal authorization to the paying of "respect and worshipful honor" to images. This Council reversed the decrees of another Council (Constantinople A.D. 754), which had condemned image-worship. In A.D. 794 the Western Church held a Council at Frankfurt, and promptly rejected the decrees of the Council of Nicea.

CONCLUSION

1. The use of idols, images and pictures in Christian worship is foreign to the Holy Scriptures.
2. *Latria* and *dulia* both refer to worship and service directed to a God or Deity.
3. *Dulia* may also be used to express the service of a Christian toward his brethren or fellow-men.
4. Roman Catholic authors supply ample and adequate evidence of idol and image worship by Catholics.
5. The writings of ancient scholars show that image and idol worship (both *dulia* and *latria*) were condemned at least at late as the 5th century.
6. Councils of both the Greek and Roman segments of the Catholic Church were not agreed and did not

agree on image worship, as late as the beginning of the 9th century.

7. *The Catholic worshiper today does not know and can not know, in his own mind and heart, just where "respect" ends and "worship" begins, or where "honor" to an image ends and "adoration" of the image starts.*

8. Any use of an image, statue or idol in religious worship constitutes the "appearance of evil"; therefore, such a use is condemned. (1 Thess. 5: 22.) The apostle Paul taught: "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8: 13.) If the Roman Church were actually a Christian institution, it would refrain from the use of images and idols, which were offensive to many of the Eastern or Greek Church, when it was first introduced, and is offensive today to any thoughtful adherent.

Check Backyard, Humphrey Asked

To the Editor:

Over radio and television and on the floor of the United States Senate, Hubert Humphrey of Minnesota has been loud and eloquent in his concern for the rights and privileges of the Negro people in the South. His concern may be sincere, but it is hard for some of us living in Central Minnesota to take him very seriously, for we are ourselves the victims of a kind of "segregation," and the Senator does not appear to be concerned with our care at all.

What we have here is discrimination in educational and religious matters—surely two of the rights that so much worry the senator when he regards the South. We are a Protestant minority living in a large area which is predominately Catholic. For many years we have requested public schools, and our requests have been consistently, and sometimes contemptuously, ignored and denied.

Two choices are open to us if we wish to educate our children: We can have them attend either Catholic parochial schools, or "public schools" (which consist merely of a few rooms set aside in the parochial school buildings). To attend these latter our children must literally wait hours for the buses that afford the only transportation. We have appealed to local authorities to alleviate the situation, to the state, and even to the United States Government, but it has all been futile. At one time we were told, locally, that if we were not satisfied, we could "move out."

For these reasons it seems somewhat strange to find our senator so excited over the problems of the South. Let Southerners remind him that if he is looking for a stench, it might be a good idea to sniff around his own back yard first. /s/ Jacob W. Keehr, Pierz, Minnesota. (*The Commercial Appeal*, Memphis, Tennessee, August 11, 1957.)

Another Instance of 'Slanting' the News About Roman Catholics

A clipping from the *Waco (Texas) Times-Herald*, dated August 7, 1957, has been forwarded to my desk. It carries the following headline in *boldface* type:

"CATHOLIC NEWSMEN REPORTS MISREPRESENTATION TO PUBLIC"

The first paragraph of the news item states that according to "Dale Francis, prominent Catholic newspaper-

man and author . . . 'the Catholic Church will continue to be misrepresented to the American public because none of our priests are press agents'."

This "prominent Catholic newspaperman" infers that unless the press agent is a Roman Catholic, he may be expected to misrepresent the facts.

In the second paragraph it is stated:

Francis refuted a charge made by Methodist Bishop Barberi at the World Council of Churches meeting in New Haven, Conn., that religious liberties are threatened in countries where the Catholic Church is dominant.

Thus the article glibly asserts that Mr. Francis *refuted* the Methodist Bishop's charge. However, neither the Methodist Bishop nor the Catholic newsman offered any evidence for their assertions. Hence, *it is inaccurate to say that one refuted the other*. The word "refute" means *disproved by evidence*, according to the dictionary. Mr. Francis offered no evidence.

In paragraph three, the Catholic newsman quoted the Methodist Bishop's statement concerning the death of 79 Protestants in Colombia, in a series of riots. The newsman indicated the bishop "failed to mention that more than 100,000 Catholics were killed in the same mob violence." Assuming that the statistics of both the Methodist Bishop and the Catholic newsman are accurate, did the Methodist Bishop actually *misrepresent* the facts? The Bishop's subject was the persecution of Protestants.

In paragraph five, the newsman quoted the bishop as saying, "Protestants in Spain are persecuted more than Catholics in Hungary." The bishop and the Catholic newsman both need to recognize that *religious persecution is wrong*, no matter in what country it occurs, and no matter what religious philosophy is involved. It remains a fact that Roman Catholics have persecuted non-Catholics in both Spain and Colombia, while the Communists have persecuted Catholics in Hungary. Both Communism and Catholicism are in the wrong when they bring force to bear upon the minorities in their respective spheres of domination.

Mr. Francis went on to explain that a Protestant preacher was prevented by police in Spain from preaching on the street. The Catholic newspaperman disposed of this by saying,

That [public preaching by non-Catholics] is a violation of the law in that country . . .

Here, the Catholic newsman lets his prejudice and intolerance show. Think of it: *Religious freedom in Spain is against the law!* Hence, only an "outlaw" would dare preach publicly anything other than Catholic doctrine in Spain!

In the next paragraph the Catholic newsman side-steps the issue, saying, "Compare the arrest and fining of a Protestant preacher in Spain [for preaching non-Catholic doctrine publicly] with the imprisonment of thousands of Catholic priests in Hungary."

Again, we remind Mr. Francis that *whether the persecution and intolerance be that of Catholicism or Communism, both are wrong, both are repugnant to the citizens of a freedom loving nation, such as the United States of America*.

In his next to last paragraph, Mr. Francis refers to the publicity received by Billy Graham, calling the evangelist.

. . . a friend of mine who is a good and just man.

Yet, while Mr. Francis speaks so charitably concerning Mr. Graham, all the Roman Catholic subjects in New York City were warned by their Bishop to beware of

Graham's teachings . . . "do not attend his meetings . . . do not view him on TV . . . do not listen to him on the radio!" If, according to the Catholic newsmen, Mr. Graham is such a good and just man, then why does the Catholic hierarchy forbid its subjects to hear or see Mr. Graham?

This writer is not in a position to ascertain the actual facts as to which ideology does the greatest amount of persecuting. But we do know that *both Communism and Catholicism are wrong in the use of force, duress and oppression.*

We can not agree with the *Waco Times-Herald* and Mr. Francis that the Methodist bishop *misrepresented* the persecution of Protestants by Catholics.

Churches Set Survey of Religious Liberty

New Haven, Conn. (AP)—Protestant and Orthodox church officials have decided to undertake a broad inquiry into the problems of religious liberty. It envisages direct talks with Roman Catholic leaders.

In a turbulent session of the World Council of Churches, delegates last night threshed through a mass of proposed resolutions—several aimed at the Roman Catholic Church—and tossed them all out.

Instead of issuing pronouncements, the council's policy-making Central Committee decided to put its diplomats to work.

"Other means can be much more effective than general statements," said Lutheran Bishop Hanns Lilje of Hannover, Germany. "Negotiations, correspondence and personal visits can often produce more results."

But there was a verbal tide as the meeting, on the eve of its adjournment, pondered what to do about areas of reported friction on religious matters—particularly in Roman Catholic countries.

It finally was on a motion by the Most Rev. Geoffrey Francis Fisher, archbishop of Canterbury, that the churchmen approved this course: "That the Executive Committee be asked to arrange for studies to be made of the problem of religious liberty arising in Roman Catholic and other countries."

The archbishop said that the step would lead to "a direct approach to the Roman Catholic Church about matters which arise between us."

Several resolutions, by the Rev. Dr. Martin Niemöller of Wiesbaden, Germany, and by others, had been offered, hitting at policies in predominantly Roman Catholic countries.

The Rev. Dr. Charles Westphall of the French Reformed Church sharply objected. "It would be unjust and a culpable mistake," he said.

In France, which is mainly Roman Catholic, he said, "There is perfect liberty and increasing respect for Protestants. I feel something similar is happening in Italy." (*Amarillo Globe-Times*, Amarillo, Texas, August 8, 1957.)

MAY DROP CRITICISM OF CHURCH

New Haven, Conn. (AP)—A demand that the World Council of Churches charge the Roman Catholic Church with suppressing religious liberties in some countries today appeared likely to be dropped.

Officials assessed sentiment at a meeting of the council's policy-making Central Committee here and predicted this outcome.

The proposal came last night in an impassioned speech by Methodist Bishop Sante Uberto Barbieri of Argentina. He said religious minorities are oppressed "wherever the Roman Catholic Church is dominant."

He termed the Roman Catholic Church a "totalitarian power" and said it forces itself on populations "not by the grandness of the Gospel of Jesus Christ, but by political means and treachery." (*Pittsburgh Sun-Telegraph*, Pittsburgh, Pa., Aug. 6, 1957.)

We would much prefer to commend all religious bodies rather than to censure them. We get no pleasure out of making unfavorable criticisms. However, we think it a sign of weakness on the part of the World Council of Churches not to go ahead with the censure of Rome for her persecutions in some of the Latin American and European countries, where Roman Catholicism is in power. It seems that the World Council of Churches is coddling the papacy, just as the United States at some times in the past has coddled the Kremlin. We fear the Supreme Court is still coddling Communism, while Congress is still coddling Roman Catholicism. Both of these foreign powers act like spoiled children. They are angels as long as they get their way about everything. If they do not, they have a tantrum.

LETTERS TO THE EDITOR



"... it seem good unto me also . . .
to write unto thee . . ." (Luke 1: 3.)

A Georgia reader writes:

I am thankful for, and, I think in the right way, proud of the VOICE OF FREEDOM. Your editorial in September's issue was so well put, and I believe all articles carefully studied and accurately stated. The front page "Appeal" was especially good.

From Houston, Texas, comes the following:

Your article entitled "An Appeal to All Roman Catholics in America" found in the September, 1957, issue of the VOICE OF FREEDOM was splendid. It seems to me that this would be an outstanding tract. Do you, or will you have it available in tract form? If you are not planning it in tract form, would there be any objections to printing enough copies for our local use?

Our September Editorial, An Appeal to All Roman Catholics In America, will be made available in tract form soon.—Ed.

From Kansas comes this:

I appreciate so much your work as editor of the VOICE OF FREEDOM. Is there any way that this fine material could be indexed?

The 1957 volume of the VOICE OF FREEDOM will be indexed in our December number. A limited number of the 1957 volume will be bound in cloth and will contain the index. These will sell for \$6.00 per volume. If you wish a copy, we suggest that you place your order now.

The writer of the above letter goes on to relate the story of a friend who is married to a Roman Catholic. She has been hounded so much by the Catholics that they have nearly driven her out of her mind. She is now confined in a Catholic hospital and all of her rela-

tives and friends who are not Catholics are forbidden to visit her. Ed.

From Ohio we get the following:

The VOICE OF FREEDOM is to be highly commended for the fearless way in which it presents the truth about the workings of Catholicism. I wish the paper were a weekly. It seems a long time between issues. It arouses in me an unexplainable zeal, perhaps because I was formerly a Catholic.

