

BEHIND THE ...
PURPLE CURTAIN

Walter M. Montañó

BEHIND THE PURPLE CURTAIN

By

WALTER M. MONTAÑO

COWMAN PUBLICATIONS, *Incorporated*

POST OFFICE BOX 9812, LOS FELIZ STATION
Los Angeles 27, California

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Printed in U.S.A.

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FOREWORD

BEHIND the purple curtain lies a realm which none but "The Monk Who Lived Again" could know so well and few, if any, describe so forcibly. Here iniquity works in ways that Rome's followers would blush to own.

In the mysterious abyss of apocalyptic and millennial evil behind the purple curtain the "ravening wolves" of political ambition wear the "sheep's clothing" of religious rites. The hierarchy of the Roman Catholic Church has purposed always and does still to gain and rule the world. Rome attempts to conquer and rule the world by means fair or foul, by mystics' dreams and poison cup, by clanging bells and murder-tation and assassin's poniard, by clanging bells and murderous mob, by vaunted educational standards and nations sunk in ignorance, by lectures on liberty and bloodletting dictatorships, by spiritual retreats and Vicars of Christ blessing the battalions of death, by the Massacre of St. Bartholomew's Day and the slaughter now of believing Christians, by backing Hitler and condemning Nazism, by praising Mussolini and robbing the Italians, by deifying Americanism and damning democracy, by defending the fireside and destroying the four freedoms, by rosaries and rape, by candles and killings, by crucifix and cruelty, by masses and murder, by towers and torture, by belfries and bullets, by altars and atrocities, by robes and robbery, by good and ill, by heaven and hell, by holiness and whoredom, by God and Satan. All seeking one end and unifying this mystery of iniquity through the determination to make Rome the mistress of earth's rulers.

BEHIND THE PURPLE CURTAIN reveals all this in graphic and gripping phrases that burn themselves upon the mind and soul.

While BEHIND THE PURPLE CURTAIN may serve as a source-book for the minister, a companion volume for the student in the classroom, as collateral reading in unfolding the history of the New World, its chapters open before one with the gathering interest of a novel, the power of a drama.

Only one who has risked his life in battle against "the beast," where "the true religion" of "the Mother Church" inspires the mob's cry, "Death to the heretics!" "Down with the protestants!" "Kill the masons!" seen the rocks flying, the machetes flashing, heard the death-cry of the *cristeros*, "*Viva Cristo Rey!*" can fully appreciate the solemn truth of this great volume, BEHIND THE PURPLE CURTAIN.

In this book, Dr. Walter M. Montaño, "The Monk Who Lived Again," pulls the mask off the Roman Church and shows "the beast" beneath. Neither Pope, prelate nor priest, neither adept, acolyte nor abbot, could deny that Rome's avowed purpose is to rule the world. Scripture portrays world powers as beasts. This beast behind the purple curtain is "drunk with the blood of martyrs."

For devout and faithful souls, your neighbors and mine, who have sought to serve God within the folds of the Roman Catholic Church, this presentation may mean a rude awakening as they behold the true purpose of the leaders of what they believed to be a true church of Christ. For them we have only tenderest sympathy and the prayer that God may lead them to know the fellowship of those who are "washed in the blood of the Lamb."

Strange as it may seem to Protestants, a considerable number of Roman Catholics, while still loving "the Blessed Virgin Mary," "the Saints," the rites, and ceremonies of their church, will be glad to circulate this volume among their co-religionists because they resent and lament more profoundly than could we the political ambitions of their clergy. For, again, most strangely it will appear to Protestants, where Roman Catholicism becomes a majority and begins its attempts at despotic and totalitarian rule, nearly always there develops an anti-clerical group or party within the church which hates and despises the priests while seeking to worship God in their cathedrals. Rome is only free from anti-clerical hatred in the genial atmosphere of predominantly Protestant democracies.

—B. H. PEARSON

INTRODUCTION

THIS book, BEHIND THE PURPLE CURTAIN, is intended to be a tribune of thought and a platform of free expression. It presents a gallery of valiant heroes, secular and religious, from all walks of life, who have written or spoken the truth without fear, and many have sacrificed or risked their lives at the altars of freedom. Were it not for their courage, the Attilas of old and the Hitlers of modern days, the Neros of the fallen Roman Empire and the impersonators of Caesar like Mussolini, the horrid Torquemadas of the Inquisition and the cold blooded Falangists like Franco, the Borgias behind the Purple Curtain and the corrupted witchcrafts like the Rasputins of the Czarism, would still pollute the atmosphere, stain the soil with blood, keep humanity in chains, and rule the world with iron, sword and hatchet.

"Justice which is worthy of the name does not begin with prejudices and is not based on a decision previously taken, but it gladly admits of free discussion and gives everyone due facility for thinking, believing, and speaking," said Pope Pius XII before the extraordinary consistory, convoked to deal with the case of Cardinal Mindszenty.

This is exactly the type of an arena where our battle for truth, freedom, and democracy takes place. Unless the declaration — "freedom for all" — becomes a reality, in vain we try to build the edifice of democracy. Many will champion freedom only as long as their particular interests are at stake, but they will be the first to assassinate liberty when it

stands against their selfish ambitions. The Apostle James in stating that "out of the same mouth proceedeth blessing and cursing" asks, "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:10, 11)

Cardinal Mindszenty's trial by the Hungarian Government prompted Pope Pius XII to deliver this message to the College of Cardinals in Rome:

"Those who dare to crush the liberty of the church and the rights of human conscience must finally understand that without religion and by banishing divinity no civil society can ever exist.

"May all those to whom is entrusted the government of public things understand this, and as a result may it be that everywhere there is given back to the church the liberty which is due it."

Human hearts are easily given to sympathy, but it is essential that we use our reasoning before we approve man's actions. Truth must be consistent and real conviction must be born out of impartial facts.

The bitter water has sprung from the same fountain that has produced the Pope's eloquent expressions. Father Alexius M. Lepicier, a Canadian by birth, who up to several years ago was professor of Sacred Theology in the Pontifical College de Propaganda Fide, published a book in Rome in the year 1910. The Pope's secretary wrote in the preface: "The Supreme Pontiff was immensely pleased with the work." In reply to the question, "Should heretics be tolerated?" Father Lepicier answers: "No one can doubt that they not only deserve to be severed from the Church by excommunication, but they ought to be taken away from the midst of the living by death. . . . Wherefore, as soon as anyone makes a public profession of heresy and endeavors

to pervert others by word or example, not only should he suffer the greater excommunication, but also he should be justly put to death, lest he should destroy very many by his pestilential contagion."¹

Some sincere Catholics, unable to deny the cruel actions of their church through her various agencies like the Inquisition, admit that, "It is associated with policies, methods, and excesses which are as repugnant to the modern-day Catholic as to the modern-day non-Catholic. The Catholic does not have to defend everything done in days gone by in the name of the Church or the State."² Unfortunately, the actions of the Roman Church are not essentially different from those of the past. Under these circumstances we are justified in believing that the past is the preparation to weave the curtain for the present, and the present therefore must be a warning for tomorrow, for as Patrick Henry said, "I know of no way of judging the future but by the past."

Following the period when America and Russia were sitting together at the same table of international conferences, General Marshall was appointed Secretary of State, and very soon became the Mecnas of the Italian Fascism and of the Roman Catholic Church. His plan of action for the European Recovery Program coincided with the Italian elections when the Pope of Rome openly called all the people to vote for De Gasperi's party. General Marshall and the Vatican succeeded in their aims. De Gasperi and his party came into power. "Soon after", according to the Associated Press dispatch of February 14, 1949, "Premier Alcide De Gasperi solemnly reaffirmed Italy's Lateran pact with the church twenty years after it was signed by Mussolini. Pope Pius XII, who as Eugenio Cardinal Pacelli helped draft the 1929 accord recognizing Vatican City as fully sov-

ereign and independent, received De Gasperi in the Apostolic Palace. It was the Premier's first official visit to the Vatican." In this respect, Joseph Alsop, writing from Rome for the New York Tribune stated that J. D. Zellerbach, the chief of the ERP mission in Rome, had played "directly into the rightists' hands."

"What makes the whole business still more shocking," Alsop continues, "is the demonstrable fact that the Zellerbach attitude is fantastically unbusinesslike. We are already spending nearly six hundred million a year merely to stop the Communists in Italy. An additional outlay of a few tens of millions, to cover the initial cost of land reform, will deal the Communists a crippling, perhaps even a deadly, blow. By any business standard, it would be hard to find a more attractive investment."

To show how Marshall's ERP was actually directed to give power to the Vatican, John Gunther made the following statement: "The Vatican, it is often said, runs the De Gasperi and the Italian government."³

But the main point of interest in this chain of events is that the Roman Church has never changed her policy of demanding freedom for herself and denying it to those outside her fold. Acts of intolerance and persecution by the Catholic Church against the Protestants, and the wholesale deviation of material help sent by them are described in an article by H. H. Pullen. The gifts come, for distribution, into the hands of the priests, who seek to confine them exclusively to Roman Catholics. They arrive, too, in cases bearing the following words boldly printed on them: "*Dono del Papa* (Gift of the Pope) or *Minestra del Papa* (Food from the Pope)."

"In the city of La Spezia (and probably largely elsewhere, but we can vouch for the fact at La Spezia) butter and flour, reaching Italy through UNRRA and AUSA, have been appropriated by, and put on public sale by, the Roman Catholic churches, which have retained the money received in payment.

"I have a carefully dated list of eleven towns and villages where, in recent months, Protestant worship has been definitely and arbitrarily forbidden by the authorities.

"On Christmas Day, 1947, after twenty days of fanatical preaching, a Roman Catholic 'Missionary of the Most Precious Blood,' incited the people to violence, and organized a procession (the authorities remaining passive and inert) to march to the homes of the Protestants and chase them out of the place. This was at Sonnino in Lazio, not far from Rome.

"The priests proclaimed in church that 'at every cost' the 'evangelical manifestation' should be stopped, and threatened 'revolution' if it were held—a dangerous threat in Italy in these times. When, on January 1, the Protestants, first in their own hall, and then on a public square, held their meeting, the public authorities and the priests were present. Violent opposition broke out, and the preacher was very roughly handled. Shots were fired by a person in the crowd, and a man was badly wounded. He has since died. The carabinieri then carried the leading Protestants away to their barracks, while the priests shouted, 'Kill them all!' and one priest called upon the people to 'arm themselves to defend the Catholic religion.' The five Protestants arrested were a little later sent as prisoners to the common prison at Priverno.

"On January 2, the local pastor, Signor Biagio, was arrested, amid the insults of the fanatical crowd.

"Our most recent information is that those arrested are still in prison, the authorities having done nothing, either to secure their liberation, or to hasten legal proceedings."⁴

Persecutions in Italy, Spain, Latin America, and other countries, follow the same pattern. As recent as April 3, 1948, a Jesuit Priest, Father Cavalli, published an article in *La Civiltà Cattolica*: "The Catholic Church, being convinced, by reason of her divine prerogatives, that she is the one true Church, claims for herself alone the right to freedom, for this right may be possessed only by truth, and never by error. Where other religions are concerned, she will not take up the sword against them, but she will ask that, by lawful means worthy of the human creature, they shall not be allowed to propagate false doctrines. Consequently, in a State where the majority of people are Catholic, the Church asks that error shall not be accorded a legal existence, and that if religious minorities exist they shall have a *de facto* existence only, not the opportunity of spreading their beliefs. Where material circumstances — whether the hostility of a Government or the numerical strength of the dissenting factions — do not allow this principle's being applied in its entirety, the Church requires that she shall have all possible concessions, confining herself to accepting as the least of all evils the *de jure* toleration of other forms of worship. In other countries, the Catholics are obliged themselves to ask for full liberty for all, resigning themselves to living together where they alone had the right to live. The Church does not in this way give up her theses, which remain the most imperative of all laws, but adapts herself to the hypothesis, which must be taken into

account on the material plane. Hence, the extreme horror on the part of the Protestants, who hold it against the Catholics that they withhold freedom, indeed *de facto* toleration from others, when they are in the majority, and on the other hand demand it as a right when they are in the minority.

"The Catholic Church would be betraying her mission if she were to proclaim either in theory or in practice, that error can have the same rights as truth, especially when the highest duties and interests of man are at stake. The Church can feel no shame at her intransigence as she asserts it in principle and carries it out in practice, though the Areopagus of the nations of today may smile pityingly or rate against it as tyrannical . . ."

American Protestantism is just awakening to realize how alarming and dangerous this situation is. It is becoming a real menace and threat to freedom. In 1947 a group of forty Bishops of the Methodist Church, at the end of a five day annual meeting, adopted a resolution which was signed by Bishop Frederick Corson of Philadelphia, Chairman, and Bishops G. Bromley Oxnam of New York, Ivan Holt of Saint Louis, and William T. Watkins of Louisville, Kentucky.

Following is part of the text of the declaration by the Council of Bishops:

"We are aware of the denials of religious liberty in many countries where Government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies.

"We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches.

"The situation in Italy and Spain denies to Protestants religious freedom which Protestants in the United States desire the Roman Catholics to enjoy.

"These denials of religious liberty are made at the very moment that protestations or belief in democracy are made by the Roman Catholic hierarchy in the United States, and demands for the public support of parochial enunciation are advocated as a contribution to the morality essential to freedom.

"We stand for religious freedom everywhere and believe the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying religious freedom wherever it has power to do so."

Even our most ardent opponents, if led by sincerity, will recognize that one desire, one passion, inspires the writing of this book: love of freedom for all, regardless of race, creed, sex, or position.

How beautifully William Lloyd Garrison expresses our creed in this matter:

*"They tell me, Liberty! that in thy name
I may not plead for all the human race,
That some are born to bondage and disgrace, —
So, to a heritage of woe and shame, —
And some to power supreme, and glorious fame:
With my whole soul I spurn the doctrine base
And, as an equal brotherhood, embrace
All people, and for all fair freedom claim!
Know this, O man, whate'er thy earthly fate —
God never made a tyrant nor a slave:
Woe, then, to those who dare to desecrate
His glorious image — for to all He gave*

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*Eternal rights which none may violate;
And by a mighty hand the oppressed He yet shall
save."*⁵

Not every human being will be convinced of the truth, nor accept the principles of human rights, nor believe in the final triumph of liberty, nor cease to fight against democracy. But let John Hay remind them:

*"So all in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law.
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it, when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold where the crimson axe
Rings down its grooves the knell of shuddering Kings.
For always in thine eyes, O Liberty!
Shines that high light whereby the world is saved,
And though thou slay us, we will trust in thee."*⁶

In conclusion, having explained the purpose of this book, we say to reader, friend or foe, what Abraham Lincoln said in his Second Inaugural Address: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in."

THE AUTHOR

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NOTES
INTRODUCTION

1. Alexius M. Lepicier, *DE STABILITATE ET PROGRESSU DOGMATIS*, Libreria Pontifica, Rome, 1910, p. 104.
2. "Why the Catholic Church Says Investigate," *KNIGHTS OF COLUMBUS RELIGIOUS INFORMATION BUREAU*, 4422 Lindell Blvd., St. Louis, Missouri.
3. John Gunther, "Birth of the Republic in Italy," *Los Angeles DAILY NEWS*, February 4, 1949.
4. H. H. Pullen, *THE CHRISTIAN*, England, February 12, 1948.
5. William Lloyd Garrison, "Liberty," *LIBRARY OF AMERICAN LITERATURE*, Charles L. Webster & Co., New York, 1891, vol. 11, p. 338.
6. John Hay, "Liberty," *OP. CIT.*, vol. 9, p. 591.

Chapter I

COLUMBUS AND THE CUBAN MARTYR

LONGELY and solitary, abandoned by everybody, no longer counting on the protection of Queen Isabel, who had furnished the expeditions but had died just before this time, and having spent the rest of his life poor and unnoted; Columbus, the adventurer who gave dominions and gold to the Crown and the Church of Spain, was agonizing in Valladolid. This was happening on May 20, 1506, four years after his fourth and last expedition in which he reached the coast of Central America.

Was it not enough that his third expedition, which started on May 30, 1498, and took him as far as the northern coast of South America and the great river Orinoco, afflicted him with two years of struggle with enemies in Spain and enemies on the lands he discovered, had resulted in his having been arrested and sent home in chains like a vulgar criminal? Must he also die like a beggar in the street?

Was this his payment for the audacity of discovering the New World with a little fleet of three small caravels, *Santa Maria*, *La Pinta* and *La Niña*, with which he sailed from Puerto Palos on August 3, 1492, and on the morning of October 12, 1492, landed on what we today call San Salvador?

What an irony of destiny! When cruising thence southward, coasting Cuba and reaching Haiti, Columbus was cursed by the chief of a tribe who loved liberty more than silver or gold. When he discovered Puerto Rico, Jamaica,

and other islands on his second voyage, in 1493, the chief was still there, in his native isle, repeating the curse against Columbus and his crew for having violated the virgin soil. The navigator never knew that the piercing eyes of the Cuban chief, the immortal and brave Hatuey, spying every movement he made, studying every detail of his expedition, counting every action of his greedy men, were going to follow him even to his grave. Those eyes were throwing fires of condemnation to all who dared to put their feet in that sacred territory. Did Hatuey's curse really mean anything against Columbus, following him until his death? The imagination may wonder wildly; the truth is that Columbus' ambitions for gold and personal gain were not fulfilled and his prayers to renew the Crusades for the Church were not answered.

If only the motives and incentives of the expedition had been nobler and higher!

"It was the age-old lure of substantial things that sent the pathbreakers of the seas on their perilous journeys — Columbus across the Atlantic in 1492, and da Gama around the Cape to India six years later. Their adventures were only novel incidents in the continuous search for riches."¹ (see footnotes at end of chapter)

Edwin Sparks indicates that religious feeling was one of the prime incentives to action in Columbus. If he could discover this outward way to the Indies, he saw himself loaded with riches which he would use in renewing the Crusades. He pledged all the gold he should find to the use of the church and added to his prayer: "Surely under these conditions God will grant my prayer."²

But, could God have answered such a prayer? Was He part of that war of the Crusades? Was He going to approve and bless the bloody Inquisition on whose flames thousands

of men, women, and innocent children were going to perish, once it was established in the New World? No, that cannot be called prayer; it would be an insult to God. That was only the voice of black superstition, which, unfortunately, was destined to cause a deep wound in the heart of the new continent!

As inducements to enlist men for Columbus' expedition, jails were opened and debtors forgiven. Mutiny was bred in such a crew before a sail was hoisted. But superstition being their guiding star, it worked strongly in such minds. That category of human element was the charter for the expeditionary adventure and the mold of conduct, in religion as well as in material conquest, for the New World. It is understood that such a company could not heartily be accepted even by the lowest type of savages and never by a tribe like Hatuey's. Thus the reason for the great chief's curse!

Columbus went to his grave ignorant of the fact that he had discovered a new world, supposing that he had missed Japan but had landed among the islands of India, and hence called the inhabitants *Indians*.

While his body was descending to his grave, the other Spaniards who followed his path toward the lands of gold, armed with the sword and the cross, were already spotting the soil with the blood of the Indians, culminating their adventure by condemning Chief Hatuey to be burned alive for the crime of opposing the conquest of Catholic missions in his land. The illustrious Argentinian, Dr. Juan B. Terán, President of the University of Tucuman, reminds us how Hatuey, bound to the stake, when approached by a Roman Catholic priest to become a Christian, chose the sufferings in hell to avoid a heaven with priests and the company of

such "Christians" as those who were tormenting him and his people on earth.

Hatuey's life was, no doubt, the life of a great hero. He was still young when the discovery of his beloved island took place, but he lived long enough to see the destruction of his people, the misery to which they were condemned, and even the betrayal of many Indians who sold their bodies to the conquerors for a piece of a broken mirror or the torn remnants of a once colored vestment.

Greater than the physical torture he was prepared to endure was the torment of his soul caused by the ignoble actions of the Spaniards. It was natural then that, bowed down into the depths of despair, his great heart was bleeding with a burden. Gradually, without his being able to stem the tide, he had seen many of his beloved people sinking into degradation, imitating the vices of the adventurers. In anguish he lamented the sad condition and planned some way of escape. But how? When he was still a ruler, before the Spaniards came to destroy his dominion, his word, though kindly, was inexorable law. Alas! He realized that now he was no longer heeded by all his people and to the Spaniards he was just another slave!

At this stage, Hatuey was still a splendid specimen of manhood. He was more than seven feet tall. About his mighty shoulders was thrown an enormous blanket, which set forth his towering form to the best advantage. He had a fine forehead; his long black hair fell to his waist; his eyes were full of fire, and his mouth with its thin lips was full of decision. His age was about fifty, and he walked with a firm step. Even his Spanish oppressors envied the good looks of the men of this tribe, as they were the finest developed Indians they had ever seen — instead of the weak, squat figures described by some historians. Both men and women

were cast in a noble mould; they were bred true, with no deformed, unhealthy offspring or blood contamination. They were trustworthy, honest, truthful, and singularly faithful in their marital relations.

In the bitterness of his sorrow, Hatuey called into secret consultation two resourceful, faithful braves who remained loyal to him, and with whom he counseled far into the night, as to what might be done to save the remnant of the tribe.

After long and heartfelt deliberations, a decision was reached. Playing an apparently complete surrender to the conquerors, pretending to be resigned to their fate, and making the best of it, they went to the priest to acknowledge their absolute submission to him. In reality, this was only their strategy for the plan of returning to their ancestral haunts and in due time organizing the Indian forces of resistance. No matter how long it would take them to succeed in deceiving the Spaniards, they would do it, using priests as instruments, in the same way they were used by the conquerors to subjugate the Indians.

Once they gained the priests' confidence, a clever idea was planned. With the pretext of going for fish, which abounded there, the Indians hurried toward the forest. Two fleet scouts were sent "to pursue fish for the padres," but the fact is that they were given secret instructions as to a desirable location, a supply of water, proper land for crops, and other needs, where all could go free from the eyes of their tyrants. The men were absent for many days. When they returned they brought abundant fish and pretended to be in high spirits. In the darkness of the night they told their chief the glad news that they had found a beautiful valley where the land was fertile, water abundant for crops, game plentiful, and the scenery the most beautiful they had ever seen.

Hatuey was pleased with the report, and began at once to select the men who would advance toward the new valley. Contacting the loyal tribesmen and their families he made known his plans for the long trek to the "Promised Land." The night of escape arrived. Chief Hatuey, with his mate, Tuzula, and their children, started in the quiet of the hour.

Immediately behind them came the warriors in a wide line to guard against any surprise attack; the women and children marched in the center line, backed by picked braves who were guarding the rear, ready to use their arrows and other weapons in case of pursuit by any traitors of the tribe or the Spaniards. Hatuey knew that in their drunken fury they would attack his party and attempt to drive the people back.

Many miles were traveled on that night, as Hatuey was anxious to reach their destination. They stopped for a few hours of rest in a wooden hill where the dense foliage lured them with its promise of a safe shelter.

Chief Hatuey rose early and upon rounding a craggy hill at the foot of the mesa, the scene which met the brave chief's eyes made his heart thrill with pleasure. Here was a broad vista of waving grasses, with here and there a wooded spot. In the far distance a line of bright green shrubbery bounded a crystal stream.

"Ah, land of heart's desire!" he breathed. To the guides who were with him, the chief related: "The giant god tore this great peak from his quiver, hurling it at the great green hill. How long ago no man knows! Our fathers' fathers have climbed to the healing waters which bubble from the hot springs, to drink and bathe. My father told me the story that in a fierce battle between two gods, a lightning bolt was hurled to direct our people to the springs."

A veritable paradise it seemed to the weary and discouraged chief. To the peak of the craggy hill he climbed, to scan the broad plain, the home of his childhood; the years since he left it at the call of the priests who delivered him to the Spanish conquerors dropped away like a cloak, and he was an Indian again, a rover of the wilds. An air of wild exhilaration filled his soul; the light which had long been absent, shone in his eyes. Smilingly, cheerfully, he spoke to the guides, then shading his eyes from the sun's bright rays, he gave a loud call to his people below, the sign that they were to follow him.

The happy tribesmen were loud in their exclamations of delight, as they climbed the great trees, ran over the rolling hills, and came to rest finally under the green, spreading willows on the edge of the rippling creek.

Then the march was continued. Toward sunset, after a long journey, Hatuey decided to make camp in the little valley the party had come upon. The spot was guarded by smooth, straight, towering trees and covered with wide-leaved foliage; the ground was clear of brush, and a stream of clear water made an ideal place in which to get needed rest and refreshment.

Two fat deer had been speared by the men whom Hatuey had sent ahead. The meat was cut into strips, strung upon long poles, and was soon roasting over the coals of a huge fire. The hungry people were regaled later, enjoying such a feast as they had not eaten for many a day.

With his heart full of content, the chief spoke: "The Great Spirit, the sun god, is with us, my children. We are at home again in our native habitat. No more shall we seek in the wallow of the white man's sins. We are again children of the wild, where our forefathers dwelt in the ages ago. Here we shall leave them for a time, clearing the ground,

planting the seeds, alone and at peace. As for us who are alive, we must prepare the battle now and not rest until these conquerors are driven far far away from our land, and our people become free again."

Scarcely had Hatuey finished speaking, when they heard a hoarse, hooting war cry, followed by a succession of flying spears. Their enemies had come upon them unawares, dragging themselves along under cover of the darkness in the clever noiseless manner of the aborigines, which they had not forgotten.

Hatuey and his companions hurled themselves upon their assailants, driving their spears into the nearest victims. In response to the chief's sharp orders, the other warriors snatched their spears, and rushed toward the jungle, jabbing savagely to right and left. The invaders, in appearance melted away, leaving their wounded, who, although in some cases were frightfully mangled, made absolutely no sound.

The men scoured the brush with lighted torches, and for several hours waited for a further attack. All remained quiet. Soon the women and children, who had been hurried to a place of safety, were gathered together to sleep peacefully for the remainder of the night. The guards, however, remained on the alert, waiting for the early morning, when the march was to be resumed. Five wounded Indians, carried in *sergas*, blankets of their own weaving, had been treated by the medicine men with *yerba de pasmo*, which eased them effectually. But when the morning came, they were not able to resume the march!

In every great and noble enterprise there is always the black hand of some vile traitor. Such was the case with Hatuey's planning. His own blood and race, one who was closer to him than any other person, a second chief, so to say, betrayed him. Guided by that traitor Indian, the

Spaniards, fully equipped with force and weapons, preceded by priests, were following them. Hatuey and his people, weakened in the attack of the night by Indians, instigated by the Spaniards, were captured. This time Hatuey, his wife and children, and the other Indian leaders were taken under most severe vigilance. Their hands were tied with heavy ropes, and they were cruelly maltreated on the way to Hatuey's death.

Hatuey, bound to the stake, was approached by a Roman Catholic padre asking him to accept "religion" in order to enter heaven where "beatitude and rest" are found. But if he refused to accept that religion? His soul would burn for eternities in the fires of hell! Hatuey asked the padre: "If I go to heaven, will I find your Christian people there?"

"Oh, yes, they will be there," the padre answered.

"Then," Hatuey responded, "I will not become 'Christian.' I prefer to suffer in hell rather than go to heaven to be in the company of your 'Christian' people who are so cruel, and so brutal."

The padre and the "Christians" set a fire, and the noble, brave Indian chief of Cuba, the immortal and heroic Hatuey, was burned alive.

So Cuba had its first martyr of liberty in the person of the great Hatuey, not very long after Columbus died. But while the discoverer of the New World passed away without glory, Hatuey kindled the torch of liberty for the whole continent. The Spaniards thought that this was the end of the Indian rebel, that forgotten by time and people, he would not have any place in the annals of history.

Once the chief was killed and the Indians subjugated, the Church proceeded to impart its blessings to the "triumphant conquerors." Twenty-seven years after Columbus discovered the New World, one stormy morning of 1519, the padre

celebrated the first solemn mass in the Port of Cuba, having erected an altar under a *ceiba* tree. He thanked the Virgin and the Saints for giving them, finally, slaves for the conquerors, land and gold for the Crown, dominion for the Church. Reduced to silence—they thought—the Indian rebels would never rise again; land and people were going to be theirs forever. But they forgot that their interest in the New World was merely material, and material things slip away from our hands. Sooner or later, when their plan of exploitation would come to an end and their only objective, gold, would be exhausted, the land and the people would be liberated once more from the hands of the conquerors. "Columbus had found a world for Spain," says Sparks, "but she was not fit to retain it."

Cuba has passed four hundred years behind the purple curtain and, contrary to their expectations, Hatuey's name is remembered and repeated by all Cubans, young and old, as the symbol of martyrdom for human rights. The children in the schools learn today the principles of patriotism in the heroism of Hatuey. And yet we have not seen the depths of infamy . . . the blood left by its martyrs and heroes along the trails upon which Latin America has sought the sunlit heights of liberty.

NOTES — CHAPTER I

COLUMBUS AND THE CUBAN MARTYR

1. Charles A. Beard and Mary R. Beard, *THE RISE OF AMERICAN CIVILIZATION*, The Macmillan Co., New York, 1930, p. 7.
2. Edwin Erle Sparks, *THE EXPANSION OF THE AMERICAN PEOPLE*, Scott, Foresman and Co., Chicago, 1900, p. 26.