It is no longer a strange thought for the Protestant world to be taken in by the wiles of Romanism—it has now become a real and bitter fact. The opposition to Catholicism is in the minority, while the Catholic Church is steadily gaining in America, and making inroads into American governmental and educational systems. The alarming fact remains that they do it boldly and quite openly. The Purple Tide rolls on and on while a careless people slumbers on and on.

Keep up the good work. It is my prayer that the words in the VOICE OF FREEDOM may bring many to realize the threat to our freedoms by an institution which gives birth to deceit and darkness. Let us watch and pray.

A Californian writes:

I consider you one of our great Americans. I wish we had a million more like you, who are not afraid to stand up for our American principles. So many Protestants would rather give the Country to the Catholics than to "offend" them. Included among these are many editors of our so called "free" newspapers who suppress anything even remotely critical of the Roman Catholic Church.

I am enclosing a check for \$25.00. Please extend my subscription for two years and use the rest in any way you see fit to promote your good work. May God bless you.

Thanks so much for your letter and your contribution. We appreciate all the fine things our friends say to us. These are not nearly so many, perhaps, as the opposition says against us, but they do encourage us to press on in our fight to preserve our religious freedom. And, incidentally, we could do a lot more if more of our readers would do like the above Californian, send us some more material help. Our efforts are limited by the lack of funds. If we reach the masses, we must be able to carry the truth to them. But if we carry it to them, then we must have your help. Ed.

Catholic U. Offers Mariology Courses

The first organized courses in Mariology—study of the Virgin Mary—at Catholic University are being conducted this summer by the Rev. Dr. Eamon R. Carroll, President of the American Mariological Society.

He is given two summer session courses: "General Mariology" and "Marian Doctrines and Modern Popes." Twenty-eight students—priests, brothers, sisters and laymen—are enrolled.

The courses are intended to provide systematic training in theology about Mary and her relations to God and to man. They carry academic credit.

From the definition of the Immaculate Conception in 1854 to the present, extraordinary progress has been made in the study of Mary, her place and her privileges, according to Father Carroll. The courses offer the results of the best modern scholarship about the Mother of God, he says. (*The Washington Post and Times Herald*, Washington, D. C., July 20, 1957.)

Counting every word in the New Testament wherein Mary has any connection, there are about 1,500 words altogether. Even these have more to say about Christ than about Mary. All told, there are not more than five double spaced type-written pages in the entire Bible in

which there is any allusion whatsoever to Mary. It is exceedingly doubtful if that much can be found about her in reliable secular history. Yet now Roman Catholics are offering a doctor's degree in "Mariology." They have built up huge libraries about this woman whom they have exalted to the "Mother of God, and the queen of all heaven." If any doctrine more absurd or ridiculous than this could be foisted upon a credulous world, we wonder what it possibly could be.

40 at Bradfordsville Never Returned to High School After 'Strike'

JEAN HOWERTON

Bradfordsville, Ky., May 29—An estimated 40 students here never went back to high school after the strife-torn 1954-55 school year when their parents kept them out of school in protest over the closing of Bradfordsville High School.

The 40 were about half the high-school enrollment that year. About 275 elementary pupils were also on "strike" that year, but most went back to school the next year.

Since the Marion County Board of Education closed Bradfordsville High School because the board said not enough pupils attended, high-school students here have had a choice of going to Lebanon High School, 12 miles away, at the expense of the Marion board, or going to high schools in other counties at their own expense . . .

Circuit Judge William B. Ardery gave the County until September, 1959, to build the new school.

Since Bradfordsville High was closed, the east side of Marion County, which is mostly Protestant, has been without a high school. The west side, predominantly Catholic, has two public high schools—St. Charles and St. Francis.

The Marion Board has appealed Ardery's ruling and the appeal is pending.

Donna Mullins, 18, a Bradfordsville girl who will be a senior at Hustonville next year, said that of 30 in her eighth grade class here, only three are now in school. One was graduated from Lebanon High this year.

[Luel] Overstreet said only seven out of his class of 40 here were graduated from high school this year . . . (*The Courier-Journal*, Louisville, Ky., June 2, 1957.)

Commenting recently on the court decision regarding the Bradfordsville, Kentucky case we said, "Non-Catholics should not become too complacent in Kentucky because of the above decision. The hierarchy never quits. A hundred years from now the hierarchy will still be trying to capture our public school system—if she has not already done so by that time." We want to re-emphasize the above statement. The fact that this case has been in the courts for some three years now, and that another appeal has been made to retain the "status quo," confirms our statement regarding the efforts of the hierarchy to retain control over what they have already gained while making further inroads upon our public school system.

Immorality Is Encouraged by Roman Catholicism

(Continued from page 161)

legitimate means of telling a person, 'It's none of your business!'"

As we view it, each and every Roman Catholic may decide for himself whether he thinks he should tell the truth in every case. Thus, there is no limit to the lies that may be perpetrated under the pretext of mental reservation. We charge that this dogma actually encourages lying. We also believe the authorities are often guilty of lying wilfully. In the newspaper and magazines of this country the Knights of Columbus have filled the land with their propaganda. (The Vatican originated both the word—"propaganda"—and the practice of it.)

However, in their propaganda they talk one way, while their official pronouncements are entirely different.

4. *Roman Catholicism encourages sexual immorality.* We do not contend that Roman Catholics actually preach sexual immorality, or that they actually intend to encourage it. But we do charge that as a consequence of Catholic dogma immoral sexual relationships are encouraged. It is an abnormal state for either men or women to live a life of continency. Although celibacy may be an ideal state, theoretically, for those who devote all of their services to the Lord, it is impracticable in most cases. This Paul recognized. (1 Cor. 7: 1-7.) Most of those who deny themselves of the normal family relationship are subjecting themselves to great temptation. What is more, we believe that when women with sex appeal confess in the ears of Roman Catholic priests immoral practices, and even immoral thoughts, which they are required to do under penalty of mortal sin, it arouses inordinate emotions and desires, both within the one confessing and the confessor (the priest). It is our further conviction that many priests have taken advantage of such women to satisfy their pent-up passions. In many cases such sins would not have been committed if the priests had not been required to live a life of celibacy, and had not been forced to inquire into the most intimate secrets of every act, word and thought of their parishioners. Naturally, we have no way of ascertaining the actual facts in such cases, except by word of mouth from those who have been priests and who have later given up their priesthood. It is shocking to hear the stories of some ex-priests, not merely of their own shortcomings, but of the numerous confessions that they have heard at the mouth of their fellow-priests. If we may believe these many stories—and we have no reason not to believe them—we may thus judge that vast numbers of the priests have taken advantage of those who confess in their ears their most intimate secrets, to gratify the fleshly desires which burn within them, and which they can not quench legitimately in the bonds of holy wedlock.

5. *Roman Catholicism encourages delinquency and crime.* Statistics show that the number of Catholic youths who are guilty of delinquency or crimes is about twice as great as that of Protestants.

Catholic pre-eminence in the field of crime and juvenile delinquency is notable in our Northern cities, especially in New York. A study, *Crime and Religion*, by Father Leo Kalmer, *Franciscan Herald Press*, Chicago, 1936, showed that the rate of Catholic criminals committed to prisons in 28 states was about twice that of the Catholic proportion of the population. See Leo H. Lehmann, *The Catholic Church and Public Schools*, Agora Publishing Co. Bishop Gallagher of Detroit declared in 1936, according to the *New York Times* of December 8, 1936: "It is a matter of serious reproach to the Church that more Catholic boys, in proportion to the total number, get into trouble than those of any other denomination. One-fifth of the people of Michigan are Catholics, but 50 per cent of the boys in the Industrial School for Boys at Lansing are Catholics." Father Harold E. Keller, writing in the *National Catholic Educational Association Bulletin*, XXX, 447, while deploring the fact that the Catholic prison population is out of all proportion to the general Catholic population argued that within the Catholic group itself boys who had attended the parochial school had a better chance to stay out of prison than Catholic boys who had attended public school. Actually, I believe that the Catholic hierarchy is responsible for the appalling Catholic crime record

in only one respect: the priests encourage oversized families by their unrealistic policy on birth control, and unwanted and underprivileged children of such families naturally drift from neglect to delinquency. (*American Freedom and Catholic Power*, Paul Blanchard, p. 321.)

If it be argued that many Catholic children are from poor families, immigrants, and the like, we reply that the Roman Catholic Church has had nearly fifteen centuries in which to correct a bad situation. Why has she not done so? For centuries the Catholic Church has sought to indoctrinate her people in the Catholic faith; she has spent much time and effort trying to tell the rest of us how unsatisfactory, and ungodly, our public schools are, and of the importance of sending the children to her own schools, where they can be taught about God, righteousness, and holy living. If their system is so much superior to the "Protestant" system, we wonder why it is that delinquency and crime are all out of proportion in the ranks of Roman Catholics in this country. We charge that it is the result of the Roman Catholic system. We do not believe that these facts can be refuted.

Facts You Should Know

LUTHER W. MARTIN

Sometimes the "coronation of an image" is practiced by Roman Catholics. Such a ritual requires papal sanction or the approval of the "canons of St. Peter's" if it is to be done publicly and with the rite approved. The crown may be placed on a statue or affixed to a picture. The apostle John wrote: "Little children, keep yourselves from idols." (1 John 5: 21.)

Although nothing is known about the "St. Christopher" who has been adopted as the patron saint of Catholic motorists, communicants of the Eastern Church (Greek Orthodox) and the Western Church (Roman Catholic) share the belief (superstition) that he who looks on an image of "St. Christopher" shall not that day suffer harm.

Until the Catholic Council of Constance in A.D. 1415, both the bread and wine were used in the communion service. However, since that time, the Roman Church uses only the bread for the communion of the "laity." The Eastern Churches still follow the New Testament pattern of using both the unleavened bread and the wine.

The Roman Catholic Church "puts no definite official meaning on the word Christian." However, on the word "Catholic" she becomes very explicit in her definition, saying, "The Catholic Church is the common name for the One, Holy, Catholic and Apostolic Roman Church which is the one Church of Christ, and teaches the one completely true religion . . ."

DON'T BE CAUGHT NAPPING

This is but a gentle reminder that the subscription price of the VOICE OF FREEDOM goes to three dollars per year, beginning the first of January. You still have time to subscribe or renew your subscription at the two dollar rate before the end of the year. But do it now, lest you forget.

VOICE OF FREEDOM

CHURCH SCHOOL PRESS

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From the EDITOR'S VIEWPOINT

“... by their smooth and fair speech
they beguile the hearts of the innocent.”
(Rom. 16: 18.)

A Catholic Editor Speaks Up

In our October issue of *VOICE OF FREEDOM* we made reply to an article in *The Assembly*, which is the “Official Organ of the Detroit General Assembly (Fourth Degree, Knights of Columbus).” Under date of October 12, the Editor of *The Assembly* wrote us as follows:

In the interest of accuracy, I wish to call your attention to statements made in your October, 1957 issue of *VOICE OF FREEDOM*.

In mentioning an article “It Is Time to Denounce Men Who Denounce America,” by Most Rev. John K. Mussio, D.D., Bishop of Steubenville, Ohio you said:

“It is a four-page publication with only two articles.”