Chapter II

THE INCA WHO LOST HIS GOD

THE early morning sun was shining on the millenary and picturesque pueblo; its golden rays fell upon the fortresses and ruins, the adobe houses, and the trees. In every shadow seemed to lurk the reminiscence of the glorious past, long dead, and the cruelty of the conquistadores, memories of which are still alive. A soft breeze came whispering from the mountains, waking the monks from their reverie. The nearby hills, clear in every detail, were dressed in a gorgeous mantle of white, pink, blue, and gold blossoms, and the scenery was most inspiring. Down through a narrow canyon, a silver stream of rippling water flowed, where the Indians stopped to permit their llamas to drink. Was not this an invitation to go outside, see the magnificent hills, talk to the descendants of the Incas and from their lips learn their history?

Manco Capac, the founder of the Inca empire, conquered numerous races and tribes of the Sierra, the Coast, and the jungle territories. The countries known today as Peru, Colombia, Ecuador, Brazil, Bolivia, Argentina, and Chile formed part of that empire.

The Incas developed a remarkable engineering hydraulic works for the irrigation of lands and the sowing of fields. Manco Capac taught men to till the soil, and his wife, Mama Ocello, introduced the art of weaving and knitting as useful occupations for women. They also developed the art of ceramics where their customs and religion were depicted on either pottery or smelted metals.

The sovereign Inca was a sacred being to his subjects; his authority was paternal and absolute, extending to the particulars of domestic life, as well as to public affairs. The resources of the country and the labor of the people which were at his disposal, appear to have been used with thoroughly systematic and careful thrift. Broad, smoothly paved roads, running to every part of the mountainous empire, with comfortable rest houses at frequent intervals; hills terraced for the most complete economy of agriculture; natural deserts irrigated; soil and water everywhere conserved; imposing temples, palaces and public squares—all were the results of his careful planning.

As described by Banco Popular in a very interesting sketch, the ruins of the old cities near Cuzco, of the Temple of the Sun and others "lay before the eyes authentic proofs of the grandeur of the Tahuantinsuyo Empire with its highly advanced culture and incomparable civilization. Colossal walls made of gigantic stones, with wrought facades adorned with images of serpents, pumas, and condors are to be found in almost every street. Sacsayhuaman is a huge construction built as a fortress. Pyramidal monoliths form the structure of that monument at the foot of a mountain, and one descends in the precinct of the stronghold, memories of the fortified towers of palaces and of granaries. When contemplating those ruins, the spectator conjures up the human race which created such prodigious masterpieces of architecture!"

The Intihuatana (where the Sun was tied) in the ruins of Pisac is the sundial which was used to determine the seasons and to indicate the beginning of harvest time. In the background, rise the high summits of Huaynapichu.

Machupichu, situated on the top of a hill about two thousand feet above the bed of the valley, is a legendary

city of Peru. The city was topographically well laid out, and divided into special quarters for every social class and every state institution. Priests and other adepts of the cult had a district of their own where their precincts and sanctuaries were established. Soldiers had their barracks and strongholds, the nobility lived in palaces, and the common artisans inhabited another part of the town.

Cuzco, the great capital of the Incas, was laid out in one of the fields formed by the junction of the Oriental and Occidental mountain chains called *El Nudo de Villcanota* (The Villcanota Knot). The granite massif of the Andes still rises at each end, and its snow-capped peaks, the Salkantay and the Ausangati, loom on the horizon, boldly lifting their brows toward the blue sky. In ancient times Cuzco became the center of a vast empire and a great civilization.

Even today the masonry work of the Incas is cause for amazement. The stones for their buildings and temples were cut so accurately that, although neither cement nor mortar were used, after thousands of years a penknife cannot be introduced or inserted between two adjoining stones.

Still wealthy and abounding in gold and silver, Cuzco is composed of sixty per cent half-breeds, ten per cent white natives and foreigners, and thirty per cent Peruvian Indians who still wear garments mainly bedecked with indigenous ornaments which were transmitted to them by tradition, and are reminiscent of the customs of their forefathers.

A few steps from the cloister of Santo Domingo, erected on the old temple of the Incas, dressed up in my white robe and black cape, absorbed in things of the past, I was standing in front of the magnificent circular stone wall of Koricancha, probably in the very spot where Father Valverde, the first Bishop of Cuzco, stood up four centuries ago to

contemplate the sacred calix and the consecrated wafer, just placed in a portion of that ancient temple from which he had removed the golden image of the sun, worshiped by the Incas.

Spanish chroniclers have transmitted the version that there was a huge image of the sun made of thick gold slabs on the central altar of the Koricancha, in the rear part of which a kind of chamber had been contrived where the mummified bodies of the Incas were placed, seated on gold chairs.

Instead of the image of the sun, the monastery has now the Eucharist. In deep devotion I was trying to concentrate my thoughts on the sacramental words: *Hoc est Corpus meum, Hic est sanguis meus* (this is my body, this is my blood) but my imagination, wandering wildly in things of the past, was bringing to the present, vividly and almost realistically, the experience of one of the most celebrated Incas, as mentioned in some historical accounts.

At the annual ceremony, the sun in all its splendor was shining gloriously. The musical instruments had ceased playing. The virgins were repeating their sacred vows to their god, the sun. The thrones were occupied by high priests, and in the center, higher than the rest, was the Inca's throne. Rising slowly from his golden throne, the Inca was just beginning to move his lips for the usual adoration of the idolatrous rite.

But something happened . . . the noblemen, the high priests, the royal family trembled. The "Apostate" Inca, as he was called afterwards, turned his back to the sun, leaving the unfinished ceremony, and walked to his private rooms, secluding himself from his people. After many days, one of his closest officers managed to see him. Pale, grave, and weak in body, he heard his officer plead: "My Inca, your

people are suffering. They want to see you. Why do you hide your face from us?"

"For days I have not eaten or drunk," the Inca answered, with a sad tone, showing in his face the marks of his fasting and privations. "My heart aches . . . my mind is confused . . . That day, at the hour of worship I lifted my eyes toward the sun. The clouds covered our god. He was lost. The golden rays disappeared. Then the awful thought came to disturb me, a terrible doubt: 'Perhaps he is not the real God,' I said to myself. 'Otherwise, why would he allow the dark clouds to cover him and take away his glory and splendor? There must be another God, better than the sun, who will not let the clouds obscure Him.' . . . Oh, I am sad because I do not know that real God . . . I wish somebody would tell me who He is and where He dwells. I would travel all the distance and place my kingdom at His feet . . . I wish somebody would tell me . . ."

Only a few years passed. The Spanish conquerors, headed by Pizarro and Father Valverde, one representing Spain, the other the Vatican, conquered the land and killed the Incas, took all their gold and enslaved their people, destroyed their civilization and supplanted their religion, and as if all of that was not enough, they corrupted the morals, and left only their stigma.

Pizarro had gathered native rumors in Panama of a country far southward that abounded in silver and gold. When he and his companions reached this inviting and desirable region, they found what they sought — a people well advanced toward civilization in the arts of life, those who showed a lavish possession of the precious metals that Europe craved. "All attested a measure of civilization that excited the wonder but could not command the respect of the barbarians who came to strike it down."

Charles V gave him the rights of conquest and made him captain general and governor of New Castile, as the country of his conquest was named . . . He did nothing but seize and sack the country, which yielded considerable booty and enabled him from the darkest, far-flung, shadowy regions behind the purple curtain to send to Panama for more men to further the conquest of Peru. The wealth of gold, the dying sun above a sea of blood, the tragic Calvary of the Indian souls had scarcely begun.

Chapter III

THE FATE OF THE INCAS AND THE CONQUEST OF PIZARRO

FRANCISCO PIZARRO, the cruel and vindictive conqueror of Peru, was born in Trujillo in the former Spanish province of Extremadura. We do not know the exact date of his birth; it must have been between 1471 and 1478. He was the illegitimate son of Captain Gonzalo Pizarro and hardly knew the atmosphere of a home or the affection of parents, for he had neither. His youth was spent in tending hogs. As far as being educated, he had none of that. When he landed in the New World he was one of Balboa's subjects; later on he was under Pedrerías. Being ambitious and an adventurer, he could not be happy always receiving orders. So, in 1524 he formed a partnership with Hernando de Luque, a priest in the Panama Church, who provided the money, and Diego de Almagro, a soldier, for an undertaking to conquer Peru and secure its wealth. After three hard and perilous expeditionary trips, Pizarro finally arrived at Cajamarca, where he prepared his treacherous attack on the Inca at a time when war ensued between Atahuallpa and his brother, Huáscar, after their Inca father, Huayna Capac, died.

At Cajamarca, Pizarro was hospitably received by Atahuallpa. The Dominican priest, Father Vicente Valverde, was the principal instrument for the fate and murdering of the Inca. It is lamentable that this conquest was made in the name of religion! Father Valverde, approaching the

Inca with the Breviarium in one hand and the cross in the other, asked him to renounce his dominion and his religion and submit himself to the Roman Catholic faith and the Spanish Crown. Such an insolent proposition had to be met with rebuff. When the Inca rebuked the priest, Father Valverde immediately exclaimed: "Revenge, brethren, the time has come, I absolve thee."

If a game of treachery was to be played, Pizarro was not the man to lose the lead. He prepared his forces for a daring seizure of the person of the Inca . . . two thousand of the numerous attendants of Atahualpa died in his defense . . . The captured Inca submitted stoically to his fate and offered to ransom himself by filling a room of good size (17 x 22 feet) with gold to the height of about nine feet. The offer was accepted and the ransom was paid. Vessels, ornaments, and great slabs and plates of gold, stripped from palaces and temples, came from all parts of the empire till the specified room was filled. The total value of the gold was estimated at 4,605,670 ducats, equivalent to about \$17,500,000 (dollar value at the beginning of this century).

From Larned's *History of the World* we gather that New Spain gratified the fierce lust of the Spaniards for gold and silver more than any other of the countries discovered thus far in their search. In the Islands of the West Indies they had found little; in Florida, explored by Ponce de León in 1512, they found none. The Isthmus of Panama, where a colony was founded in 1511 (from which Balboa crossed the Pacific two years later), yielded them a little more; but according to the careful estimate of Baron Humboldt, their whole eager search for precious metals had yielded, as yet, only about \$260,000 per year. The Spaniards are estimated by the same authority to have raised their acquisitions of gold and silver (mostly the latter) to \$3,150,000 per year.

But it was not until they found Peru that the grand prize of rapacity was won . . .

And when the faithless, soulless conquerors had secured and divided this stupendous booty, wrung as a ransom from their royal captive, the Inca, they put him to death, thinking that the country would be more submissive if it had no king.

And what a death! Fixed in a rustic strong wooden chair; his throat tied with a rope to the posts attached to the chair, the monarch was strangled. The original sentence was that he had to be burned alive. Father Valverde could not be at rest now that he was not able to convince Atahualpa to change his religion, at least until he would change his name, before his death. If he were willing to be called Juan, he would be hanged instead of being burned. Since this latter kind of death was easier to endure, the Inca consented to an addition to his name. So he died as Juan Atahualpa. Once the Inca was dead, Pizarro marched toward the city of Cuzco, which he conquered without much difficulty, and went to Lima, where he established the seat of his government until the year 1541, when he was murdered by Almagro's followers, thus avenging the death of Diego Almagro.

The historian Larned remarks that it is impossible not to feel some degree of satisfaction in reading of the fierce warfare that broke out presently between Pizarro and his partner, Almagro, carrying both of them to a tragical ending of their bloody careers. But Peru was only trampled the worse and crushed to a ruin more complete while these conflicts among its masters, the brutal spoils hunters from Europe, went on.

Father Valverde also found the reward for his action and participation in Atahualpa's most perfidious execution. He was made Bishop of the Inca capital, Cuzco.

The vast accumulation of gold that the Spaniards found in the possession of the Incas was the least part of the wealth they derived from Peru. After the discovery of the rich silver mines of Potosi (now Bolivia's exhausted mines), in 1546, that metal was the chief product of the country and supplied most of the great revenues of the sovereigns of Spain. For the working of the mines, and for all other labors required by the conquerors, the natives were enslaved, and destroyed rapidly by the unmerciful hardness of their toil. The Spanish enslavement of the American native was begun first by a tribute levied on them; then labor was exacted to work out the tribute; then the laborers were apportioned out among the colonists and adventurers to render the services required — so many assigned to this one and so many to that one, all being nominally mere tribute-payers, still working under the direction of their chiefs. This apportionment of the tributary labor was described as a system of *repartimientos*, or shares. It gave way quickly to the final system of *encomiendas*, which was slavery complete. As defined by Spanish jurists, from whom Sir Arthur Helps has quoted, an *encomienda* was "a right, conceded by royal bounty to well-deserving persons in the Indies, to receive and enjoy for themselves the tributes of the Indians who should be assigned to them, with a charge of providing for the good of those Indians in spiritual and temporal matters, and of inhabiting and defending the provinces where those *encomiendas* should be granted to them."¹ But interest in the bodies of the wretched Indians was seldom commensurate with the interest in their souls. They were tasked and treated with a deadly cruelty.

Why had Pizarro and Valverde inflicted the most ignominious slavery upon these Indians? Why? With the exception of Las Casas, who said that "the Indians were not a bit lower

in intelligence than the Egyptians, the Romans, and the Greeks, and in many instances, they were superior to the Spaniards"; all the other priests and conquerors thought that the Indians were only brutes.

The King's preacher, Fr. Bernardo de Meza, in a special convocation of theologians called by the King, asked that the Indians should be kept in slavery to liberate them from being lazy. The Licentiate Gregory, also the King's preacher, said that the Indians were slaves by nature. Juan Ginés de Sepúlveda asked the Royal Council in 1550 to make war against the Indians because their rude condition placed them in the category of slaves by nature. In *El Virreinato del Perú*, José Valega says that killing Indians was a kind of diversion for the Spaniards, amongst them Alonso Díaz, the son-in-law of Balboa's assassin, named "Goliath", who used to kill Indians for pleasure.²

The sixth book of *Recopilación de Indias* tells that the aborigines were prohibited by the Spaniards "to travel by horse, to buy wine, to dance, or to have diversions without license." The Church came to the conclusion that these Indians did not have a soul; that they were only higher animals. Could animals accomplish what these Indians did?