The facts are that the April, 1955 issue of *The Assembly* was a twenty page number and the number of articles were well over twenty and the article “It Is Time to Denounce Men Who Denounce America” was a three page article. Of course it, like every other material in *The Assembly* is 100% American judged by such men as Mr. J. Edgar Hoover, of the F.B.I., and others of equal standing as Americans and patriots, and who do not traduce other Americans regardless of race, color or creed.

Your quote in the October, 1957 issue on the front page should have read.

“VOTING IS A CIVIC DUTY”

“Then, there is the duty incumbent upon us of electing good representatives. ‘Voting is a civic duty, and *this* is a serious charge upon us *when our refusal to vote might result in the election of an unworthy candidate*. Again, under this great commandment, we are bound to be loyal to lawfully constituted authority and to obey all laws in general. This is not a matter of personal like or dislike, but, rather, a duty imposed upon us by our Catholic Faith.’” End of quote. Italicized words for emphasis calling your attention to the deletions, words omitted in the context.

I would like to quote the rest of the article by Bishop Mussio.

“From the gradual disregard for the observance of these religious principles of respect for authority and love for country, America has suffered. [sic] Unless we are convinced that our obligation to patriotism and to loyalty, and to obedience, stems from God, we are very liable to begin bargaining within ourselves and to weigh off our own personal profit against the common good. For, if it is a case simply of man against man, or against a group

of men, then the individual will calculate for his own profit and security.”

The above quotes were taken from page 14 of the 20 page April, 1955 issue of *The Assembly*.

I am enclosing the October, 1957 issue of *The Assembly* by the way it is a 16-page issue. Please read the articles (you are on our mailing list and a copy was mailed to you in our regular mailing) and I think you will find that we are not trying to offend any one, except the one article, “I am an angry man” (and this is just how a Catholic with a backbone feels about the bigotry so rampant in America).

If we are going to save America you, nor I, nor any other person in America who has the interest and welfare of our beloved country at heart will say or do anything to hurt or offend another. Franklin said well “We will all hang together, or separately.” It is up to every one of us just how we will hang.

I would like to quote a letter which we received from Mr. George E. Stringfellow, Deputy Imperial Potentate, of The Imperial Council of the Ancient Arabic Order, Nobles of the Mystic Shrine.

“I have just finished reading the October issue of your interesting and informative publication *The Assembly* and was particularly happy to learn of the Citation to J. Edgar Hoover by the Massachusetts Council of the Knights of Columbus. Mr. Hoover is doing a good job, I think, in exposing the communists and other subversives in our country and should be recognized and encouraged for his efforts. I congratulate you and your organization on doing this.”

We have had the extreme pleasure of having Mr. Stringfellow contribute his wonderful article “Fraternalism versus Communism” and has given us permission to print an equally fine article in our annual Christmas (December) 1957 number entitled “Threat to Our Freedom.”

Why not join with those who know and express their love of neighbor, regardless.

The trouble with many people is that they know so much about Catholics and their Faith that just isn't so.

So, and I call you friend and fellow American let us stand shoulder to shoulder and let every one live according to his conscience and belief.

Remember you, I and every human being that ever lived had no say as to who his parents were, where he was born, the color of skin or the Faith of his parents.

(Continued on page 189)

Voice of Freedom

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Editorial Comments

Attention is called to an article in this issue written by Ruth J. Wilson, concerning "secular institutes." (Incidentally, Ruth J. Wilson is the same as Mrs. L. R. Wilson.) This is a very revealing article, and poses a new threat to all non-Catholics. This can very well be one of Rome's strongest and most effective weapons in the years to come—and not too many years at that. It will certainly bear watching.

You still have time to renew your subscription to the VOICE OF FREEDOM at the old rate of \$2.00 per year during the month of December. After that date the subscription price will be \$3.00 per year. Why not make up a club of new subscriptions or renewals while you can still take advantage of the \$2.00 rate?

Neither any member of the Board of Directors nor the Editor receives any salary whatever from the subscriptions to the VOICE OF FREEDOM. These funds all go into the publication and distribution of the magazine and of tracts dealing with the preservation of our religious freedom. Even after the new subscription rate goes into effect we will need all the help we can get. If you can see your way clear to make a contribution to this work on a regular monthly basis in 1958, it will be an effective piece of missionary work, and one that is badly needed. It is much easier to lose our religious freedom than it is to get it back.

Good books are the most lasting kind of presents you can buy. Perhaps they do more to shape the lives and thinking of all of us than anything else. Why not buy good books for your holiday presents?

Attention is called to the index in this issue for the entire year. Within a few weeks we will have a limited number of bound volumes of the 1957 copies of the VOICE OF FREEDOM ready for mailing. The price will be \$6.00 each. To make sure you get your copy, place your order now.

After the first of January, the new bundle rate for the VOICE OF FREEDOM, will be ten cents each for ten or less. From 11 to 49, seven and a half cents each. Fifty to 99, six cents each. In bundles of 100 or more, five cents each. Many individuals and churches can and should be ordering these in bundle lots for distribution.

Orders for the VOICE OF FREEDOM should be sent to Box 128, Nashville, Tennessee.

Third Marriage in Catholic Church

A United Press report of July 29, from Nice, France, carries the following report:

Actress Merle Oberon and Mexican businessman Bruno Pagliai arrived here last night to begin a yachting honeymoon on the Mediterranean. They were married in a religious ceremony in Rome yesterday . . .

They were married in one of Rome's oldest churches, the Basilica dei Santissimi Quattro Coronati, built in the fourth century. The ceremony was quiet and simple with only a dozen friends attending.

It was the third marriage for each.

Since neither had been married previously in a Roman Catholic ceremony, they received permission to marry in a Catholic church despite previous divorces. In the eyes of the Catholic Church only yesterday's marriage was valid.

Roman Catholic papers "lambaste" the divorce laws among Protestants, yet they will accept nearly all prominent people into their church, regardless of how many times they have been divorced and remarried. They can always find some grounds of justification for such "honorable" people. If the previous marriages have been by non-Catholics, then, in the language of the little boy, they shant count." If the previous marriages have been performed by Roman Catholics, then they find some grounds for "nullifying" them. In any event it is the prominence of the people, not their spirituality, that counts with Rome.

Students Reject Principles of Bill of Rights in Survey

Washington, August 28 (AP) — The freedoms guaranteed to Americans by the Bill of Rights apparently are no longer cherished by college students, a team of sociologists reported today.

Dr. Robert McGinnis of the University of Wisconsin and Dr. Raymond W. Mack of Northwestern University presented to the 52nd annual meeting of the American Sociological Society the results of a survey they conducted among University of Wisconsin undergraduates.

In the survey, the first 10 amendments to the United States Constitution—called the Bill of Rights—were transformed into a 14-item questionnaire.

A random sample of students answered the questionnaire, which brought out their attitudes toward various Bill of Rights principles such as freedom of press and religion, protection against double jeopardy, and the right to avoid self-incriminating testimony.

The students "overwhelmingly rejected the principles of the Bill of Rights," McGinnis and Mack said.

Less than one per cent expressed complete agreement or even acceptance with reservations of all the Bill of Rights principles.

Similar results were reported in earlier tests among students of Northwestern and Purdue Universities . . . (Arkansas Gazette, Little Rock, Arkansas, August 29, 1957.)

[The above should serve to remind us anew that each generation is only one generation away from the loss of its freedom. Ed.]

Who Is Calling Whom Names?

In our Editor's Viewpoint we have published the full text, verbatim, of a letter which we received from the Editor of *The (Detroit) Assembly*. Since our reply was rather short, we think we may be excused for making some additional observations.

Editor Weber makes it appear that all who oppose Roman Catholicism are un-American. We confess that it never occurred to us that Roman Catholicism and Americanism were synonymous terms. Indeed, it has been somewhat of a puzzle to us to know how Catholicism can be both Roman and American. But the October issue of *The Assembly* which the Editor mailed directly to the Editor of the VOICE OF FREEDOM, contained a vit-

triotic attack on any who oppose Rome's teachings, especially those who oppose the separation of Church and State. *The Assembly* went out of the way to publish this article, taking it from another publication, *The Mary Magazine*, of September-October, 1957. The article was entitled, "I Am An Angry Man." It was written by Edward F. Keating. Because of its length we can only quote a few paragraphs.

There's a chip on my shoulder. It's a nice big, unmistakable chip. In fact, I have a lot of them, and I hope that many more men like myself will begin to take some for their own shoulders . . .

I think I have been patient long enough. For myself, I haven't minded turning the other cheek. I've smiled and shrugged off patronizing insults that were tossed at me under the guise of tolerance . . .

I don't want anyone or anything to give my children the impression that they are stupid or second-rate citizens because they happen to love God and His Church. [It is news to us that any body is being attacked in this country just because they "love God and His Church." Ed.] Right now, I happen to feel that my children are being attacked—subtly, indirectly, but definitely, attacked. I intend to do my best to train them to meet that attack, and I don't want them to fight alone.

The older children have heard about the so-called separation of Church and State. We have talked about it at home, and I haven't pulled any punches. I've tried to make them see that being open-minded isn't the same as having

a hole in one's head. To me, all this flag-waving hypocrisy simply means the separation of Catholic citizens from as many of their American rights as possible . . .

My children are learning that right and wrong do not depend on the decision of the group, but rather upon conformity to the unchanging principles of God's law. They are learning to use their reason according to a logical ethic of Christian behavior. They know that "everyone does it" is no excuse for doing what is wrong . . .

They are young, and as their father, I intend to protect them, from Communists and from hypocrites. There are millions like them, young Catholic Americans who also have loving parents. If all of them would put a chip on their shoulders, and do something to defend their own children, we can make this become the real America that, under God, it was meant to be.

So, when non-Catholics talk about Americanism, freedom, and when they raise flags, they are only hypocrites and Communists, according to Mr. Keating. If we used such vitriolic language in any of our articles, referring to the Romanists, we would not only be dubbed "bigots," we would be called several other ugly names. But when a Roman Catholic writes in such biting language it is not "bigotry," it is "backbone," according to the Editor of *The Assembly*, who pleads, "Why not join with those who know and express their love of neighbor, regardless."

Truly, "the legs of the lame are unequal."

Rome's

"SILENT AND UNKNOWN SOLDIERS"

RUTH J. WILSON



"For there are certain men crept in privily . . . written of before hand unto this condemnation." (Jude 4.)

A New Vatican Plan

"Secular" has been one of the most sinister terms the Roman Catholics could think of to hurl at our public schools. For years they have used the word "secular" (i.e., worldly or godless) to denounce them. Yet now the hierarchy employs the term to designate a newly devised organization called "secular institutes." To disguise and minimize its mission, the name is (purposely, we think) spelled with small letters. It will doubtless prove to be one of the most successful plans spawned by the most determined group in many a year.

Secular institutes are "clearly defined societies, with clearly defined purposes. There is nothing haphazard or hazy about time." The announced purpose of the scheme is "to capture the world . . . without the world's knowing that it has been engaged in battle." It is designed to speed the accomplishment of their long-avowed mission in such a way as not to arouse any unfavorable reactions to their religious workers under the traditional plan and garb. Their members live and work "as one with the neighborhood in appearance," unrobed and unmarked; yet they are as fully dedicated and consecrated tools of the Vatican as those who wear distinctive garb and live behind monastery walls.

The potential threat of this organization staggers the imagination. In the months and years ahead Catholic priests and nuns will be working at our elbow in key places in every important area of our American life. They can be anywhere, *everywhere*, in any office or any position that will promote their plans. Name a crucial place: they will be there, carrying on their treasonable work for the Roman hierarchy. They may not fully realize the

significance of their job, but *they will be there*—as "silent and unknown soldiers of the army" of the Vatican. Even the F.B.I. will have no more clever organization than this.

In the January (1957) issue of *The Liguorian* (pp. 10-14), Ernest F. Miller, C. S.S.R., tells what it means to belong to this new order. To encourage their young people, especially, who "are not attracted to marriage" to "accept the vocation of the religious life," this new scheme is presented under the title, "Teen-agers and the Secular Institutes." It is a clever appeal, directed largely to young women, with the promise of possible sainthood.

The Roman Catholic hierarchy has been alarmed at the reluctance of present-day young people to become monks and nuns. Young Americans, particularly, so the article says, do not feel drawn to the religious life, and they know that "it is a mark against them." Three hindrances are mentioned: (1) They are "mentally and emotionally allergic to the voluminous and intricate robes that are worn by the nuns and to the heavy and cumbersome habits that are worn by priests." (2) They "have claustrophobia to the extent of not wishing to imprison themselves within high walls" of the kind of community life in the convent or monastery. (3) "Living a single life does not appeal to them. They have no liking for living alone." So, to eliminate all objections as far as possible, the idea of the secular institute was born. They are, however, encouraged to stay unmarried, free and unincumbered in order to do their best work.

The author admits, "without a doubt the name *secular institute* is an uninspired name. In fact, there are few names of any institution in the Church or out of it more unimaginative and more unimpressive." This "uninspired

name" was chosen "without a doubt" because it is actually innocent-sounding to non-Catholics and would not be likely to arouse the curiosity of those who know nothing about it and who care nothing about it.

In order to present the significance of the secular institute, we have condensed the article to answer a few simple questions in Mr. Miller's own words.

1. *What are secular institutes?* "Secular institutes are societies, clearly defined societies, with clearly defined purposes. There is nothing haphazard or hazy about them. They are not mere poor imitations of the traditional religious order or congregation. They are a special adaption of the evangelical counsels and the corporal and spiritual works of mercy to the needs, to the particular needs of the present day."

2. *Is the secular institute something new?* "A new vocation has arisen. This new vocation, this new form of religious life is known as the secular institute. It is the most recently devised way of following in the footsteps of Christ [Catholicism] and of becoming a saint. It is the most modern way of working for the conversion of the world [to Roman Catholicism]. And it has the full approval of the Holy See."

3. *What is the purpose of secular institutes?* "The primary purpose of a girl's joining a secular institute is to infiltrate the world with the teachings of Christianity [Roman Catholicism] and to do this in such a way as not to arouse suspicion on the part of those who have no belief in Christianity [Roman Catholicism] or at best a watered-down and false belief in Christianity, which unfortunately is the case of a large number of baptized Christians. The idea of the secular institute is to capture the world for Christ [the Roman Catholic Church], without the world's knowing that it has been engaged in battle."

4. *What sort of life is required of those who are members of the secular institute?* "It is a life that is led both in the world and in the convent or in the monastery. That may sound like a contradiction. It is not. The word *secular* means "of the world." The word *institute* means an organization or a society with a definite purpose and with rules to be observed as in a religious order or congregation. So, a secular institute is a society of people living in the world and yet attempting to live up to the ideals and aspirations of those who are actual members of approved religious orders. It is an attempt to accomplish the high things that are accomplished by the Jesuits and the Benedictines and the Augustinians without actually becoming a Jesuit or a Benedictine or an Augustinian."

5. *How do the members of the secular institute do their work?* "The secular institute does the work of the nun and the monk without binding its subjects to the conformity and the community life of the nun and the monk. Take the example of the girl who belongs to a secular institute. She is in the world, oftentimes living at home, without giving the appearance of belonging to any special type of religious congregation at all. If one were not told that she is a member of a secular institute, one would never guess that such is the case. She would wear the same kind of clothes . . . as the other girls. She would affect no black veils, no long gowns or dresses, no starched and stiff coifs and wimples. She would be one of the neighborhood in her appearance."

6. *Where do members of secular institutes live?* ". . . secular institutes have communities, centers, homes where those members live (wearing the clothes of the people of the world, of course) who have no special

reason for living outside the community . . . It is not to be thought that all members of the secular institute always live at home with their family; or that the work of the secular institute is always merely to influence society by the example of right living."

7. *Where and how do the members of the secular institute do their work?* "[A member] may teach in public schools or do the clerical work in diocesan chanceries or provide for the housekeeping in the homes of bishops . . . She follows a particular kind of life, a life according to a rule, whether it be at home with her parents, or in a hospital as a nurse, or in a factory as a worker, or in a department store as a clerk behind the counter, only with the approbation of her superior. She does nothing without either direct or at least indirect approval."

8. *What kind of soldiers are the members of the secular institute?* Every army must have various kinds of troops—those who openly show themselves by uniform and action as the army of the nation; and those who generally promote the cause of victory silently and unknown. The members of the secular institute are oftentimes the silent and unknown soldiers of the army of Christ [Roman Catholic Church]. And it is recognized by the high officials of this army, including the highest of them all, the Holy Father himself, that their contribution to victory is just as great as that of the troops in uniform."

The "silent and unknown soldiers" of the Roman Catholic Church are reminiscent of the "fifth column" of Franco's army during the civil war in Spain. In the months and years ahead all of us may find a member of a secular institute working at our elbow, and passing secret information on to Rome regarding every activity and walk of life in America.

What Polish Riots Prove

Hooligans are responsible for the riots in Poland. The Reds say so. Hooligans started the riots in Hungary, too. Reds in Russia, China, France, Italy, Mexico and the United States all say so. Hooligans.

It answers one question, perhaps. But it raises others. How is it that supremely right, supremely scientific, supremely effective Communism produces hooliganism? That is one question.

And how is it that hooligans always want freedom? If Communism is not responsible for hooliganism, then maybe freedom is. And, if that is so, Marxist doctrine is smitten at its very heart.

Marxism is materialism. It holds that mind is the end-product of matter, that thought is result of things surrounding the thinker, conditioning him, shaping him, inciting him and holding him in. Change the environment, reasoned Marx, and you can make the man—make him think the thoughts of a proletariat, obey the dictatorship of the proletariat, live the life of a Marxist.

"Mind itself is merely the highest product of matter," said Engels. "Matter, nature, being the physical—is primary; and spirit, consciousness, sensation, the physical—is secondary," said Lenin. "It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness," asserted Marx. "Or, to put it more crudely," wrote Stalin, "whatever is man's manner of life, such is his manner of thought."

The Reds believed that by killing off the capitalists, by taking charge of the children, by rigidly propagandizing education, all Russia could be conditioned to one

mind, one will, one way of life and one obedience to authority.

But first industry and then war demanded scientific experimentation, invention and discovery. All this demanded education in something besides philosophy and propaganda. There is no such thing as a Marxist slide rule. There never can be a Leninist table of the elements. Logic is logic, dialectics or no dialectics. The tools of reason had to be put into the keeping of young Russia.

With the tools of reason in hand, young Russia, young Poland, young Hungary—the youth of all the proletarian empire—is asking questions. Thus the Reds have occasion to learn—and the whole world the opportunity to see—that only ignorance and isolation can condition the mind of man. When the door is open and the light comes in, man everywhere turns toward freedom.

Marxism is sick at its central dogma. Mind, not matter, rules the world—slowly by trial and error, here in one sphere and there in another—and when mind meets defeat, only spirit can soar above disillusionment and achieve the victory. (*The Dallas Morning News*, Dallas, Texas, Tuesday, October 8, 1957.)

Summer Bible School Not for Catholic Children

Under the above heading we recently received an interesting clipping from the *Michigan Catholic*. The article is merely initialed "R.P.T." Evidently it has the approval of the hierarchy in the diocese which it serves. The article reads:

Numerous phone calls and letters have brought to our attention the fact that quite a few Catholic parents are sending or permitting their children to attend summer Bible schools conducted by various non-Catholic churches. This information was a bit of a surprise. In trying to find out the reason for the practice several reasons were advanced.

"Johnnie next door attends and my children like to be with him," was one explanation. Others stated that the Bible schools were just for the summer and "what harm can come from attending them?" Still others were quite frank in admitting that it was a good means of keeping the children from under foot during part of the day.

To any and all parents who might be permitting this practice for any and all reasons we must state that it is wrong and should be discontinued immediately. [sic.]

We have no quarrel with the non-Catholic churches holding these sessions during the summer months. That is their privilege and, for their children, it is good. But for Catholic children it is a different matter. For them attendance can be most dangerous. It can mean exposing them to eventual loss of their Faith.

We can't very well teach our children during the school year, either in their parish schools or in the catechism

classes each week, that Christ established only one true church, the Roman Catholic Church, and then permit them during the summer months to attend Bible classes conducted by churches they have been taught are not the true Church. The idea so prevalent today that "one church is as good as another," that all that is necessary to gain heaven is to adore God as we see fit, will be certain to creep into their thinking.

Nor can we insist they attend Mass each Sunday and receive the Sacraments regularly and tell them that such is the manner in which Christ Himself told us to serve and adore Him, if we let our children participate in another form of worship during the week. That is only making them "Sunday Catholics" and weekday practitioners of any or all religions. Catholics, children or adults, are forbidden to take active part in non-Catholic religious functions. This holds true all year long.

Parents who know the danger of such attendance and still willingly permit their children to attend are guilty of serious sin. That, we are certain, is not the desire of our Catholic parents.

R. T. P.

In bold face type the writer declares, "*we must state that it is wrong and should be discontinued immediately,*" referring to parents who allow their children to attend summer Bible schools conducted by non-Catholics. If wrong for Catholics to do so, why is it not wrong for non-Catholics? It will be if the Romanists ever get enough power to enforce their laws—and they are making progress.

Again the writer says that if this practice is permitted, then "The idea so prevalent today that 'one church is as good as another,' that all that is necessary to gain heaven is to adore God as we see fit, will be certain to creep into their thinking." Such an idea is diametrically opposed to Catholic teaching. Much of the propaganda put out by the Knights of Columbus would lead one to suppose they recognize Christians in other churches. But this is not true. Romanists have never officially admitted that anyone can be saved who is not a Roman Catholic. The fact that a Roman Catholic priest goes about with a Jewish rabbi and a Protestant preacher and talks about "brotherhood" does not alter Rome's teaching. It is only so much "eye wash"—propaganda! Pure propaganda!

The writer goes on to say, "Parents who know the danger of such attendance and still willingly permit their children to attend are guilty of serious sin." Sin is what damns the soul. People are eternally lost because of sin. Thus, all Catholics who permit their children to attend summer Bible schools conducted by non-Catholics are in a lost state.

No one could read articles of this kind and deny that the Roman Catholic Church is a "totalitarian" organization. The hierarchy commands with "all authority in heaven and on earth." No dictator ever was more dictatorial.