When Father Valverde and Pizarro were asking the Inca to yield his power, he openly reproached the conduct of their people: "Why do you want me to accept your power and your religion when your conduct and your moral behavior is so bad? In our daily salutation we express our moral code. Instead of 'Good morning' or 'Good afternoon' as you want to teach us to say, ours goes this way when a person greets: 'Do not be lazy; do not be a thief; do not be a liar'; and the answer is, 'You be the same.' That is our code expressed in every day life. Anyone who is found

guilty of committing faults against these principles is properly punished."

How well the Inca knew what he was saying! There was a certain Felipillo who learned the Quechua language spoken by the aborigines and was appointed by Pizarro and Valverde as the interpreter between them and Atahualpa.

Felipillo became the worst enemy of the Inca, especially when he was released for awhile from his prison cell in Cajamarca. There was reason for that animosity; in fact, Felipillo was the person most active in seeing the monarch executed. He, Pizarro's and Valverde's official interpreter, was caught while the emperor was in prison forcefully attacking and ravishing his wife.

When Atahualpa knew of this abominable action he insisted that this infamous action was even more painful than his prison, an insult received from a person of such a low condition whose crime, according to the Peruvian law, would have been punished not only by the death of the guilty person but also by the elimination of all his household. But Felipillo, according to William H. Prescott was too valuable and too important a person in that enterprise for the Spaniards to execute him, "especially if we bear in mind that all, some more, some less, have committed the same crime."³

This ignoble procedure of Pizarro and his companions constitutes a moral monstrosity. ". . . In the motives of action, meaner influences were strangely mingled with the loftier, the temporal with the spiritual," continues William H. Prescott. Gold was the incentive and the recompense, and in the pursuit of it his inflexible nature rarely hesitated as to the means. His courage was sullied with cruelty, the cruelty that flowed equally, strange as it may seem, from his avarice and his religion — religion as it was understood

in that age, the religion of the Crusader. It was the convenient cloak for a multitude of sins, which covered them even from himself. The Castilian, too proud for hypocrisy, committed more cruelties in the name of religion than were ever practiced by the pagan idolater or the fanatical Moslem. The burning of the infidel was a sacrifice acceptable to heaven, and the conversion of those who survived amply atoned for the foulest offenses. It is a melancholy and mortifying consideration that the most uncompromising spirit of intolerance — the spirit of the Inquisition at home, and the Crusader abroad — should have emanated from a religion which preached peace upon earth and good will toward man!⁴

What a contrast these children of Southern Europe present to the Anglo-Saxon races who scattered themselves along the great northern division of the Western Hemisphere! For the principle of action with the latter was not avarice, nor the more specious pretext of proselytism, but independence — religious and political. To secure this, they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labor. No golden visions threw a deceitful halo around their path and beckoned them onward through seas of blood to the subversion of an unoffending dynasty. They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears and the sweat of their brow till it took deep root in the land and sent up its branches high toward the heavens; while the communities of the neighboring continent shooting up into the sudden splendors of a tropical vegetation exhibited, even in their prime, the sure symptoms of decay.

It would seem to have been especially ordered by Providence that the discovery of the two great divisions of the American hemisphere should fall to the two races best fitted to conquer and colonize them. Thus, the northern section was consigned to the Anglo-Saxon race, whose orderly, industrious habits found an ample field for development under its colder skies and on its more rugged soil; while the southern portion, with its rich tropical products and treasures of mineral wealth, held out the most attractive bait to invite the enterprise of the Spaniard. How different might have been the result if the bark of Columbus had taken a more northerly direction, as he at one time meditated, and landed its band of adventurers on the shores of what is now Protestant America!⁵

NOTES — CHAPTER III

THE FATE OF THE INCAS AND THE CONQUEST OF PIZARRO

1. Sir Arthur Helps, *SPANISH CONQUEST IN AMERICA*, J. Lane, London, 1900, p. 113.
2. José Valega, *EL VIRREINATO DEL PERU*, Lima, Peru, Imp. Lux., p. 32.
3. William H. Prescott, "The Conquistadores," *LIBRARY OF AMERICAN LITERATURE*, Charles L. Webster & Co., New York, 1891, vol. 5, p. 421.
4. *Ibid.*
5. *Ibid.*

Chapter IV

PAGAN TEMPLES AND GODS MADE "CHRISTIAN"

THE Roman Catholic religion, carried by priests and their satellites, docile servants of the Spaniards, was only the instrument of disintegration. Clorinda Matto de Turner said in her day that the priest, the judge, and the landlord are the real enemies of the Indians. González Prada, that famous Peruvian intellectual leader, said the same thing and every time he wanted to do something for the Indians he was confronted with this trilogy. The Indians have a proverb which reads like this: "The wolf, the mouse, and the priest are the real enemies of the Indians."

Julio Tello, the Peruvian archeologist, indicates that the greatest obstacle presented to the Spaniards in conquering the Indians was their religion, and the real reason for imposing their creed was to divide their unity. The sun worship was the center of unity. *Divide et regna* has been for centuries the slogan of the Attilas or Tamerlans. The modern conquerors know how effective this is. When Hurtado de Mendoza, third Viceroy of Peru, condemned in 1556 eight hundred of his countrymen to be hanged, and deported thirty-seven of them, he had one purpose—to intimidate the Inca. In 1558 the Viceroy did not have his rival. Sairi Tupac received many concessions from Hurtado and consented to accept the new religion. Baptized, together with his wife, Cusi Huarccay, he retired to Yucay. But his brothers, Tupac Amaru and Cusi Yupanqui, protested against this, and the followers despised him. The Inca was

deeply affected by this disdain and the new religion could not mitigate the suffering; on the contrary this change only augmented his torment, reminding him how untrue he had been to the religion of his ancestors. Sairi Tupac became the melancholic Indian. Although he was wealthy and had the protection of Spain, he did not have the affection of his people, the veneration of his subjects, nor the blessings of his god, the sun. He felt himself a renegade, and this feeling was aggravated by the repudiation of his family. The chroniclers describe him as the sad, solitary Inca, wandering around his dominion of Urubamba until one day in 1560 he fell dead and was found with his back toward the sun, near the border of Abancay, hugging the earth, rigid with the marks of his sufferings and moral torture in his agony.

Tito Cusi Yupanqui succeeded Sairi Tupac. He was isolated in Villcabamba and died by poison in 1570. The Indians attributed his death to his conversion to Catholicism since upon Fr. Diego Ortiz' insistence he had accepted Roman Catholicism.

Tupac Amaru, who succeeded him, was executed by the order of Viceroy Toledo, and his family exterminated.

Impartial authorities have stated that in the past, the Roman Catholic Church's secret for conquering the natives for the Catholic faith has been her clever method of using the same temples, statutes, and objects used by the pagans. With a magic touch the priests appropriated and baptized the old images into new purposes and new worship. The natives were told by the religious leaders that this was only a mere retouch — that they were not losing their old images nor their way of worshipping them, so they would continue coming to the old places, practicing their ceremonies and worshipping their idols with the same or even more interest than before.

Rome, the center of Roman Catholicism, was not strange to these methods. Eminent archeologists and historians are inclined to believe that the bronze statue of St. Peter in Rome, standing on a pedestal about four feet high near the Main Altar close by one of the four massive pillars supporting the dome, was originally the statue of Jupiter Capitolinus. It is said that Pope Leo the Great transformed it into the traditional likeness of Saint Peter.

From an article written by Dr. H. P. Morgan we infer that the same opinion is held regarding the Chair of Saint Peter, the *Cathedra Petri*, where dogmas for the entire Catholic Church are promulgated by the Popes. Saint Peter's Chair, mounted on a magnificent throne of bronze and gilt, is surmounted by a canopy and supported by four colossal figures, Augustine, Ambrose, Chrysostom, and Athanasius. The relic stands at the extreme end of the basilica, faces the main entrance, and thus dominates the whole building. Its design includes angels floating over the chair. Above the angels is the emblem of God the Spirit in the form of a dove, from which rays of divine light pour down upon this seat of ecclesiastical authority. Thus God Himself is represented as honoring the chair, notwithstanding the fact that its voice is heard frequently in direct opposition to the voice of God's Word. A solemn festival in honor of "Peter's Chair" is held each year on January 19, when it is displayed publicly, yet held out of reach of curious, impious hands. It is interesting to note that this sculptured symbolism dates from the year 1659 — the Papacy's answer to the Protestant Reformation.¹

Roman Catholic tradition asserts that this chair is the very one upon which Peter sat when he officiated as Bishop of Rome, and from whence his utterances were issued. THE CRITICAL DICTIONARY OF ENGLISH LITERATURE however, in

its three columns devoted to Lady Morgan's literary activities tells quite another story. Lady Morgan, a much traveled and prolific writer, states that when the French took possession of Rome at the time of the French Revolution, sacrilegious curiosity induced the soldiery to break through the reliquary. Upon examination the old wooden chair was seen to be of fifth century design, altogether dissimilar in design and structure to the chairs pictured in the catacombs. Beneath the dust and cobwebs, so the story runs, was found an inscription in Arabic characters — the well-known confession of Mohammedan faith, "There is but one God, and Mohammed is his prophet." Lady Morgan suggests that the chair was brought from the East among the spoils of the Crusaders and presented to Saint Peter's at a time when antiquarian research was not much in fashion.²

Nicholas Cardinal Wiseman, Archbishop of Westminster, trying to settle the controversy about the *Cathedra Petri*, wrote declaring that its original owner was a converted Roman Senator, Pudens by name, friend and host to Peter. In 1851, Lady Morgan addressed a clever rejoinder to Wiseman, in which she suggested a way of solving the dispute: let the chair be examined by a group of experts chosen from Catholic and Protestant scholars. Apparently that ended the controversy.

Professor H. Forbes Witherly, who has had the opportunity for a close investigation of this matter, goes into detail regarding the structure and composition of the chair. He says in a valuable monograph: "The ornaments of the chair, generally, tell their own tale. They are designs on ivory, three rows of six each; the two upper rows are mainly representations of the labors of Hercules. The chair, therefore, in its decorations, is in honor of the pagan hero, the man-god of Roman mythology — the man the pagan Roman loved,

the most powerful of men, and the man of the most atrocious morals." Dr. Witherly adds: "Imagine that strong-minded, paganism-hating Jew, seated in honor and honored in the midst of these pagan abominations! No one having read Peter's Epistles and the account of his character and activities in the Acts can tolerate such disreputable slander against him."³

In regard to this subject, in a documented article⁴ Ernest Gordon mentions that two hundred years ago a keen Cambridge University scholar, Dr. Conyers Middleton, principal librarian of the University, visited Rome and wrote back to his friends in England, "A Letter Shewing the Exact Conformity Between Popery and Paganism: or the Religion of the Present Romans to be Derived Entirely from That of Their Heathen Ancestors." This letter fills seventy pages and was printed at the West End of Saint Paul's, London, 1720.

Middleton had come to Rome to study its classical treasures, but ecclesiastical Rome constantly intruded upon his attention. "Its ceremonies appeared plainly to have been copied from the rituals of primitive paganism as if handed down by an uninterrupted succession from the priests of old to the priests of new Rome." They recalled passages in the classics, so that whenever present in their churches he saw himself looking "at some solemn act of idolatry in old Rome."

The Heathen Origin of Incense

In some of their principal churches with a great number of altars and all of them smoking at once with the steam of incense, how natural to imagine oneself transported into a heathen temple as of the Paphian Venus described by Virgil:

*"Her hundred altars there with garlands crowned
And richest incense smoking, breathe around
Sweet odors."*⁵

The Pagan Origin of Holy Water

The holy water stoup at the entrance of Catholic churches was also an appurtenance of the heathen temple. This aquaminarium, according to Père Montfaucon, was a vase of holy water at the entrance of pagan temples from which those entering sprinkled themselves. Croesus presented two such to the temple of Apollo at Delphi, one of gold, the other of silver. The custom of sprinkling themselves was so necessary a part of all pagan religious offices that pagan excommunication seems to have been a prohibition of the use of holy water. The holy water of pagan, as of papal Rome, contained salt. The sprinkling brush, aspersorium, of the older days resembles that of today, as coins and bas-reliefs show. The apostate Emperor Julian in his hatred of Christianity had the food in the markets sprinkled with pagan holy water, knowing well that Christians would starve rather than touch it. Middleton, in speaking of the virtues and miracles ascribed to holy water by modern Romans, aptly quotes from Ovid's *Fasti*:

*"O easy fools, to think that a whole flood
Of water e'er can purge the stain of blood,"*⁶

and compares the sprinkling of horses in the Circensian Games to the benediction of horses at the Convent of Saint Anthony in Rome in the month of January, when priests in surplices at the church door sprinkle hundreds of horses with a brush and holy water. We do not need to go to Rome to observe these things. The daily papers in Los Angeles, California, are continuously printing pictures of priests in their sacred ornaments blessing donkeys, cows, and other animals.

Candles to Images

"They light up candles to God," wrote the church father, Lactantius, of the heathen, "as if He lived in the dark. Do not they deserve to pass for madmen who offer lamps to the author and giver of light?"

In the collections of old inscriptions we find many instances of donation from private persons of lamps and candlesticks for the altars of the gods. The old heathen altars were hung with votive objects and pictures representing cures and answered prayers.

*"Now goddess, help, for thou canst help bestow,
As all these pictures round thy altars show,"*

quotes Middleton from Tibullus. Especially crowded with such objects were the shrines of Aesculapius, the god of medicine. Polydore Virgil says of this practice, "In the same manner do we now offer up in our churches little images of wax, and as oft as any part of the body is hurt we presently make a vow to one of the saints to whom, on our recovery, we make an offering of that hand or foot in wax. A scrupulous man will question whether in this we imitate the superstitions of our ancestors."

Middleton found so many of these pictures dedicated to the Virgin in Catholic churches that he applied, to those who paint for Catholic shrines, Juvenal's remarks concerning the debt painters of such pagan votive offerings owed to Isis:

*"As once to Isis, now it may be said
That painters to the Virgin owe their bread."*⁷

Middleton declares that Rome makes idolatry, which the first Christians looked upon as the most criminal part of paganism, the principal part of its worship. He describes the holy image of Loretto: "Its face is as black as a Negro's, therein resembling the idols of pagan antiquity which

classical writers described as black with the perpetual smoke of lamps and incense."