"Imposters Shall Wax Worse and Worse

DECEIVING AND BEING DECEIVED"

WAYMON D. MILLER

Catholic Relic Miracles

The religion of Rome reeks with relics. Fragments of the body of some pious persons, or articles which either belonged to him, came in contact with him or his tomb, are accorded adoration and veneration. Relics are also believed by Romanists to possess supernatural curative powers, with all sorts of miracles and cures being attributed to them.

Relics are found in great profusion in the Catholic

church. I suppose every Catholic church building possesses a relic, since the Council of Nicea, in 787, forbade bishops to consecrate churches without relics, under the pain of excommunication.

The variety of relics is as broad as imagination, fiction and fraud can conceive. Claims of relics range from absurd to preposterous. A catalog of all relics of Romanism would run into volumes. But to name a few: Catholics claim to have in their possession the head of

Paul, the head of Peter, the skelton of Peter, a lock of the Virgin Mary's hair, the stone on which the rooster crowed at Peter's denial of Christ, a quantity of Christ's blood, the arm of Lazarus, the shoulder blade and leg bone of Mary Magdalene, the tail of Balaam's ass, five legs of the colt upon which Christ rode into Jerusalem, the very stones the devil tempted Christ to turn to bread, Joseph's trousers, Mark's boots, a part of the Virgin's green petticoat, St. Anthony's nails, pairings of St. Edmond's toenails, a bottle of St. Joseph's breath and the carpentry axe he used, several bottles of the Virgin's milk, a part of the Holy Spirit's finger, some of the rope with which Judas hanged himself, the nose of an angel, feathers from the wing of the angel Gabriel, the beard of Noah, one of the steps of Jacob's ladder, the rock on which Jacob slept, carloads of fragments of the cross of Christ, our Lord's foreskin at His circumcision, His navel cord, tears He shed at the grave of Lazarus, the Lord's seamless coat, a tooth of Christ, the manger, His cradle, the pillar on which He leaned while disputing in the temple, the water-pots in which He turned water into wine, nails (perhaps tons of them!) from Christ's cross, and heaven only knows what else!

Some Catholic relics are revolting beyond expression, others invoke pity for those who blind credulity accepts them. When visiting the Church of the Bones in Rome three years ago, I beheld the bones of monks arranged in artistic patterns all over the walls and ceilings of several basement rooms. I remarked to a monk upon leaving: "This is the most revolting spectacle I've ever witnessed!" Imagine a professed Christian church venerating "dead men's bones," as though there were any virtue in this. In the Church of the Holy Stairs in Rome, wherein is found the stairs from Pilate's court which the Lord ascended—so Rome claims, I witnessed a great number of people ascending these steps on their knees, pausing on each step to recite a prayer and occasionally kissing the step. This is done in the superstitious belief that this ordeal will benefit some departed loved one. My heart wept for the ignorance of such people.

The relationship between pagan Rome and papal Rome has long been recognized by impartial students of history. A Catholic author admits: "It is interesting to note how often our church has availed herself of practices which were in common use among pagans." The same author adds: "But pagan though they be, they are beautiful customs." Rome unblushingly admits, therefore, that many of her religious practices were pilfered from paganism; and relic worship is an excellent case in point. Darrow comments: "The heathen, too, venerated the relics of their heroes, just as Catholics do those of their saints. The heathen, however, have one thing to their credit. They never commercialized their superstition by resorting to an unholy traffic in these imaginary fulcrums of supernatural aid." The ancient Greeks held a superstitious regard for relics, especially the bones of their deified heroes, and claimed they effected astounding cures. Rome claims the same for the bones and rags of her saints. Buddhists have long collected relics of Buddha, displaying his coat in perfect parallel to Catholic relics and their "holy coat" of Treves. "The bones or limbs of Buddha were scattered all over the world, like those of Osiris and Jupiter Zagreus," or those of Catholic "saint"! The Babylonian deity Zoroaster when dying charged that his remains be preserved, upon which "the fate of the empire would hinge." His tomb for many years was one of the monuments of Babylon. Osiris was similarly venerated in Egypt, and pilgrimages were

made by these pagans that they might "repose on ground hallowed by the tomb of this great and mysterious deity." This is perfectly analogous with Catholic pilgrimages to shrines of their "saints." Veneration of relics was borrowed by Rome, therefore, from the pagans of Greece, Egypt and Babylon.

Relics afford the most astounding miracle cures of Catholicism. When carried in a procession, or when the shrine housing them is visited, prodigious "miracles" occur. It is claimed that the relics of St. Bonaventure stopped a plague in Lyons in 1628, St. Agatha's veil stopped the eruption of Mt. Etna, St. Christopher is invoked against lightning, storms, epilepsy, pestilence, etc., Mary's breast has provided an elixir to miraculously refresh monks, nuns and "saints," fabulous cures are claimed for the fount of Lourdes opened by the Virgin. A child in Avignon, in 1432, had its skull broken to bits, and its brain splattered upon a rock, in a fall. It was dead. The broken body was carried in a sack, laid at the tomb of St. Modwina, and it was restored to life! And, so, on and on these fables run.

Why do Catholics worship saints and their relics? Because the saint is now before God in heaven and can intervene for us, is the usual answer. The relic brings us near the saint, and the saint prods God to help us when He might be indifferent. But this usual answer does not explain the worship of saints and their relics. The prince of Catholic theologians, Thomas Aquinas, explains: "We do not adore the sensible body on its own account, but on account of the soul which was united with it, which is now in the enjoyment of God, and on account of God, whose ministers they were." But if it is merely the soul of the saint that is adored, why the veneration of bones, hair, toenails, blood, clothing and tombs of these departed saints? Heinrich admits: "But during life the body also shares in the veneration of the person to which it belongs. It must, therefore, be esteemed holy also after death; *the veneration always terminates on the person.*" God is not approached through the saint, but veneration terminates upon the person of the saint. This is a species of creature worship which described the pagan Romans, who "worshipped and served the creature more than the Creator." (Rom. 1: 25.)

Fraud and imposture have always been associated with Catholic relics. The Catholic author, John Milner, admitted: "A vast number of incredible and false miracles have been forged by some." Unimpeachable authorities frankly state: "Nevertheless it remains true that many of the more ancient relics duly exhibited for veneration in the great sanctuaries of Christendom or even at Rome itself must now be pronounced to be

Answers to Catholic Ads

Ads by the Knights of Columbus (a Roman Catholic organization) have been run in quite a large number of papers and magazines over the country. One of the best ways to answer these ads is for churches in each locality to run ads on the same subjects, refuting them. Churches doing so should offer some free literature, teaching the truth more fully to any who may request such information.

The Voice of Freedom is in possession of some of the answers that were run by one of the churches in Abilene a few years ago. Those wishing to make use of these can obtain copies by writing to the Dallas office of the Voice of Freedom, or by writing to the Church of Christ, Fourteenth and Vine Streets, Abilene, Texas.

either certainly spurious or open to grave suspicions." (*Catholic Encyclopedia*, vol. XII, p. 737.) But Rome continues to use these frauds, and the "certainly spurious" relics continue to work wonders! Moreover, Rome wishes to continue to deceive her dupes by these frauds. The New Code of Canon Law contends: "But they should not permit the public discussion of these questions and let anyone raise doubt about the authenticity of sacred relics." So Catholic authorities knowingly, deliberately and willfully perpetrate deception and fraud with their spurious relics!

Critical of Aim of Foreign Aid

Under the above heading an article appeared in the *Kansas City Times*, September 16, 1957, in which

Monsignor Aloysius J. Wycislo, New York, assistant executive director of Catholic relief services for the National Catholic Welfare Conference . . . rebuked the government practice of seeing that all aid is distributed to assure due credit to the United States, saying:

"Every can, every bag, every box must be thoroughly marked: 'Gift of the American People.' Could it be that those who write the policy in Washington are missing the point entirely?"

Bishop William A. Scully of Albany, N.Y., episcopal adviser of the Charity Conference, warned people of the Conference of National Charities against separation of Church and Charity.

This is in line with the secularist who would separate science from faith, education from religion, state from church, civil law from divine law," he said. "As in other fields, their efforts are doomed to failure . . ."

So it now goes. For a time it seems the Catholics were taking the credit for the food sent from this country to other countries. They had asked for the privilege of distributing these supplies, and were creating the impression that they were contributed by the Roman Catholic Church. Now that the supplies are marked, "Gift of the American people" they cry like a spoiled baby.

Frazier Challenges K. of C. Editor

To Mr. Charles J. Weber, Editor—*The Assembly*:

Yours of August 6 is at hand, and I await with interest what you say you can furnish regarding Spain that I do not know. No doubt there is a lot I do not know, and there is a lot you do not know as well as a lot of those who claim to be authorities also do not know. But I do know that Catholics in Spain, and very good Catholics at that, reported factually on Franco and his butcheries. I have facts at my disposal not only on Franco and the ecclesiastical rule of Spain, but also with respect to Portugal, Colombia, and other Catholic-controlled countries.

Speaking of newspapers—I have not seen anything unfavorable about Franco in the newspapers I read regularly. As I have said before, the secular press, for the most part, is so terrified of Catholic reprisal power that it prints only what Catholicism permits. The press is under voluntary censorship to the pope.

And, speaking of "slanted reporters"; In the August issue of *The Assembly*, on page 1, there is a very slanted report on the issue of medals to members of Congress. That article reads, especially the headlines, so as to arouse ill feeling toward non-Catholics on the part of Catholics, and not the best feeling on the part of non-Catholics. For instance, the heading, "PRESIDENT IGNORES ENEMIES OF CHURCH WHO OPPOSED IT," in itself tends to incite antagonism on the part of non-

Catholics. What chance had the President to do otherwise? How many of the protests ever reach him? You know the answer. Only letters favorable to Catholicism's temporal ambitions ever reach the President, with possibly a few on the other side to show the "preponderance" favorable to the Vatican. I venture to say that the President has never seen any of my letters on the subject.

Enemies of the Church? Well, you are an enemy of Communism, aren't you? I am not in any way an enemy of your right to worship the Catholic way. True, I would endeavor to point out the doctrinal errors to those who would listen, but never try to force any of you to see what I say as Truth. But we are enemies of the Vatican's ambitions to rule our country and will continue to openly and directly oppose those temporal ambitions and their encroachments upon our hard-won freedoms.

Now I turn to page 7 of *The Assembly*, under the heading PROFIT AND LOSS. The pope's statements about the "sacredness of life" would be very touching if true in his own heart. If he means what he says, why does he not stop the persecutions in Spain, Portugal, Colombia and other Catholic countries? If he means that, why did he, when Cardinal Pacelli, foment the uprising in Europe that ended in the world upheaval known as World War II? Why did he bless Stepinac and give asylum to the arch butcher, Pavelic? These two were the perpetrators of the worst crimes against the sanctity of life since the days of the Inquisition. So brutal were the acts of Pavelic's Ustashi that even the Nazis cringed.

Now to page 3 of your magazine, under OVERHASTY MINISTER. The reference to "divisiveness" of the parochial schools is not a misstatement. I have before me a copy of *Living Our Faith*, published by Sadlier. It is Book Three of The Catholic High School Religion Series.

On page 112 are the statements, "All other ways of worshipping God, found in the numberless non-Catholic societies, are false . . . Non-Catholic methods of worshipping God must be branded counterfeit."

Then on page 114, the book says, "False worship [non-Catholic, of course] is one of the great crimes against God." There are many other divisive statements in that book, but the foregoing will suffice at present . . .