Taking Over Pagan Deities

Pagan deities have been baptized into the church and appear as Christian saints. "In the church of Saint Agnes they shewed me an antique statue of a young Bacchus which, with a new name and some little change of draping, stands now worshiped under the title of a female saint." The Pantheon, dedicated to Jove and all the gods, was piously reconsecrated by Boniface IV to the Virgin and all the saints. The little temple of Vesta, mentioned by Horace, is now possessed by the Madonna of the Sun; that of Fortuna Virilis by Mary the Egyptian; that of Saturn by Saint Adrian; that of Romulus and Remus in the Via Sacra by Cosmas and Damianus. At the foot of Mount Palatine between the Forum and Circus Maximus, on the spot where Romulus was said to have been suckled by the wolf, stands a little round temple. In this stood the statue of the wolf and the sucklings, and in pagan days it was visited by mothers and nurses with sickly infants moved by the conviction that there health and vigor were to be found. When this temple was transformed into the church of Theodorus, the custom of presenting children at the shrine continued on through the centuries, and Middleton says: "As oft as I looked into this church, ten or a dozen women could be seen, each with a child in her lap, sitting with silent reverence before the altar of the saint in expectation of his miraculous influence on the health of the infant."⁸

These changes of name were made with as little abruptness as possible. A Roman temple to Apollo is supplanted by a church of Saint Apollinaris. The temple of the Bona Dea, or Good Goddess, is now dedicated to the Madonna.

Where once was a temple of Mars now stands a church dedicated to Martina with the inscription:

*"Mars hence expelled; Martina, martyred maid,
Claims now that worship which to him was paid."*

An altar to St. Baccho and others to saints with such names as Quirinus, Romula and Redempta, Nymphia, Mercurius, and the like, suggest the easy passage from pagan Rome to papal Rome. A monastery on Mount Horace gets its appropriate name of S. Oreste ("S" being the abbreviation for Saint). Thus this holy mountain stands under the protection of a patron whose being is just as imaginary as that of its old guardian, Apollo.

Various illustrations are given as to how saints are made. In Spain a Saint Viar attained at one time great popularity. When search was made for the reason a stone was produced with the antique lettering "S Viar," which the antiquaries readily saw to be a small fragment of some old Roman inscription in memory of one who had been *Praefectus VIARum*, or overseer of the highway. So in Catholic England the Saint Amphibolus, who was supposed to be a companion saint to Saint Albans, was traced to *amphibolus*, a name used to signify a rough shaggy coat which ecclesiastical persons wore in that age. Saint Amphibolus, then, instead of being a co-worker of Saint Albans, was that worthy's ulster.

So Saint Veronica's name can be resolved into *vera icon*, or true picture. Veronica was the legendary woman whose handkerchief relieved the bloody sweat of our Lord on the way to Golgotha and retained the true picture of his face.

Two of these cloths exist in two different Roman churches, but the saint herself disappears in two words, *vera icon*.

Old Rome had its gods of the street and highway; worshiped at wayside shrines. These, too, were rebaptized

and the old *Hecate in triviis* became the *Maria in Triviis*, a church observed by Middleton. Huge wooden crosses by the roadside, covered with wreaths and votive offerings, replace the old tree trunks such as the one Ovid mentions,

*"With ribbons, garlands, pictures covered o'er,
The fruit of pious vows from rich and poor."*

The homely cradle of the Saviour is shown each Christmas Day for adoration on the high altar of Saint Mary the Great. It is held in the same veneration as the cottage of Romulus on the Capitoline Hill. "Rome," said Cardinal Baronius, "is now in possession of that noble monument of Christ's nativity, made out of wood without ornament of silver or gold, and it is made more happily illustrious by it than it was of old by the cottage of Romulus which, though built only of mud and straw, our ancestors preserved with great care for many ages."

To H. G. Wells' criticism: "... a considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and wholly diffused Mithraic cult, and the cult of Serapis-Isis-Horus ... and the abundant use of candles in religious ceremonies ... "9 Many Catholic authorities acknowledge that their religion is an adaptation of paganism for the purpose of reaching the heathen more easily. Said Cardinal Baronius: "It is permitted the Church use for purposes of piety the ceremonies which the pagans used for purposes of impiety in a superstitious religion, after having first expiated them by consecrations, to the end that the devil might receive a greater affront from employing in honor of Jesus Christ that which His enemy had destined for his own service."

Cardinal Newman in his essay, *The Development of Christian Doctrine*, wrote of "the power of Christianity to resist the infection of evil, and to transmute the very instru-

ments and appendages of demon worship to an evangelical use." He further declared that Constantine, "in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own." After enumerating many heathen customs and ceremonies, the Catholic prelate declares that they "are all of pagan origin, and sanctified by their adoption into the church."¹⁰

Cardinal Nicholas Wiseman, commenting on John Poynder's "Popery in Alliance with Heathenism," made the following frank confession: "I will, for the moment, grant you the full extent of your assumptions and premises; I will concede that all the facts you have brought forward are true, and all the parallels you have established between our rites and those of paganism, correct; and I will join issue with you on your conclusions."

Another writer said: "And indeed all writers who are acquainted with antiquity — be they lay or clerical, Protestant or papal, Italian or foreign — agree as to the pagan origin of Rome's present usages and ceremonies."

Hobert Seymour, in his *PILGRIMAGES TO ROME*, wrote: "In England Romanists are usually indignant when it is said that their ceremonies were originally heathen. In Italy, on the other hand, that origin is regarded as proof of the wisdom of the church which has converted a heathen people and their heathen customs into a Christian people and Christian ceremonies."

"Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance," wrote H. Grattan Guinness in his book *ROMANISM AND THE REFORMATION*.

In Latin America, this amalgamation of cult and rituals was carried in like manner by priests who conquered the Indians for Rome. In Peru, in the primitive, massive walls of the Inca Temples and palaces, they built their own temples. "The Compañía" was built by the Jesuits on the ruins of Amaru Cancha, the palace of Inca Huayna Capac.

In Mexico, Cortés, disregarding Montezuma's opposition, tore down the golden marks of Tezcatlipoca and Huizilapochtli and put the cross on the principal temple of Mexico. But the Indians were never reconciled to the new images nor did they accept the new names for their temples. While they were looking at the Virgin of Guadalupe, their minds and hearts would be directed to Tezcatlipoca. While they bowed their heads to San Isidro, their souls were worshipping Quetzalcoatl, the god of the wind and of the evening star, the feathered serpent that at times would be Kukulkan and other times would act as Tezcatlipoca.

The supposed conversion of Indians followed the same pattern. Carleton Beals says that those mass conversions by the millions were very mechanical acts that the Indians accepted stoically, without understanding them, since accepting them was preferable to dying, burned in fire. This, of course, contributed to a good report to Spain.¹¹ Father Sahagun reports proudly how they "have demolished, in a short time, all the Aztec temples, big and small, to the point that no vestige of them was left." Father Motolinia was praising himself as he reported that in five days he and other priests "baptized 14,000 Indians." "During those days," he says, "one priest alone could baptize four, five, or six thousand Indians in one day." In Xochimilco, two priests baptized over 15,000 Indians in one day. In fifteen years — he reports — he baptized 9,000,000 Indians. Underneath the picture of Father Juan Díaz, at the church of Santa María

Atlixuitzan in Tlaxcala there is an inscription which reads: "Hernán Cortés' Confessor; he baptized in these parts 1,100,000 souls."¹²

No scruples were shown in converting the natives to Christianity and multitudes were baptized who were entirely ignorant of the doctrine they professed to embrace. In the course of a few years, after the reduction of the Mexican empire, more than four million of the Mexicans were nominally converted, one missionary baptizing five thousand in one day and stopping only when he had become so exhausted as to be unable to lift his hands.¹³

The way that those mass conversions were made is indicated by Torquemada's instructions: "The first sermons must point to heaven to show that God is there; then bring the eyes down to the earth to indicate hell." Immediately the Indians were considered converted and received baptism. In Nicaragua, Gil González baptized 32,000 Indians in the twinkling of the eye.¹⁴

The church considered them as part of her spiritual conquest. But time has proved that these Indians were never in reality conquered. Even today, when they do not have Incas or Emperors to rule and guide them, they may show an external submission to priests, judges, and landlords, but their souls are not sold to them. When they are alone, amongst themselves they ridicule their exploiters. In churches or processions, while they pretend to worship the Virgin, their hearts and minds are fixed on the sun, for they have never given up the God of their forefathers.

The thirty-three million Indians of the Western Hemisphere constitute a big interrogation in the coming events of the liberation of the masses. Catholics only in name, cruelly forced to obey the church's rituals, pretending to worship the saints, the modern Incas, Mayas and Aztecs are

happy to remain pagans at heart. During festival days men and women are seen at the footsteps of the country church in the most awful condition of drunkenness, a vice never reproved by the dignitaries. When they feel better and the priest disappears, they go to their old customs where their hearts are set: they worship the sun, the moon, the stars, the rivers, and the mountains, with the same blind devotion that their forefathers did.

NOTES — CHAPTER IV

PAGAN TEMPLES AND GODS MADE "CHRISTIAN"

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Chapter V

ROME'S SCANDALS SPREAD IN THE NEW WORLD

COLUMBUS, Pizarro, Cortés — all the adventurers and conquerors of the New World were the faithful servants of their church. They did not have a better school! It was quite natural for them wherever they went to carry the heritage and the conduct of their mother church. Rome's moral state would have made Prophet Isaiah cry aloud against her: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity . . . they have made them crooked paths." From people's lips seemed to come these words of condemnation: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night . . . We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us." (Isaiah 59:7-11).

The self-subjugation of Bohemia and the Vienna concordat had effectually checked every demand for reformation in the church, says the notable historian, Menzel.¹ The people were reduced to silence and the popes redoubled their pretensions and more seriously and shamelessly exhibited their vices. After Pius II (Aeneas Sylvius) had proved to the world that disloyalty was the best recommendation to the pontifical world and throne, Paul II demonstrated, by his all-despising brutality, splendor, and arrogance, that he could still further abuse the victory gained by his prede-

cessor. Sixtus IV bestowed the fiendish institution of the Inquisition on Spain, and the public brothels on Rome. Innocent VIII enriched his sixteen illegitimate children from the treasury of Saint Peter, replenished by the offerings of the faithful, and publicly declared that "God, instead of desiring the punishment of sinners, only called upon them to pay for their sins." Alexander VI, whose horrid crimes have been recorded by his master of ceremonies, John Burkhard of Strasbourg, surpassed all his predecessors in profligacy. His daughter, the infamous Lucrezia Borgia, was termed "Alexandri filia, sponsa, nurus." Stained with blood, unnatural crime, intemperance, and treachery toward both friend and foe, this monster at length fell a victim to the poisoned cup prepared for him by his cardinals. Julius II concealed similar crimes beneath his love of war, which, although totally opposed to his destiny as the shepherd of souls, was nevertheless tolerated in that chivalrous age. Leo X, who closes the line of popes immediately preceding the Reformation, was but a mere child of fortune. By the interest of his powerful family, that of Medicis, he was created cardinal at the age of thirteen, and became pope at thirty-seven. Accustomed to pomp from his childhood, he surpassed all his predecessors in splendor and luxury, and surrounded by and with heathen divinities and licentious forms was termed the "heathen pope." The general picture was given by Berguin, condemned in France as a heretic: "Beneath the cloak of religion," he wrote to Erasmus, "the priests conceal the vilest passions, the most corrupt morals, and the most scandalous infidelity. It is necessary to rend the veil which covers them and boldly bring an accusation of impiety against the Sorbonne, Rome, and all their flanks."²

All the Ecclesiastical benefices, property, and revenues had long been in the power of the pope, which no bishop nor council now ventured to oppose, but as the riches of the church were insufficient, fresh and novel taxes were imposed upon the laity. Church penances were multiplied. Since the cessation of the Crusades, the pope had decreed that whoever made a pilgrimage to Rome and laid an offering on St. Peter's shrine should receive as plenary remission for his sins as if he had undertaken a pilgrimage to Jerusalem. The jubilee was at first to be solemnized every hundred years which, on its being found so productive, was decreased to fifty, then to thirty-five, and finally to twenty-five. Countless multitudes visited Rome and poured millions into the papal treasury, but as the whole of the faithful children of the church were unable to make the desired pilgrimage, the pope considerably furnished them with the means of purchasing the absolution, by fabricating a paper currency issued by heaven, but cashed upon earth. These indulgences, which fixed beforehand the price for each imaginable sin, and secured the salvation of the purchaser, were publicly offered for sale throughout Europe.

According to Menzel, the priests were proverbially ignorant and brutal, and their ignorance was countenanced by the popes, who expressly decreed that out of ten ecclesiastics one alone was to study. Their morals were as depraved as their minds were besotted. Celibacy was eluded by the maintenance of housekeepers, and drunkenness was a clerical vice commonly alluded to in the satires of the day. The most horrid disorder prevailed in the monasteries and convents. It was proverbially said in reference to the triple vow: "The monks are only poor in the bath, obedient at table, and chaste at the altar," and also, "the abbots have, by means of their poverty, become the wealthiest proprie-

tors; by means of their obedience, mighty potentates; by means of their chastity, the husbands of all the women." The nuns were not much better than the monks, who, John von Goch said at Mechlin, "did what the devil was ashamed to think." Scholasticism had introduced fresh symbols into religion. The Virgin had become an object of deeper devotion than either God or the Saviour, and the people were habituated to gross and obscene representations. The veneration paid to relics was rendered ridiculous by the practice of deceit and the fabrication of substitutes. The saints had generally three or four different bodies and innumerable limbs, all of which were declared genuine; there was a chemise, belonging to the holy Virgin, six feet in length; the drum on which the march was beaten when the Jews crossed the Red Sea dry-shod; hay from the manger; a piece of the head of Tobias' fish, and many other relics. Added to all this were the coarse buffoonery enacted in the churches, partly by the priests in self-mockery, the shameless burlesque sermons, the fools' and asses' festivals, and other spectacles of a similar description. The sale of indulgences was, however, more revolting than all — Tetzel carried about a picture of the devil tormenting poor souls in hell, and wrote on his money-box,

"As the money in you pop,

The souls from purgatory hop."³

The Dominican historian, Father Bede Jarrett, finds it impossible to deny these facts. Mentioning only the Pope Alexander VI, he says: "The name of Alexander VI was so infamous for the many evils of his reign — his own unsavory life, the scandals of the Papal Court, the infamies of his son, Cesare Borgia, the ill-legend of Lucrezia, the persecution of Savonarola — that in his reign the secularization of the Papacy seemed to have been completed."⁴

And what was Jerome Savonarola's crime? The saintly preacher, Prior of the Dominican Monastery of San Marco, was announcing: "The Church will be chastised and then renewed . . . Go to Rome and through the length and breadth of Christendom: in the palaces of the high and highest ecclesiastics, you will find everyone busy with the books of the ancients, declaiming poetry, and turning elegant rhetorical phrases. As though they could guide souls with Virgil, Horace, and Cicero! They feed the ears of their hearers with Aristotle and Plato, Virgil and Petrarch. Why do they not teach the one thing necessary? Because it does not appeal to them, because the be-all and end-all of their existence is ambition and pleasure!"

With two other courageous Dominican priests, Savonarola was tortured by the Roman prelates, hanged and burned on May 23, 1498.

This was the condition of the church when Martin Luther, the Augustinian Monk, "a hero in the garb of a monk," on October 31, 1517, nailed at the door of the castle-church at Wittenberg his ninety-five Theses against the Doctrine of Indulgences, proclaiming solemnly that "by sincere repentance and penance alone, not by payment of a sum of money, could sins be remitted," and, consequently, that "the pope had no right to dispense absolution for money."⁵

The Popes were not able to correct their own moral degradation nor to cause any spiritual uplift in society. On the contrary, they went deeper and deeper into secular concerns and exploitation of flesh to the extent that they became the incubators and patrons of official prostitution. As I pointed out in a lecture at the National Academy of Medicine in Peru, quoting from Dr. R. T. Climent, "the first red-light houses were established in Avignon, expressly authorized by Pope Clement VI." Pope Julius II, by Bull

of January 10, 1510, recognized prostitution as "a public necessity," having destined a special section in Rome for the practice of that vice. Pope Leo X published three regulations directed "to safeguard external decency and order in the demi-monde of Roman prostitutes" Pope Clement VII ordered all the prostitutes to give one-half of their properties and earnings to the Convent of St. Mary of Penance. Upon discovering that the prostitutes were depositing their capitals in a life investment, he excommunicated all banks and institutions accepting these deposits. Up to 1870 the Roman Marshall had as his duty the collection of rents from the red-light houses.⁶

Even around the middle of the sixteenth century the Popes were still following the old school of their predecessors. At one time, when there was a danger of losing this monopoly, the Pope imposed the penalty of the "amputation of the right arm or deportation" to any person who would allow one single prostitute in these houses to escape from the obligation of paying the proper tribute to the Church. The Papal Courts, in their visit to Avignon, were escorted by a considerable number of prostitutes.

At the beginning of the seventeenth century, there were twenty-two red-light houses in Rome, all expressly authorized by Pontifical Bulls or Breves. On January 27, 1779, the Secretary of the French Embassy was robbed by a prostitute in a red-light house of all the correspondence between the Archbishop of Paris and the King's Ambassador. The documents fell immediately into the hands of the ecclesiastical dignitaries, and the Holy See did not show any scruple in using them to solve the intrigues that were bothering the Popes. For the repossession of these papers and correspondence, the Popes asked enormous sums of money from France.

Here is what one writer has to say of the Romanism of the Middle Ages:

"The Roman pontiffs were often as filthy as their clergy, and exemplified every species of licentiousness and pollution. Some of these hierarchs licensed brothels, and raised a tax on these houses of iniquity. These vice-regents of heaven exacted a tribute for the permission of impurity. The Pope's marshal, in many instances, received a revenue from the Roman courtesans; and enriched the sacred treasury with the wages of prostitution. Some of the pontiffs converted the Roman court into a scene of pollution. The Lateran palace, which had been a sanctuary, became a brothel. A John, a Boniface, a Sixtus, an Alexander, a Julius, and a Leo were notorious for adultery, incest, or the sin of Sodom. A Roman Council convicted John XII of adultery and incest. His holiness committed incest with two sisters — priestly profligacy crossed the Atlantic, and appeared in America as well as on the European continent. The debauchery of the Peruvian priesthood has been described in glowing colours by Ulloa, and the picture is frightful. Frailty, remarks this candid author, accompanies man in every nation of the earth, but it seems in an extraordinary manner to have debased the monks and clergy of Peru, who surpass every other class in sensuality and libertinism. The men who in this country should be examples of holiness, have degenerated into patterns of impurity. Concubinage flourishes and fattens among these professors of abstinence. Ulloa mentions many instances of this enormity in the Peruvian ecclesiastics. One priest, among the rest, celebrated mass in patriarchal style, while his fifth mistress was seated in the church. He was assisted at the altar by one son, while a brood of spurious children witnessed the august ceremony."⁷

This was the conduct, the action, and the example transplanted by Spain to the New World. Since the great movement of Reformation did not reach Spain nor Spanish America, the situation in these countries today is not any better. Gil de Otto, studying the religious phenomena as expressed in the lives of the prostitutes, makes this remark: "The prostitute who goes every day to the church does not feel any contrition at all. There is a chapel in Madrid, dedicated to 'Christ Crucified' where hundreds of prostitutes attend every day. All of them go there to recite prayers; all of them go with their offerings and put their money in the collection box. No one leaves the chapel without giving; no one leaves without having asked some favor — and such petitions! Each petition is a blasphemy, each prayer an insult, each alms an offense. The same prostitute who has just finished asking favor that God cannot give, will leave the church and go directly to a fortune teller and put as much or more faith in her than she did in the 'Crucified Christ.'"

A respectable physician who has attended numbers of cases among the victims of white slavery, describes their awful agony and their tragic death. Each prostitute is described as having a particular devotion to a particular image. They build small altars for their saints of devotion; they kindle lights and put fresh flowers in their honor; they spend hours on their knees repeating and multiplying prayers, and they ask their saints to send them good clients, patrons who can afford to pay high for their miserable bodies.

A visitor who recently came back from Latin America writes in a magazine: "Another thing I feel I should mention is that the established church in South America smiles on immorality. In the city of Medellin, Colombia, there is a

'red-light district' with about seven thousand registered inmates. In speaking of this situation a Catholic newspaper said: 'These girls may have sold their bodies for bread, but at least they have not sold their souls to the Protestants.'

In conformity with the principle "the end justifies the means," the interest of the Roman Church is in numbers rather than quality of the converts, regardless of the spiritual fruits or the motives for conversion. The important thing is to recognize the sole authority of Rome, be it in morals, politics, or any kind of enterprise. If a man is a thief, it is enough for him to pray; if a bullfighter, all he needs is to have a blessing. The church provides for all of that, as in the case of Mexico, where a special chapel for bullfighters has been built and blessed in the city of Juarez, Mexico, just across the Rio Grande from El Paso. According to a recent issue of the El Paso (Texas) TIMES, "the chapel was built for the matadors to pray before they go into the bull-ring."

To those of us who come to North America and are horrified with the increasing delinquency and lawlessness among some types of North American people, Dr. L. Bauman answers much to the point: "A leading woman writer of Chile visited Los Angeles a few days ago. She is touring the United States from east to west in search of an answer to the question, 'Why has the United States the greatest divorce rate in the world?' As we write she is in Hollywood! We can only say she is in the right spot for her search. She declares that 'the women of Chile seem to be going in the same direction that led American women to their present situation, so far as can be judged.' Well, getting into an argument on this subject would only be a case of the proverbial 'pot call the kettle black.' When the Editor was in Chile in 1923 he purchased a book 'published by the Chilean

government' in 1915, furnishing complete statistics on all phases of life in that country. At that time there were only six marriages yearly to every thousand inhabitants! We learned while we were in Chile that the number of illegitimate births in Santiago, the Capital, reached fifty-five per cent.

"The conditions in Chile, perhaps, are not worse than those in most other countries of South America. In searching for the reason, Professor Ross, an American and long a resident in Bolivia, has this to say: 'In Colombia and Ecuador it is frequently declared that many local couples live unmarried owing to the high cost of a church marriage. Eight dollars, the minimum fee, is a serious charge for a peon earning a few cents a day . . . Yet after such allowances are made, the marriage institution appears to be weaker on the West Coast of South America than in any other Christian land, in the Mohammedan countries, or in the societies of India, China, and Japan.'

"These terrible conditions prevailing in Latin America can be laid largely at the door of the Roman Catholic Church — a church that is utterly without any saving salt within it! The itching palms of the priests are very largely responsible, in that a man and woman simply decide to live together as husband and wife and forget about the marriage ceremony. For there is none under the laws that can legally perform these ceremonies in most of those countries save the priests of Rome. When a man and a woman thus enter into agreement with each other, to love each other until death do them part and are faithful to their vows, the Editor of this paper is not saying that they are living in adultery or that their children are illegitimate in the sight of a just God. God alone knows how much of the awful darkness,

degradation, disease, and sin with which all Latin America is cursed, can be laid at the door of the church of Rome!"

"The moral corruption has been worse in countries where the Roman Church and the State have been united. Blind governments, greedy politicians, and Jesuit dignitaries would like to have the continent under the sole control and monopoly of Rome. It is then that they profit the most. Fortunately, there are enough sincere men and women, lovers of liberty and defenders of democracy, who will not sell themselves to any organized tyranny nor rest until complete freedom is given by the constitution of all the countries. Our struggles and sacrifices have already met with the first drops of the shower of liberty. We will continue battling and working until our dreams and hopes are fulfilled.

Latin America as a whole has not come to know the significance of true Christianity. When that time comes, people will have the opportunity to evaluate the difference between the political Roman Church and the Gospel of Christ. When that time comes, the true followers of Christ will have the privilege of interpreting the better way to men and women who are eager to be led by such a religion, and ready to walk with such exponents. Referring to this type of religion and to that caliber of exponents, Dr. Holy Compton, the Nobel prize winner, said when he spoke to us in Berkeley, California, in January, 1936:

"Except for a very few isolated instances, it is now only the exponents of religion who are making any serious effort to show us the better way . . . It is the eternal appeal of religion that it offers the best answers to these problems that man has found. We may in fact describe RELIGION AS THE EFFORT TO REACH THE MOST SATISFYING LIFE.

"Saint Paul tells us that 'the spiritual man is alive to all true values.' This statement may be taken as the key to

religion's solution of the problem of the satisfying life. If we are alive to all true values, we shall take part in whatever we think is most worth while. Thus through varied exercise our own best capacities are developed and we acquire the dignity of a well-rounded personality.

"The very word, 'holy,' which occupies an important place in religious parlance, means 'whole, complete, wholesome.' It is the person who makes himself a complete man by developing as fully as he can his noblest physical, mental, and emotional capacities, who has found his soul. The various forms of religion may differ as to how these noble capacities are to be selected and developed, and it is in this regard that a religion, if it is to fulfill its true function, must continually grow to meet life's changing needs. But EVERY TRUE RELIGION INSISTS THAT EACH MAN AND WOMAN SHOULD THUS HAVE AN OPPORTUNITY TO DEVELOP HIS PERSONALITY, and if he does so, he becomes a soul whose value is inestimable."

NOTES — CHAPTER V

ROME'S SCANDALS SPREAD IN THE NEW WORLD

1. Wolfgan Menzel, GERMANY, Peter Fenelon Collier & Son, New York, 1899, vol. 2, p. 867.
2. M. Guizot, FRANCE, Peter Fenelon Collier & Son, New York, 1900, vol. 3, p. 159.
3. Menzel, *Op. cit.*, vol. 2, p. 864.
4. John Laux, CHURCH HISTORY, A COMPLETE HISTORY OF THE CATHOLIC CHURCH TO THE PRESENT DAY, Benziger Brothers, New York, 1936, p. 414.
5. Menzel, *Op. cit.*, vol. 2, p. 876.
6. Walter M. Montañó, "Los Aliados de la Prostitución," PRIMERA JORNADA PERUANA ANTIVENEREAS, Imp. "La Cotera," Lima, Peru, 1943, p. 50.
7. J. H. Hunter, THE GREAT DECEPTION, Evangelical Publishers, 366 Bay Street, Toronto, Canada, 1945.
8. Dr. L. Bauman, THE BRETHREN MISSIONARY HERALD, March, 1945.

Chapter VI

"THE IMPRINT OF HER FIVE FINGERS"

ONE of the strongest evidences that the Roman Church has departed from Christ's principles for His church is her complete disregard of the Master's will on matters pertaining to political power. When Pilate asked Him: "Art thou the King of the Jews?" He answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." (John 18:36).

In confirmation of the fact that the Catholic Church is using political power to gain control over the world, but particularly over North, Central, and South America, the Latin American Federation of Labor News Service (CTAL) published the following statement:

"The extraordinary, open, and unashamed political agitation of the Vatican in Europe is no secret. The Pope made himself out to be a champion of peace, democracy and . . . anti-communism. *The churches are political platforms and the prelates electoral propagandists.*"¹

The article refers to the Vatican's complicity in Nazi-Fascism, his pacts with Hitler and Mussolini, his open support of the dictatorships, his backing of the puppet regimes installed by the Nazis and Fascists in France, Slovakia, Austria, Hungary and Croatia, his blessings on the conquest of Ethiopia, the Nazi-Fascist insurrection of Franco, and the Portuguese dictatorship.

In regard to its aims in Latin America, the Federation of Labor denounced severely the political activity of the Vati-

can which extends to our continent. "In a few weeks it sent three messages: one to Mexico inciting the people to a *cristero* counter revolution; one to Colombia urging the people to oppose revolutionary 'leftism,' and the third to Argentina, asking the Argentine people to follow the magnificent example of the mother country, Franco Spain." The publication stated, and went further to say: "The Vatican devotes special attention to the Americas, to the United States as the principal source of income, and to Latin America as an important base for its political (and syndical) activities."

"One of the objectives of the Catholic Church in Latin America as an important step towards establishing clerico-fascist regimes is the destruction of the organized labor movement directed by Vicente Lombardo Toledano."

"The pastoral letter which the hierarchy of Guatemala directed against the central labor movement of that country was no mere incident. It was part of a plan which was revealed in a conference held recently in Havana."²

The National Catholic Welfare Conference which organized the Inter-American Seminary of Social Studies in Havana "is a North American organization controlled by the Jesuits, and financed by powerful imperialist undertakings, whose principal object is to break the organized labor movement . . . and has always maintained close relations with the Falangist officials of Spanish Jesuitism," concluded the EL POPULAR.

Climaxing his pretension to dominate in the New World, the man who came to the States before he became Pope has played another political game in the creation of thirty-two new cardinals: four from the United States, six from Latin America, and one from Canada, which increased the percentage of cardinals from this continent from eleven to

twenty-two per cent. To Henry R. Luce, Editor-in-chief of LIFE MAGAZINE, the author wrote on that occasion:

"This time, on my own behalf and on behalf of several million people who hold the same point of view that I do, we are expressing our disapproval of recent publications in LIFE MAGAZINE for the unusual preponderance given the Roman Catholic Church and all its activities. It is not that we resent the fact that you are publishing this news, but to us or to any person who loves liberty and who has an impartial mind, the special effort being made on the part of the publishers of LIFE to present the Roman Catholic Church as the supreme and overshadowing power in the world is most antidemocratic. We believe in free expression and complete liberty, and we are also aware that the Roman Catholic Church is the most totalitarian system that the world can know."

"Their attitude in persecuting Protestant and other religions in Latin America is a clear indication of how the Roman Catholic Church denies liberties to others. Even here in the United States, they have stated very clearly that they do not believe that Protestants, for instance, have the right of freedom of worship, declaring that the Roman Catholic Church is the only church entitled to it."