I have much information I have not given out as I am writing, perhaps in vain, for a Congressional investigation that I, and many others, have requested. There are many things that you and other Catholics do not know, and which would revolt you if you knew and believed them. Your training has been such that you cannot think of the Roman Catholic Church as doing any wrong. I am sure you, personally, would not do the things priest-led Catholics have done in other countries, and in our own New Mexico, and I know many other Catholics who would not perpetrate the violence the Church condones. But, you people are not the Church, you are the laity. According to the Council of Trent, "the laity is not the Church."

If the Roman Catholic Church would uphold freedom of religion in Catholic countries and guarantee it by action so that the world could see that it does grant to others what it expects for itself, we would be singing a different song. But the Roman Catholic Church will never grant freedom of religion when it is in power to suppress it. That has been, and is, its history and no amount of protest on the part of apologists can change what is going on.

Clean up your church and all of us will have a great deal of respect for it. Now, we have no respect for Vaticanism for we cannot respect violence in the name of God, torture in the name of God, dispossession in the

name of God, and all the other atrocities committed in the name of God.

Step on the outside and look in—see for yourself . . . s/ Raywood Frazier.

Shall Our Schools be Free or Not Free?

"AH, THAT IS THE QUESTION"

E. CLAUDE GARDNER

"... their molten images are wind and confusion,"
(Isa. 41: 29.)

Parochial Schools Versus Public Schools

Our public schools serve as a bulwark of democracy, because general education is essential to a free state. Thomas Jefferson said, "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be." Public schools are obviously built and maintained for all children for the purpose of intellectual, moral, social and physical development in a democratic society. Good citizenship in a democratic nation is dependent on an enlightened people. Funds for the operation of the schools are taken from the public tills, because schools are for the general welfare of all the people. In the early years of our nation when there were no public schools, individual Americans privately subscribed money to hire tutors or pedagogues for their children; but now taxes are levied on all citizens, whether they have children or not, because of the obligation all citizens have in the welfare of our country. It goes without saying that educated people make for a better community. But our public schools must be kept as "public" schools. They must not become an arm of the government to carry out highhanded partisan policies. This was one of the liberties taken from the people by Hitler. All other dictators have done the same in building up their totalitarian machines. Indoctrination is the only excuse for the existence of some schools—including the parochial schools. Teachers who wear peculiar religious garb should never be allowed in our free public schools. Neither should our public schools be made the springboard for the advancement of sectarianism. When our public schools are fettered with sectarian shackles they cease to be "public" schools.

Public funds should be limited to public schools. Federal and state aid should not be doled to parochial schools. Emmett McLaughlin, an ex-priest of the Roman Catholic Church, in an address in 1954, pointed out the infringement of the parochial schools thus:

In many parts of the country the Catholic Church has secured control of school boards. The public schools have in those areas virtually [been turned into] Catholic schools financed with tax funds. In many of them in New Mexico, Colorado, the Dakotas, Kentucky, and Illinois, Catholic nuns in their robes teach in the public schools. We are supposed to be so stupid as to think that they do not bring the Catholic religion into these classrooms and do not try to influence Protestant children.

There is a place in the educational system for both public and private institutions. If people of a common interest or faith desire to build a school, this should be looked on with favor. However, the special emphasis on religion should not be underwritten by the general public. *Private schools must look for private support.* Catholic parochial schools may be established for the benefit of the Catholic cause, but never should they be used to milk the public treasuries.

PAROCHIAL SCHOOLS INCREASE

Where Catholicism is quite strong there are frequently more children enrolled in parochial schools than in public schools. According to the *Sun-Telegraph*, August 14, 1957, there are 113,869 pupils enrolled in Catholic schools of Pittsburgh, whereas only 77,363 were enrolled this fall in the public schools. In a recent report by Frederick G. Hochwalt, secretary general of the National Catholic Education Association, Roman Catholic schools at all levels have increased 15% in the last three years. The present enrollment is 4,875,200. By 1960 he estimates that the enrollment figures for elementary and high school will reach 5,398,000. In the fifteen-year period from 1945 to 1960 there will be more than 100% gain. The faster the schools grow the faster will Catholicism spread.

PLEA FOR AID FROM PUBLIC FUNDS

Shrewdly written articles and reports are being scattered through the news services to advance propaganda for parochial schools. These releases will have a telling effect on non-Catholics and the politicians. The way is being paved to receive much support from public taxes. The plea used is often an appeal to emotionalism, not to reason and facts. The issue involved is avoided and, therefore, good Americans are deceived.

FALSE ISSUES

To becloud the real issue Catholic prelates shift the basis for receiving public aid to false issues. In May, 1957, Archbishop Henry J. O'Brien, Bishop L. J. Shehen and Bishop B. J. Flanagan, all of Connecticut, said that free bus transportation for parochial children was "simply and solely a proposal for the welfare of children to safeguard their health and save them from daily exposure to the grave dangers of traffic and molestation by deranged people." Health and safety are important for all children, but the same source (the Catholic Church) that builds the schools should provide for the welfare of the children—not the state. *The support is to the church, not to the individual child.*

Another claim often made is that Catholic schools save the public large sums of money and that, if the parochial schools did not exist, taxes would have to be increased in order to build more schools. Joseph Fichter, professor of sociology at the University of Notre Dame, alleges that in a typical midwestern city the annual saving to the city is \$1,871,838. Catholics complain of having to pay double taxes—public and parochial.

The following observations are in order: Neither state nor the city ever asks the Catholic Church to build schools in order to be relieved of its public burden. It is our conviction that the American people always will rally to supply whatever funds are needed for the development and maintenance of the public schools, even if all parochial schools should close.

Prejudice is aroused by asserting that Catholic chil-

dren are denied free bus transportation because they are Catholics. The charge is made of discrimination, segregation, and "second-class citizenship status." This is an effort to gain sympathy for their distorted views by attempting to inject the charge of intolerance and persecution.

WHY PAROCHIAL SCHOOLS SHOULD NOT BE SUPPORTED BY THE PUBLIC

1. Parochial schools have as their chief purpose for existence the advocacy of religion. "The basic reason for the existence of the parochial school is the teaching of religion." (*The Register*, March 24, 1957.) Why should the public be required to support the teaching of any special brand of religion? If one religion is supported, so must they all.

2. It violates the long-cherished doctrine of separation of church and state. The First Amendment to the Constitution says "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In spite of this "wall of separation" the U. S. Supreme Court in a 5-4 decision in 1947 ruled that "states may permit use of tax money to provide transportation and textbooks for children attending parochial schools . . . Only a few communities are providing buses to church schools in only 20 of the 48 states, and free textbooks in only a half-dozen states." Thus is voiced the complaint in *The Catholic Universe Bulletin*, March 29, 1957.

We heartily endorse President James A. Garfield's statement on separation of church and state:

Next in importance to freedom and justice, is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the nation, or of the state, to the support of sectarian schools. The separation of the church and state, in everything relating to taxation, should be absolute. (Pres. Garfield's *Letter of Acceptance*, July 12, 1880.)

3. Catholic schools are committed to the philosophy of indoctrination rather than to the spirit of investigation and freedom of thought.

4. Those who pay the bills usually have some part in the policy-making of the school. If the state should aid the parochial schools, the ecclesiastical hierarchy would never concede this point. The state would not be allowed any voice in the parochial schools.

The states have compulsory school laws, certification requirements, accreditation standards, curriculum standards, etc., that parochial schools, theoretically, are required to meet, but many states claim they do not have jurisdiction over them. In recent years Protestants and Other Americans United for Separation of Church and State made a survey to determine to what extent non-public schools are required to conform to the same minimum standard as the public schools. The results show "that in most instances public authorities do not know the answer because they exercise no effective control over the conduct of non-public schools." (*Church and State*, September, 1954.) Public support to private schools may rightfully involve some public inspection, approval and supervision. It is a foregone conclusion that Catholicism would not condone this by public officials.

A FITTING CONCLUSION

Paul Blanshard, in one of his excellent works entitled *American Freedom and Catholic Power*, pp. 59, 60, states the basic issues involved in regard to the parochial schools in these words:

What has caused this new opposition to Catholic education policy? The immediate occasion has been the extension of bus transportation at public expense to the parochial-school children of some nineteen states, and the fight of various Catholic lobbies before Congressional committees in Washington against any federal aid to education except that in which parochial schools share. The federal-aid fight, particularly, has raised certain basic questions about Catholic education which most Americans have never faced before. Are the Catholic schools worthy of national support? Are they democratic? Do they teach responsible freedom? Do they teach tolerance and national solidarity? Non-Catholics have a right to ask these questions not only because the Catholic schools are training nearly 3,000,000 future citizens in more than 8,000 tax-exempt institutions, but also because the people have accepted the Catholic schools as substitutes for public education under the state compulsory-education laws.

An Open Letter to the Knights of Columbus

SETH LAWRENCE

Gentlemen:

When I read a cleverly worded advertisement such as, "Should Children Learn About God In School?" I then recalled the efforts that the Catholic Church is making all over America to obtain public support for their parochial schools. I feel it is time for loyal citizens to alert the nation to a threat that is becoming manifest within our borders.

There are great and good men in the Knights of Columbus organization, as well as in the Catholic Church at large. I am glad that you enjoy the freedom in our country to teach what you believe. You have the right to build your church houses and your schools. In those schools you are at liberty to teach your religion without fear of intervention by the State. But when you attempt to soften the minds of people in a subtle way to get public support for your schools and churches, I believe a counter campaign is in order. I am at least one of a company of individuals that is growing into a great and mighty army, determined that no Protestant, or Catholic organization shall ever arise in our nation to be subsidized by our government for the advancement and propagation of its particular religious views.

A few years ago Roman Catholics were putting up a mighty fight against any attempt to teach religion in our public schools. They relied on the First Amendment to our Constitution to have any such attempts stopped. It worked, and it should have worked. That amendment says very plainly that public support will not be given to the advancement of any religion. Why have they about-faced now, and suggest that religion should be taught and supported by public funds? Clamors are now being heard all over our nation for free bus transportation, and other aids to Roman Catholic schools. Are you willing to be taxed for school aid for Methodist schools? If religion is taught in our public schools, who will staff them with religious teachers?

America has done very well in abiding by the principle of separation of Church and State. A breaking down of this principle can only bring discord, prejudice and hatred in our republic. A gullible segment of our people will fall for the propaganda contained in the advertisement referred to. But, there are plenty of thinking people who can see the hand writing on the wall, and I believe that there are enough liberty-loving people in America to keep it free from religious bigotry, regardless of the money you spend in advertising. It is only making a lot of us more aware of the danger threatening our American way of life, and thereby pre-

paring the road for a show-down on the preservation of our constitution.

Our American way of teaching religion to our boys and girls has produced a nation with the most amazing system of Christian tolerance, love, and forbearance that the world has ever known. Where can you find the charitable teachings of the Christ so profoundly lived and taught as in America?

Spain is one of the most completely dominated Catholic nations in the world. Recently there was a public burning of Bibles and religious literature in that poverty-stricken and illiterate country. Was religion taught in their schools? Colombia (South America) has been burning and bombing religious schools and churches in recent years. They have murdered religious workers, and their priests have boasted that they will not stop until protestant heretics are driven from their land. Does that sound like the teachings of the meek and lowly Nazarene? Where did Colombian children get their religious training?