"With Mr. Sumner Welles, especially after he visited the Vatican, the Roman Catholic Church has gained political control to the extent that they are dictating the government's policy in relation to keeping Protestant missionaries from going to Latin America and other countries. Your own magazine states that Cardinal Spellman had a leading part in Mr. Roosevelt's sending his envoy to the Vatican, and in suggesting who should be the American ambassador to Spain."

"It would be interesting to investigate what Cardinal Spellman was doing in Spain at the very moment when France and other nations were considering breaking relations with Franco!"

"This nation is great because the Church and the State have been separated completely, and in the past no political influence from the Church has been allowed in the government. Unfortunately, the situation is different now. It is our duty to save this country before it is too late, especially when we know as well as we do the history of the Roman Catholic Church. We might all have to suffer for having believed with Sumner Welles that the actual Pope is the only one who can bring regeneration to mankind — this is a false statement. The

more you allow the Vatican in your government, the more you are losing your liberties. The Roman Catholic Church would establish the inquisition again if she could have her own way.

"We feel that any respectable magazine is just contributing in giving power and political dominance to this totalitarian system with all its implications of Fascism when it becomes the instrument of propaganda to the Vatican.

"Hoping that this letter will be received in the same spirit as it is written — the spirit of love for liberty and democracy . . ."

To the above letter, LIFE MAGAZINE answered very considerably and very graciously, stating, among other things:

"We did not approach the subject as a discussion, pro and con, of religious beliefs, but if you have followed the religious reporting of both TIME and LIFE, you know that we have always attempted to make it clear whether we were talking about the Church Apostolic or the Church Temporal.

"We do accept your letter in the spirit of love for liberty and democracy, for we cherish those principles as you do.

*Beulah Holland
for the Editors"*

The following five chapters are dedicated to the study of the *Church Temporal* as it represents the political institution called the Roman Catholic Church.

NOTES — CHAPTER VI THE IMPRINT OF HER FIVE FINGERS

1. EL POPULAR, Mexico, January 21, 1946.
2. *Ibid.*

Chapter VII

SPAIN, MISTRESS OF THE POPE

THE exercise of human rights, the establishment of democracy, the restoration of properties to the people — these were some of the ideals by which the leaders of the New Republic were led, once the monarchy was ousted.

This program of reconstruction was met by tremendous obstacles, as was to be expected. But the strongest opposition came from the Roman Catholic Church because her dreams for glory were vanished, and the new republic was a menace to her political and economical dominion.

The common argument propagated by the Roman Church to justify the attack on the new Spanish republican government is that it was a fight against communism and atheism. The fact is that the very man who was elected president of the nation was a sincere and devoted reader of the Bible, as shown in his interest, long before he came to occupy such a high office, in having translated into Spanish George Borrow's *THE BIBLE IN SPAIN*, a book in which the Bible Society's colporteur narrates his unforgettable and thrilling experience while distributing the Scriptures in Spain.

It is also very significant that many of those who established the Republic were students and seekers of true Christianity, which they could not find in the Roman Church. Their moral caliber and integrity were recognized everywhere. Only sixteen Communist members were elected out of 473 in the Spanish parliament. That was early in 1936, and on July 19, of the same year, General Franco,

ignoring the fact that the government was chosen by the people, revolted. From the carnage which followed, a million people — most of them loyal Catholics — suffered death. On June 11, 1939, news from a Vatican City dispatch (UP) said that the Pope personally thanked 3,200 Spanish soldiers, who were brought to Rome for Mussolini's parade in celebration of his victory over Abyssinia, for defending the "faith and civilization" of Spain under General Franco. To these leaders, officers, and soldiers of Catholic Spain, he said: "My beloved sons, you have made sacrifices up to the point of heroism to defend the cause of God and religion, and you have covered yourselves with glory . . ." In a broadcast, reported in the same dispatch, on April 16, he as Pope, extended his "paternal congratulations" to Spain "for peace and victory given by God."

The saddest and most heart-rending case of all is that the war of the "Rebels" and the "Loyalists" was nothing more nor less than the war of the Roman Church against the government. The high clergy wished for the restoration of the monarchy, when their church, manipulator and originator of the Inquisition, exercised a tyrannical rule.

Far from being just a civil war, Franco and the Church opened their bloody persecutions against Protestantism. From the official reports published we can see what Franco's government was producing in certain non-Catholic sectors, soon after his victory. A Barcelona newspaper, worthy of all credence, gave the news of the murder of Don Salvador Iñíguez, pastor of Granada, and of the pastor who succeeded him, señor García Fernández and his wife. The same paper said that Don Miguel Blanco, a Protestant pastor, was executed in San Fernando, and that in Ibañerando a good number of Protestants had been killed, among them Don Francisco Tirado. From letters written from Alicante it is

known that the minister of the Episcopal church in Salamanca, señor Atalano Coco, was executed after having seen his wife and two small children killed. In Valladolid, señor Borobia was put in prison and burned alive along with other prisoners when the rebels set the prison on fire . . . It is also believed that Don Guillermo Luza was executed in Logroño. Pastor Félix Moreno, one of the most promising young men of Spain, was executed in Seville. Señor Simón Vicente in Calahorra, and señor Carlos Liñán and his wife were also executed. In a list which fell into the hands of the government in Madrid, appeared the names of the most prominent Protestant leaders of Spain whom the rebels meant to murder once they had taken the city. Some ministers who succeeded in escaping told the following: In Saragoza the rebels sacked the Protestant Church and the minister was taken away to be executed in the presence of sixty or seventy Catholic priests who had gathered to witness the execution of a heretic. The opportune intervention of the German consul prevented the execution; the minister, señor Heras, was liberated and his escape to France facilitated.

In Córdoba the Catholic priest went into the house of the Protestant minister, Don Antonio García, at ten o'clock one morning. The church and the school formed part of the house, and on the pretext of having orders to take away the furniture of these, he took everything he could lay hands on, removing all in lorries ready for the occasion. He told the minister that if he did not leave the city within twenty-four hours his life could not be guaranteed. At seven o'clock that same evening, the priest returned and repeated the threat and the minister had to leave with his wife for Seville where, with the aid of the German consul he was enabled to take out his passport for Gibraltar.

As can be seen, these evangelical ministers and believers were persecuted solely for their faith, for there was no proof that any one of them had anything to do with the struggle which was agitating Spain. These happenings were merely the forecast of the more terrible things to come.

At the time when Mr. Anthony Eden was Foreign Secretary, there was a debate in the British House of Commons regarding the destruction of the stock of Bibles of the British and Foreign Bible Society in Spain.

Mr. Hynd (Laborite-Attercliffe) asked if the Foreign Secretary had considered reports of the destruction of 110,000 Bibles, Testaments, and the like, the property of the British and Foreign Bible Society in Madrid, and the expulsion of foreign missionaries.

Mr. Eden replied that he understood that "these Bibles, Testaments, etc., were confiscated by the Spanish authorities in 1940," but he had no information to confirm that they had been destroyed. Why should these Bibles have been confiscated? Certainly not to be read by anybody, but to be destroyed!

"Two British missionaries were compelled to leave Spain in 1940," Mr. Eden continued; "I have no information of any other British or foreign missionaries having been expelled from Spain since that date."

In spite of Mr. Eden's efforts to cover the whole truth, proofs came in abundance to show that Bibles really were destroyed, missionaries expelled, and pastors persecuted.

Dr. M. Searle Bates records that pastors have been driven out of the country, and others work under persecution, covert or naked.¹ All Protestant schools were closed. In the large cities members are able to get along, but in smaller communities recognized Protestants were commonly refused employment, sale of goods, and government relief. No

Spaniard can secure a certificate for leaving school or can enter civil service until he has official evidence of instruction in the Roman Catholic religion. Every officer and soldier must attend Mass. In the rural districts copies of the Bible have been taken, even from individuals. Despite earlier permission from the present regime to print and to circulate, since 1940 the Bible Society has been ordered by the Under Secretary for Press and Propaganda, acting under instructions from the Minister of the Interior, to stop circulation of the Scriptures. Police, under the same order, confiscated the 110,000 pieces of bound items kept in Madrid. Bibles are stopped at the frontier.

Dr. Adolph Keller in his book, *CHRISTIAN EUROPE TODAY*, describes the plight of evangelical, i.e., Protestant churches in Spain: "The peace of a cemetery is brooding over the ruins of the evangelical church. In no other country is the future of Protestantism so uncertain as in Spain."² We learn from this that all evangelical services, except two, are suppressed today. The interdenominational theological seminary in Madrid is closed. The Spanish Bibles which the British and Foreign Bible Societies had sent to Spain were seized by the police in the Bible depots of large cities. The foreign missions had to withdraw. The basis of the new state which Generalissimo Franco is building is the Roman Catholic faith. Most of her former privileges were returned to the Catholic Church, and this means innumerable difficulties and obstacles for the evangelical church.

Describing the growing persecution against Protestantism, a letter was received containing the following information: "You can scarcely imagine what kind of strategy the evangelicals are obliged to employ in order to be able to worship God together. Just like the early Christians or the Huguenots in past centuries, they are not always able to escape

persecution. One pastor was obliged to pay a fine of one thousand pesetas (the average salary of a worker for ten months of labor) and some days in prison for having been found reading and explaining the Bible to a group of some forty Christians of his own church in a deserted place in the country. Another pastor was 'taken' while reading the Bible to a sick person in the presence of some other people, mostly relatives of the sick lady. For this 'crime' he was imprisoned twenty-two days, beaten severely, and obliged to pay a fine of 125 pesetas. The ladies were arrested and were condemned to have their hair cut off; but the Word of God is being preached and lived by the Spaniard, and God is glorified."

THE VATICAN'S REAL AIM

If the republican government had left the Church in possession of all of her so-called ecclesiastical benefices, she would not have been such an enemy of the republican government. The case of Mussolini furnishes a proof. In the Lateran Treaty, Mussolini restored temporal power to the Pope, and paid him by way of indemnity, nineteen million pounds — some eight million in cash, and eleven million in Italian government stock, bearing five per cent interest. When the doom of Italy was imminent, and with it the security of such an investment, the Associated Press revealed in a dispatch to the New York Times, of September 4, 1943, that the British Government allowed an Italian banker, one Giovanni Fummi, to come to London "to discuss Vatican finances with British capitalists." It added that "he is financial adviser to the present Pope," and went on to say that "while technically an enemy alien, he will be allowed free movement in London."

Mussolini's political play brought a high reward to him! When Italy conquered Abyssinia largely by poison gas

methods, in the churches of Italy church bells were rung and choirs sang *Te Deum Laudamus*. Dr. Townsend wrote, as recorded by the ROMAN COLLAR in an open letter to Pope Pius XII: "Mussolini was proclaimed as a missionary — Christian missionary campaign."³ So, as it might be reasoned, no retreat now or in the future can, as Norman Millar says, "absolve the papacy for its grave moral responsibility for abetting Mussolini in his violation of International Law, and in the unprovoked slaughter of the Ethiopians."⁴

In the same connection, Dr. Barnes, Bishop of Birmingham, speaking in 1939 at the Upper Convocation of Canterbury, said concerning the defeat of Abyssinia by poison gas, etc., "The holding of Masses was not condemned by the then Pope, nor by his Cardinal secretary who is now enthroned at the Vatican." It seems that a protest might have been timely; instead in a speech delivered on February 23, 1936, the Pope said, "From Rome goes forth forces which go to sacred and holy conquest."

In the case of Albania there was no papal action nor a condemnation of the brutal attack inflicted upon this peaceful country on Good Friday, 1939. On the contrary, as if "the better the day, the better the deed," the Roman Catholic Church bells rang, and while Christ's death was mourned, Mussolini, the protector and restorer of the Vatican, cut and slashed his sanguinary way through Albania!

How close the Catholic Church came to putting Mussolini on a throne! Even in the United States, while Il Duce was covering the fields with corpses and the blood of conquest, the Catholic Church was "thanking God for a man like Mussolini." According to the report given by the Los Angeles Times at the Italian Catholic Convention gathered at Los Angeles, California, John J. Cantwell, D.D., Archbishop of Los Angeles, pointed to the federation as the best

organization of its kind among Italians in Western America and added that he expected it to bring all Italians closer to the church. The speaker also spoke of the increased necessity for organization to combat the influence of communism.

Bishop Charles Francis Buddy of San Diego, praising the Italian people, declared that not least among the Italians is Mussolini, who has done wonderful things for his fatherland. "We can thank God today for a man like Mussolini," the Bishop continued. "He won't be bluffed by Communists or anyone opposing Christian civilization. Mussolini had the vision to see that the basis of the Italian nation must be the peace of the Catholic Church." He spoke of the great tragedies experienced by Catholics in Mexico and Spain and recounted atrocities in both countries.

"The Spanish war," Bishop Buddy declared, "is not between the rich and the poor but between those who would preserve and those who would destroy civilization. Civilization means the Roman Catholic Church."

To this point, William Teeling, an earnest Irish Catholic, writes in his book dedicated "To those Catholics who have faith in the future of democracy":

"Mussolini felt he could not carry on the Italian State without the backing of a National Church; he therefore made an agreement with the Vatican."⁵

"Mussolini . . . determined to include Catholicism in Fascism. This made him anxious to get rid of anticlericalism . . ."⁶

"The National Church of Italy should be the Roman Catholic Church. This in itself was almost revolutionary . . . even Freemasonry had almost as much influence as Catholicism."⁷

" . . . The Pope received seven hundred and fifty million lire in cash and one billion lire worth of government stock which he guaranteed not to sell for a number of years . . . The Pope therefore became interested in the new Italian state to the extent of two billion lire . . . but the glamor of a dignified Pope, a prisoner in the Vatican, had gone. From now on the Pope was an independent sovereign of a state that could be bombed out of existence in five minutes by its next-door neighbor."⁸

"He had his own railway station, an airport and a radio, also a law court, a special currency, his own stamps, his own guards, and his policy."⁹

"The Pope was spending money wholesale on improvements in the Vatican City . . . while the slump was progressing throughout the United States and elsewhere . . . a palace for the Civil Governor of his City State (a state which I was able to walk round from one end to the other, one morning before breakfast)."¹⁰

Was Mussolini interested in religion? Never! Mussolini gave concessions to the Vatican only because he saw in this policy the opportunity to have, with the help and the blessing of the Vatican, more power and more political control over the conquered nations like Ethiopia.