There is a growing clamor for funds to support parochial schools here, as it is being done in Belgium, France, Poland, and on and on. The recent uproar for free bus transportation in Connecticut is a grave protest to what lies ahead. I should like to think that American Catholics are different. My neighbors and friends who are Catholics are for the most part wonderful people. Where are they being trained for such unfair demands on their neighbors? It must be the old story of domination by the priesthood. The hierarchy determines what is taught in the schools. Members of this body censure the books and literature that Catholics read. They pronounce a mortal sin on those who dare go to a show that they think is not good for the church. They forbid their flock to hear a Billy Graham, go to a protestant church, see a Martin Luther picture show, or in any way come in contact with any type of public communications whereby they might learn what the fellow on the other side of the fence thinks or believes. They are afraid they will learn a few truths. It is extremely difficult to see anything resembling democracy in such a system. A study of God's word does not reveal such an order. A great fundamental principle in God's dealing with man was the exalted position of man as a free moral agent. He gives man the truth to accept or reject. He admonishes us to try the teachings to see if they are true or false. He gave man the intelligence to decide for himself, and warns repeatedly against following the traditions and commandments of men.

Our nation has followed this same general principle. We are at liberty to study for ourselves, express ourselves freely. It is this freedom of the press, freedom of politics, and guarantee of personal rights that has made America the greatest nation on earth. The first amendment to the constitution stands guard over us, to see to it that we shall not be subjected to religious intolerance and bigotry, and that none of us shall be compelled to pay for the propagation of a faith we do not believe in. It would be the most wonderful thing that could happen to the Catholic Church if its people would accept the truth and wisdom of the First Amendment, and join hands with all Americans to see to it that its provisions are held inviolate.

According to a recent statement made by one of your priests, the Catholic Church has made greater strides in spiritual, economic, and numerical growth in America than in any nation in the world. She has regained a greater degree of confidence and respect for her works

in America than in any other nation. Is that not enough to convince the Knights of Columbus that there must be some virtue in our system of government? What more can you ask than to have the complete and absolute freedom that you enjoy here? It should be most apparent to you that a continued effort to secure State aid for your schools, as recently demonstrated in Kentucky and Connecticut, can only bring about an irreparable breach between Protestants and Catholics in America.

Please accept this letter in the spirit of love, in which it is written, and urge your people to stand by America as it is today? Help us to keep it free and clean and wholesome, and a refuge to troubled people over the entire world.

ST. MARY'S CHURCH

Barnesville, Md.

Route 109

will hold a

BINGO and DANCE

PARTY

on Saturday, Aug. 31st, 4 P.M.-'til ?

Come early and stay late. Eat your dinner

Coney Island style on the grounds.

Dance Starts at 9 P.M.

The above two column, five-inch display ad appeared in the Washington Evening Star, (Washington, D. C.) August 26, 1957. The hierarchy is the "guardian" of all morals. Yet we know of no organization in this country that is doing more to corrupt the morals of our youth.

Spanish Baptist Couple Prevented From Marrying

The long-heralded "liberalization" of Spain's civil marriage laws—in reality, the laws of the Roman Catholic Church has given legal sanction by the state—has not come to pass. *The Sentinel* of Toronto, Canada, reported in its July 4 issue that a Baptist minister and his fiancée, who had filed the first application for a civil marriage under the state's decree of last fall (*Church and State*, December, 1956), were denied a marriage permit on the authority of the Archbishop of Madrid-Alcala. In reporting the incident the *Sentinel* observed:

"The new decree says that Spanish couples seeking to contract civil marriage must prove by signed declarations and affidavit that they do not profess the Roman Catholic religion. The couple lodged such documents with the municipal official of Villaverde, who forwarded them for an opinion to the local Roman Catholic diocesan headquarters.

"There the Archbishop of Madrid-Alcala ruled that, though the applicants declared they have abandoned the Roman Catholic Church, they admit that they were baptized Roman Catholics, and therefore cannot validly contract marriage except in the 'canonical form.'

"To back up his ruling, the prelate cited the concordat signed between Spain and the Vatican in 1953." (*Church and State*, Washington, D.C., October, 1957.)

Is Spain the kind of America you would like to live in? Not many of us would, we are sure. Yet this is what we would have if Rome had her way in this country—which she is seeking with all of her might to get. Rome cries for freedom and liberty, and claims to honor our Federal Constitution and our American government, but throughout the world, where she has the power she

denies all others the right which she talks so loudly about in this country.

"Insults to Foreign Rulers Obstruct the Path of Peace"

On February 1, 1957, the *Louisville Courier-Journal* carried an article saying, "We have reached the point of ridiculousness in the fever with which pressure groups and so-called patriotic societies snatch up their picket signs and alert their congressmen over any and all foreign visitors to our shores. The latest explosion of this provincialism is Mayor Wagner's rudeness to King Saud of Arabia. It is being matched by outcries within Congress and without, from the people who object to a state visit from Marshal Tito of Yugoslavia. A little later this year the same people who wish to show Marshal Tito their disapproval will roll out the red carpet for General Franco of Spain . . .

Both men are tyrants, ruling countries which have no democracy as we like to interpret the term. But Marshal Tito is providing cheap political ammunition for congressmen whose voters are of Slavic and Catholic origin. They have originated a resolution denouncing him and protesting his visit, although, as the first satellite leader to break away from Stalinist Russia he set a pattern for Poland and Hungary to follow and is largely the author of Russia's greatest defeat to date in the cold war. The very people who applaud Poland and Hungary are signing manifestos against Tito, just as Mayor Wagner, who cannot extend common courtesy to King Saud, gratefully accepts a medal from General Franco."

A Good Catholic Statement

Bishop Leo A. Pursely of Fort Wayne, Indiana, recently warned his people about classifying church members. He reminded them that the present emphasis on the laity is long overdue, but that the current statement that "the church belongs to the people and not to the priests" needs examination. His conclusion was that it does not belong to either the priests or the people but to Jesus Christ "totally and eternally." He added that there is no such thing as a "born Catholic." He emphasized that "all must be born again at some time or other." *The Standard* considers this one of the very best statements that has ever come from the lips of a Roman Catholic minister. Possibly it is an indication that in this day of enlightenment the Catholic people are awakening to the fact that no hierarchy or set of dignitaries in the church has the authority it has long claimed to have.

We can believe that the Catholic people are intelligent. For the first time in history they are being urged to read the Scriptures, and it is only reasonable to believe that as they read them they are going to rebel more and more against an authoritarian priesthood. It is good to learn that at least one of the pastors has admitted that Christ alone is the Head and Owner of a Christian church.

In the light of its history it is difficult for some of us to think of the Roman Catholic body as a church. Sometimes it has appeared to be much more of a political organization. There have been times when it set itself against all who contended for the faith of Jesus Christ. In many respects it has all the marks of a man-made organization that uses enough Scripture to make it appealing . . . (Editorial, *The Baptist Standard*, June 15, 1957.)

Can Devout Catholics Be Loyal Americans?

EMMETT McLOUGHLIN

On March 11, I addressed a large group of ministers in Los Angeles.

One of the questions asked (and it is asked at almost every group before whom I appear) was, "In the event of conflict between Catholicism and Americanism what percentage of Catholics would desert the Vatican to stick by their country?"

My answer always is that only about one-fourth of all so-called Catholics are "good" Catholics. By "good" Catholics I mean those who attend mass regularly, observe Lent, abstain from birth control, and in general pay attention to their bishops and priests. So three-fourths of all "claimed" Catholics think more of their flag than of the Vatican.

The general run of devout Catholics believe there is not and cannot be any conflict between Americanism and Catholicism.

They are kept in ignorance.

They don't know that Pope Pius IX condemned Americanism.

They don't know that Pope Pius IX condemned the American principle that the right to govern arises from the "consent of the governed."

They don't know that the Catholic Church has repeatedly condemned the American doctrine of freedom of thought and freedom of religion.

They don't know that the Catholic Church has repeatedly condemned the American public school system and teaches that she (the church) alone in the world has the right to control education.

I tell my audiences that the Catholic clergy and hierarchy deliberately conceal Catholic teachings from their people. I tell them also that those people would leave that church if they realized that Catholicism would destroy Americanism if it could. I tell them that an intelligent, loyal American cannot be a sincere, devout Catholic. The two concepts are contradictory. Can anyone prove me wrong? (From a leaflet published by the *Osterhaus Publishing House*, 4500 W. Broadway, Minneapolis 22, Minn.)

For fourteen years Emmett McLoughlin was a Roman Catholic priest. In 1948 he broke with the Roman Church, after which he wrote *The People's Padre*, setting forth his reasons for leaving the priesthood. This book can be ordered directly from our Dallas office, P. O. Box 13113, Dallas 20, Texas. Price \$3.50.

Persecution of Colombian Protestants by Roman Catholic Priests

Interrupt religious service; Confiscate Bibles. On April 6, 1957, Protestant Christians of the village of La Luz, Municipality of Río Viejo (Bolívar Department), were meeting in the home of Sr. Celestino Pacheco for a service of Divine Worship. Their service was interrupted by the entrance of the parish priest of Río Viejo accompanied by the Inspector of Police, Corporal Ricardo Rebollero.

The Inspector announced that Protestant religious services are prohibited in that municipality because it lies within a Roman Catholic Mission. He declared that the priest had directed him to stop the meeting and that therefore he had to do so.

The priest then seized and confiscated books which the worshippers had with them, including three Bibles,

three New Testaments, and seven hymn books. He removed framed Scripture texts from the walls of the house and broke them to pieces.

The Protestant believers were then warned not to celebrate further services. St. Celestino Pacheco and St. Adolfo Rojas were placed under arrest and jailed for 24 hours, during which time they were deprived of food.

It should be noted that the town of La Luz is outside of Roman Catholic Mission Territory.

Protestant house stoned in Cartagena. Early in March, 1957, Father José Cristín, Italian Roman Catholic priest of Bocachica, Cartagena (Bolívar Department), distributed cans of powdered milk provided by CARE and incited the recipients, mainly children, to attack the house in which Protestants were meeting for a religious service. The children stoned the house and caused considerable damage.

Prohibit Protestant Services in Bocachica. On March 9, 1957, the Inspector of Police of Bocachica, Cartagena

(Bolívar Department), St. Polacampo Berrio, sealed the door of the house used for Protestant religious services and announced that the parish priest, Father José Cristín (an Italian), had ordered all Protestant meeting prohibited.

Father Cristín and the Inspector announced that this measure was taken because the children of Protestant families were attending Sunday school where they were learning doctrines contrary to the Roman Catholic religion. Thus, declared the priest, the children were being taught to oppose the government of Colombia.

Prohibit singing of hymns. In March, 1957, the Inspector of Police of Santa Ana, Cartagena (Bolívar Department), declared that since Colombia is under martial law Protestants may not meet in their homes for prayer and hymn singing. One Protestant church member who complained against the prohibition was fined ten pesos. (*Evangelical Confederation of Colombia*, Barranquilla, Colombia, May 7, 1957.)

IS IT THE COMMUNITY CHEST, COMMUNISM, OR CATHOLICISM?

All true-blooded Americans are opposed to Communism because we believe in the right of the individual. But, today, there is an organization in this country that is tightening its grip around the pocketbook of the American citizen—the Community Chest. Most of the business houses tell their employees to contribute to the Community Chest or else—give or you will lose your job. Even when jobs are not lost for not contributing, the employees are often intimidated and ridiculed.

We have been under the impression that in a Democracy, one who earns a certain salary has the right to spend it in any way he sees fit. Evidently we were wrong. When employers use such coercion powers in order to be 100% for the Community Chest, we are no longer a Democracy. If this strong-arm method is not stopped, every person in the United States will soon have one day's pay deducted from his paycheck, whether he likes it or not. (We understand this is being done in some places now.) The only difference between this method and the ones used during the "Dark Age" is: the Roman Government taxed every citizen then to keep up Catholicism, now we just "contribute" to it—because we have to do so.

Do you know where your money goes when you contribute to the Community Chest? Here is a list of some of the institutions being benefited by your money. These figures are from the 1955 Annual Report of the Community Chest:

Catholic Charities, Central Offices—2122 Kidwell Street Rev. Charles Mulholland, Director

Total Budget	\$ 17,625
From Community Chest	\$ 17,625

Catholic Home Welfare Service, 2905 Maple Avenue, Mrs. J. Boyce, President

Total Budget	\$ 7,756
From Community Chest	\$ 7,756

Dunne Memorial Home For Boys, 1825 W. Davis, Mother Catherine, Sister Superior (Catholic Organization)

Total Budget	\$ 33,685
From Community Chest	\$ 22,641

Marillac Social Center, 2520 N. Harwood, Sister Viola, Director (Catholic Organization)

Total Budget	\$ 18,912
From Community Chest	\$ 18,912

St. Joseph's Home For Girls, 901 S. Madison, Sister

Patricia, Sister Superior (Catholic Organization)

Total Budget	\$ 49,539
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From Community Chest	\$ 33,022
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Jewish Welfare Federation, 403 Southland Bldg. Annex, Jacob Kravitz, Executive Director

Total Budget	\$104,229
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From Community Chest	\$ 73,879
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Do you believe in supporting an organization that teaches the Catholic doctrine? Do you believe in supporting an organization that does not believe Christ was born of the virgin Mary, that He died, was buried, and was raised from the dead? You are doing just that when you contribute to the Community Chest.

We believe in helping widows, orphans, those in need. The Bible teaches it in James 1: 27. Regardless of color or what one believes religiously, we believe in helping, but the Bible teaches that it should be done in the name of the Lord (Col. 3: 17), that His name may be glorified (Eph. 3: 21). How can we put our money into something that we do not have our heart in? When we give to such organizations it is helping to teach the very thing that most of us oppose. It is time to wake up, Americans! (H. C. McCaghren, *The Suburban Tribune*, Dallas, Texas, September 26, 1957.)

The above article appeared as an eleven-inch, three-column paid ad in a suburban Dallas paper. It was rejected by the larger city papers, of course. One may not agree with the exact wording of the ad in every detail, but we do believe that one has the right to contribute his money to whatever he wishes, and that he also has the right to buy legitimate advertising wherever he can. We also agree that every newspaper is entitled to accept or reject any paid advertising the paper sees fit. On the other hand (and we wish to re-emphasize), *we think every individual should have the privilege of giving or not giving to any agency that he sees fit.* We think it a dangerous precedent that so much coercion is put upon our people to give to charities which they do not endorse, they feel compelled to submit, rather than to demur at the peril of their job. The editor has heard of a number of people who lost their jobs because they refused to contribute to the United Fund of Community Chest. However, when the Catholic priests in Lorain, Ohio, last year told the Community Chest that Catholics could not give because the YMCA and the Salvation Army were

included, the directors of the campaign at once acceded to the priests and dropped the Salvation Army and YMCA. It all boils down to one thing: Catholics dominate the charities wherever they can—and they usually can. Where they have a majority, they decide what ones will not be supported. But where they are in the minority, then they go out for all they can get, and the rest of us must knuckle down or lose our jobs.

Hungary Rips Vatican Decree

Under date line, Budapest, Hungary, September 14.—(Reuters) we have the following:

Hungary has told its Roman Catholic Church leaders to ignore a Vatican decree forbidding Hungarian priests to be members of Parliament.

Janos Horvath, head of the Hungarian State Church Affairs Bureau, said the three Catholic members of the Hungarian Parliament had agreed to disobey the Vatican decree and retain their seats. They face excommunication under the decree.

Describing the decree as "political pressure" and "crude interference in Hungary's internal affairs," Horvath said the government ruled the decree should neither be published nor carried out by the Hungarian Catholic Church.

The bench of bishops, ruling body of the church here, accepted the government ruling, he said.

Such interference by the papacy is doing more to drive people into Communism than any other source in the world today. The totalitarian, oppressive methods of Rome are as intolerable as Communism. Either way one goes, it is the proverbial case of jumping out of the frying pan into the fire.

Inviting People to Dinner

Under the above caption an article recently appeared in the *Kansas City Star* by Bishop Fulton J. Sheen, in which he says,

Last year the expenditure, for each man, woman and child in America, for alcoholic beverage was \$60. This represents more than the per capita income of about one-fourth the inhabitants of the earth. Last year we aided 65 million aged, sick, lepers, children and blind throughout the world, and what we received was only an infinitesimal portion of what was spent on alcohol . . .

The Roman Catholic hierarchy (of which Bishop Sheen is a member) should be the last body of people on earth to complain of the amount of money spent on alcoholic beverages. They not only oppose all of our efforts to prohibit the legal sale of liquor, but encourage drinking anywhere and in every way. It is our thinking that they spend more for alcoholic drinks than any other class of people in our land.

Catholic Annulments

Vatican City, Jan. 19—(AP)—The Sacred Rota, high court of the Roman Catholic Church, annulled 256 marriages out of 778 applications the past year. The Vatican press office said the annulment figure was the highest ever. (*Post Herald*, Birmingham, Alabama.)

Rome berates our divorce laws in this country — which we certainly do not uphold. But what is the difference between a "divorce" and an "annulment," as far as the Bible is concerned, or for any practical purposes?

A Catholic Editor Speaks Up

(Continued from page 177)

And when the curtain falls in death, he will not have any say in that either.

God love you. s/ Charles J. Weber

OUR REPLY TO THE EDITOR OF THE ASSEMBLY

Dear Mr. Weber:

We are glad you took the time and trouble to write us, and to send us a copy of *The Assembly*. We are also grateful to you for putting us on your mailing list, and in turn we are happy to send you the VOICE OF FREEDOM each month.

The issue of *The Assembly* which first came to our desk, and from which we quoted, contained only four pages. We supposed it was complete. We are glad to note that it contained 20 pages, rather than four.

We are happy, too, that you felt disposed to call us "friend and fellow American." We certainly want to be a friend to everyone. We also want to be true Americans. We are enclosing a copy of our September issue in which we said in our front page editorial, "Please believe us when we say we are your friends, and that we want you be our friends—we believe that most of you are."

You appeal to Mr. J. Edgar Hoover, "and others of equal standing as Americans and patriots, and who do not traduce other Americans regardless of race, color or creed." By this did you mean to infer that we do "traduce other Americans" of a different "race, color or creed"? We hope you did not, though we confess that it sounds like it.

As Director of the F.B.I., Mr. Hoover has earned an enviable reputation, for which we are all grateful. We appreciate the fine work he is doing, and have often quoted from him. However, Mr. Hoover is not a specialist in church history. What is more, no one questions the adroitness of Catholic propaganda, in this country especially. Many of our ablest men have been taken in by Roman Catholic subtlety.

The VOICE OF FREEDOM seeks to point out the difference between Catholic "propaganda" and the "official" position of the Roman hierarchy. In your letter you did not make any effort to refute our conclusions. You merely insisted that we "hang together." This we very much appreciate, but must this be solely on the terms of the Vatican? If so, then we must demur.

If "Rome never changes," as we are so often reminded, then her aims for America are the same as her aims for Spain, Colombia, and other countries. If this is not true, we should like to have a direct statement from the hierarchy in this country, and from the Vatican itself that they are not the same. As far as we know, neither the Vatican nor the hierarchy in this country has every repudiated anything that the Roman Catholics have done in other countries. Until the Romanists repudiate the acts of violence, such as took place during the Spanish Inquisition, and which have taken place in modern Colombia, and elsewhere, we must conclude that the aims of the hierarchy for America are the same as the aims of the hierarchy where the Roman Church has complete control.

If we are wrong in our conclusions, perhaps you, as Editor of *The Assembly*, could help to clarify our thinking by answering a few simple questions:

1. The article from which we quoted said, "We are bound to be loyal to lawfully constituted authority and to obey all laws in general. This is not a matter of

personal like or dislike, but, rather, a duty imposed upon us by our Catholic Faith." If Bishop Mussio were sincere in this, then how do you account for the fact that the bishops in South Africa, "defied that country's new church segregation law"?

2. The article states, "We pray God that we may so fully live our Catholic Faith that our neighbors will have the confidence born of trust that we would not as Catholics do anything to deprive others of even the slightest particle of their full rights as American citizens." By this did the Bishop mean that Roman Catholics would not do anything to deprive Americans of their full rights to their religious beliefs and practices?

3. If the answer to the above question is affirmative, then why have Roman Catholics deprived others of their religious freedom in other countries?

4. If you want to be good neighbors, good Americans, and good friends, then why are the Romanists filling the land with your literature, trying to reach every American you can, and at the same time forbidding your people to read any publications which we write, setting forth what we believe the Bible to teach?

5. If you believe in fair play, which we think is the true American way, then why do you try to get everybody you can to attend the services of Catholics, and then forbid your people to attend religious services conducted by any others?

6. Do you think it was truly American to say, "By this time surely we also know that the United Nations is a swamp and a deathtrap. Let's rid ourselves of this outfit." Do you think this is good Americanism? Is it a "duty imposed" upon you by your "Catholic Faith" to denounce any and all our laws and organizations that you do not like?

7. On page 149 of our October issue of the *VOICE OF FREEDOM* there were two cartoons taken from Roman Catholic papers in Italy. Do these pictures represent the way Roman Catholics feel toward non-Catholics in America? Would you consider these pictures representative of the American way of life?

8. Finally, we should like to know if Roman Catholics in this country prefer a state religion, and placing the Catholic schools on an equality with our public schools? If your answer is no, then how do you account for the efforts being made to get all the funds you possibly can for your schools which indoctrinate your children in Roman Catholicism? Do you believe this to be according to our Bill of Rights? Are you not seeking to force those who do not believe in Roman Catholicism to pay for sectarian education in which they do not believe?

We firmly believe your practice violates the Constitution of the United States. Since we do, we cannot keep from stating our reasons, and pleading with all true Americans to retain our American way of life. Since "actions speak louder than words," we think you are not *de-nouncing* America, but you are *re-nouncing* it.

We should be happy to give you space in the *VOICE OF FREEDOM* to set forth your views before non-Catholics if you will give us equal space in *The Assembly*. If you are so strong for our American way, we think you should be willing to place both positions before the readers and let them be the judge. We should like to think you are sincere when you talk about the American way. Now you have a chance to prove it. We hope you will do so. In any event, we want you to continue to regard us as a "friend and fellow American."

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