Count Ciano, Mussolini's son-in-law, during the fateful months of World War II, wrote in his diary on December 22, 1941:

"Mussolini again has attacked Christmas. He is surprised that the Germans haven't yet abolished this holiday, which reminds one only of the birth of a Jew who gave debilitating and devitalizing theories to the world, and who especially weakened Italy through the disintegrating power of the Popes.' He has prohibited newspapers from mentioning

Christmas, yet all you have to do is look from the window to see that people remember and love it."

Even if the republican government had been entirely pro-Russian, the Roman Church would have been quite satisfied if only material wealth and political control were not withheld from her. The same Count Ciano, on December 25, wrote in his diary:

"Isabella Colonna told me yesterday she had spoken with Cardinal Maglione (Papal Secretary of State) who told her the Russians were preferred to the Nazis at the Vatican."

Yet the present Pope spent seven years with the Nazis in Munich. Great praise was given him for securing in 1933 the concordat with Germany while he was nuncio in Berlin. And it has been written of him by his official biographer (Van Hoek): "Cardinal Pacelli has always been known for his strong German leanings." All of which reminds one of a conversation:

Cardinal Talleyrand: "*Our side is winning.*"

Friend: "*Which side?*"

Talleyrand: "*I do not know yet.*"

The members of the Spanish government were too sincere to follow Mussolini's hypocritical method. Instead, the Roman Catholic Church was called to order. The interests of the nation were of greater concern to the government than any other consideration. During the monarchy the Church was enjoying all the material benefits while the majority of the people were actually starving.

The Minister of Justice, de los Ríos, revealed the following facts: According to the most reliable estimate the interest in the capital (principal) that the Catholic Church should have received, according to the arrangement in 1867, was fifteen million pesetas. Beginning with the year 1861 the State should have given 1,065 million, but from that

date the Church has received 3,100 million. With this amount she has been paid not only the interest and the principal but the State has given her 1,500 million more than she was supposed to receive. There were 35,000 individuals, from Archbishops to helpers, who were receiving payment from the State. There were in Spain at the time of the republican government, 2,819 convents and 763 monasteries with 36,569 nuns and 8,396 monks. The separation of the Church from the State would have brought to the nation the annual economy of 27 million pesetas.

The great "crime" of the republican government was to separate the Church from the State and this act, according to the doctrine of the Roman Church, had to be attacked.

In a Christian Brother's "Manual of Religious Instruction," *Liberalism* is defined and condemned thus:

Q. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

A. This doctrine is called *Liberalism*. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Q. *Why is Liberalism to be condemned?*

A. *Because it denies all subordination of the State to the Church . . .*

Father Peter Finlay, S.J., writes for the Australian Catholic Truth Society, No. 247:

"Every Catholic professes as an Article of Faith the falsity of all separated churches . . . He cannot even deliberately doubt that God reprobates and detests them."

The Moral Weakness Of The Nations Makes the Vatican Strong.

One thing that the Roman Church has exploited to her advantage is the weakness of the nations and the spirit of compromise among other religious groups. In this respect, the actual events would seem to indicate that the world is entering again those dark days of the Middle Ages when

the Vatican was lord and master over governments and people. In spite of the agreements and promises made to themselves to remain free from the tyranny of the popes, we see how the nations are entering into the slavery and hold of Rome.

W. L. Emmerson, a London correspondent, enumerates the relations between some nations and the Vatican during the past few decades, which prove our assertion regarding the march of the Vatican.

When Italy was induced to throw in her lot with the Allies in World War I, a specific stipulation was included in Article 15 of the Secret Treaty of London to the effect that:

"France, Great Britain, and Russia pledge themselves to support Italy in not allowing representatives of the Holy See to undertake any diplomatic steps having for their object the conclusion of peace or the settlement of questions connected with the present war."

This clause makes it evident that up to thirty years ago the Western European powers had not changed their attitude toward Rome in the least degree since the days when they threw off the papal yoke. In 1915 they were no more disposed to permit papal interference in their affairs than they were in 1815.

Mussolini, after apparently settling the Roman question in 1929, soon became troublesome again and by 1931 was in open hostility against the Holy See.

In 1933 Hitler overthrew the Catholic Center Party in Germany and, in spite of a concordat negotiated by Von Papen, was soon giving great anxiety to the Vatican.

In 1934 the Austrian Nazis murdered Engelbert Dollfuss, the Catholic chancellor. Their attempt to set up a Nazi state failed then and there; but four years later Hitler

marched in, and another bulwark of Catholicism in Central Europe was lost.

Actively assailed by communism and increasingly cold-shouldered by the new socialist regime in France, the papacy at the outbreak of World War II had sunk in Europe to a new low ebb.

But now, with the help of politicians, unscrupulous government opportunists, and some "religious" leaders of Protestantism and Judaism, the Vatican is conquering space in Protestant territories while her high hope of a resurgence of influence in once Catholic Europe is suffering a serious relapse.

When Benedict XV became Pope in 1914, only fourteen states were represented at the Vatican. With Pius XII only Russia is not represented, and the United States up to early 1950 maintained in Rome an unconstitutional "ambassador." It is a pity to see men like Mr. Herbert Hoover photographed with the Pope. In contrast with the arrogance of the Pope, the former President of the United States was photographed with his hands crossed and his head lowered as if to show a profound reverence in the presence of the Pope.

And what of Britain? It is still a nominally Protestant country; but the constant stream of statesmen, service chiefs, and other men of influence who have received audience with the Pope since the liberation of Rome is sufficient indication of the important place the Vatican occupies in its governmental policies.

Why, then, did the nations go to the trouble of incorporating such a clause into this particular treaty? The fact that such a stipulation was felt to be necessary is significant evidence that the papacy, after its long period of abasement

was once more becoming a political factor to be considered in world affairs.

This explains why Franco laughs when the other nations speak of breaking relations with his government: he has the Pope, the United States, and Great Britain in his favor. The Pope has succeeded beyond expectations in bringing these powerful nations to his side. Not only does Franco remain in power with the moral support of the United States, but planes and equipment for Spain were purchased from the State Department's Office of Foreign Liquidation in Paris by a commission representing the Franco government. "Franco's most drastic blow against the Spanish Republicans, ten of whom were executed by order of a court martial for activity against his dictatorship, is only one aspect of the situation," comments Polyzoides.¹¹ Franco has been disliked by most of the French nation since his counter-revolution in 1936 and final overthrow of the Spanish republic in 1939, and he has been a thorn in the side of liberals the world over.

With the elimination of the Axis power we would have expected to see Franco out of power, but international justice has not been applied yet. "We were exceptionally severe with Perón of the Argentine, yet have been hesitant, equivocal and confusing regarding Franco. That the break between France and the Franco regime is taking place while Cardinal Spellman of New York happens to be in Madrid is another embarrassing detail of our vacillating and weak policy, at the very moment when the Soviet Union, by espousing another cause that claims the interest of liberals everywhere, is taking over a leadership that by all counts should have been ours," concludes Dr. Polyzoides.¹²

DeWitt John, reporting on August 22, 1946, declared that America and Britain have been steadily reducing their

pressure against the "still unreformed friend of the Axis," foreseen in their refusal to let the United Nations Security Council take any real steps against Spanish Fascism. The official Falange Party, a Fascist organization, has acquired a stronger hold on the youth of the country, indicating the success of General Franco's pro-Fascist regime and the failure of Allied efforts to reform Madrid. The new decree compels working girls under seventeen to attend a weekly one-hour class in political and religious indoctrination. Thus Franco has weathered French incidents on the Pyrenees frontier on March 1, 1946; ostracism by British and American statements; Russian-backed policy effort last spring to mobilize the United Nations against Spain.

The Falange, in spite of propaganda given to us about its being dissolved, has increased in influence in the government, industries, and many ramifications of Spanish life. It is one of the pillars of Franco's regime, which includes army and clerical elements. Franco will not kick one of the pillars from under his own regime by disbanding the Falange.

One of the delegates to the San Francisco conference quoted a letter sent by Franco to Hitler in the heyday of the latter's power. It said: "With all my heart I share your aspiration that the great German Empire may reach its immortal destiny under the glorious sign of the swastika, and under your inspired leadership. Heil Hitler!" The Mexican diplomat who read this letter followed up its reading with these words: "Mr. Chairman, the Mexican delegation submits that the voice that spoke these words must never be heard in the international organization which you gentlemen are creating here." The conference unanimously agreed.

The international action would have been carried out long ago if it were not that the United States has been continuously opposing this action to put Franco out of his power. "Who will put the bell on Franco?" asks the Los Angeles TIMES, "President Truman said long ago that nobody likes Franco. That was one of those rare remarks of his that went unchallenged. The Franco dictatorship is a microcosm of all the evil dictatorships that were purged from Western Europe by the war. Spain was the focus of the war infection; the proving ground of the blitz. Moreover, Franco Spain was the source of or medium of transmission for most of the Fascist ideas that have plagued the Latin-American republics. Some say that the western powers give Franco a negative protection because they fear communism more than they dislike him. Some say that he is preserved by the influence of his friends of the Catholic Church."¹³

THE BRITISH MESSENGER sums up the Spanish case in these words: "The American opposition on the ground that Franco constitutes no threat to world peace is hard to understand. Who can know that the three thousand Nazis harbored in Spain are not potential mischief-makers? The British attitude is no easier to comprehend. If it is wrong to intervene in the affairs of a nation like Spain, then why are we directly and indirectly intervening in the affairs of so many other nations? There is something out of focus when a costly and elaborate trial is set up in Nuremberg to try Nazi war criminals while Franco still continues the tradition in Madrid — the typical Nazi poseur and complete chancer."

According to the April, 1946, issue of the magazine, THE CONVERTED CATHOLIC, it is reliably stated that the State Department in Washington possesses eight thousand pages

of documents from Nazi war files proving how deeply Franco was involved in the Axis war against the Democracies. Yet, on January 25, 1946, our Newspapers published "dead-pan," a long interview between Franco and DeWitt Mackenzie of the Associated Press, in which the Spanish dictator flatly denied having supported Fascist policies, and swore that he was a lover of democracy and the four freedoms.

Among his false statements was this: "There is freedom of religion for all in Spain." To prove the falsehood of this, THE CONVERTED CATHOLIC published the following statement received from the State Department: "Protestant Churches for Spaniards (in contradistinction to foreigners) have no legal status and enjoy no state guarantee."

The above quotation from a facsimile is part of an official letter testifying to the lack of religious freedom in Franco Spain and is based on an official report sent at that time to the State Department from the United States Embassy in Madrid.

Only a few days after Franco's interview with the Associated Press, three Spaniards were put to death under Franco's "Law for the Suppression of Communism." In the light of this action and the latest atrocity of Franco — the execution of Cristino Garcia and nine other Spanish Republicans — it can easily be imagined how conveniently such a law can be stretched to include Protestants who, in the eyes of Franco's Catholic regime, are regarded as *heretics* and *enemies of society* and, therefore, synonymous with Communists.

The hope entertained by some observers that under Franco, Spain would allow a small degree of religious freedom has been doomed to disappointment, according to a correspondent from Spain, quoted in the I.C.P.I.S. report.

"Until now there are no signs that these rights will be granted to Protestant youth. On the contrary, the Elementary Education Act, which was passed by the Spanish Cortes in July, 1945, states clearly that the whole of Spanish education should be infused by a strong Catholic spirit and must be subordinated in every detail to the spiritual oversight of the Catholic ecclesiastical authorities. This law leaves not the slightest room for the instruction of Protestant children in the faith of their parents, either in private or public institutions. Protestant schools in Spain remain as great an impossibility as ever."

The Roman Catholic Church or the governments controlled by her will never grant freedom. They will play with words but their intentions and actions are clear and fixed: no religious liberty for those outside of Rome. Whenever they speak of freedom, they mean freedom only for themselves. Louis Veuillot, a Roman Catholic writer in France, stated: "Where we are a minority, we claim religious liberty in the name of your principle. Where we are a majority, we refuse it to you in the name of ours."

Don Luis de Zulueta, one of the greatest of Spanish writers and literary men, who was Ambassador of Spain in various countries, and also to the Vatican, although not recognized by them as such, writes on this subject: "When a Catholic Congress is being celebrated in Spain, the first thing they (the Catholics) do is to protest against liberalism, liberal governments, and all the 'liberties of perdition.' Liberalism is sin; governments are Freemason; liberty is the child of Protestantism and the mother of anarchy. On the other hand, let a Catholic Congress be celebrated in England, and the first thing the Pontifical Cardinal Legate does is to read a letter from the Pope in which His Holiness congratulates himself that there is such a country in which to hold the

assembly: 'For the liberty which it concedes to the citizens and for the great tolerance which exists toward all beliefs.'"¹⁴

The Roman Catholic Bishops of England, Wales, and Scotland issued a statement on "The Principles to Be Observed in Securing a Just and Lasting Peace," declaring: "Full liberty must be granted to all men to worship God according to the dictates of their own conscience." How does this square with the announcement of Pope Pius XII in his Christmas Eve message? — "It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or worship." Just who is infallible in this case? The Pope or the Bishops?

It is obvious, of course, to everyone that the Vatican will never assent to any program of liberty. Spain is the darling of the papal heart today, and the Church was reinstated there by the might of Nazi and Fascist arms and the fiendish cruelties of their repressive measures. The Franco government is maintained in power today by these same measures, and the fact that it has not been completely isolated and overthrown is no doubt due to Romish influence in the courts of the Anglo-Saxon nations. We believe, however, that its day is about done. Spain will be free politically and every other way when she gets rid of the Church of Rome which is a blight on every land and people where she exercises her sway.

"This action will likely hasten the revolution that is sure to come in Spain and which will mean the end of the Franco terrorist regime," comments an editorialist. "But the revolution will not come unopposed. The Vatican is still very potent for mischief, and all the machinery of Vaticanism will be employed to preserve the rotten system now tottering to its fall. The Pope well knows that when

Franco goes and a republic is set up it will mean democratic freedom for the people of Spain, with the right to worship as they please and to read and circulate the Scriptures in that benighted land. This is the last thing in the world the papacy desires. It will mean that the last stronghold of popery in Europe is disintegrating."

The man who said that "Romanism is like a upas tree; wherever it flourishes progressive life under its baneful shade withers and dies," was right. The prosperity and liberty of Spain would be the death of Romanism. To confirm this statement let us hear speak one of Britain's most eminent and influential Roman Catholics, an urbane, witty ex-Anglican Monsignor Ronald Arbuthnott Knox (*Time Magazine*). Recently, before the Institute of Sociology in Reading, England, he spoke some characteristic words on religion and civilization. Said he:

"Where civilization is decadent, religion will sometimes flourish luxuriantly among the ruins . . . But where civilization is vigorous, religion is intense only if, and because, it is in revolt against the age . . . Religion underlines civilization only by protesting against it, and civilization encourages religion only by persecuting it."

Religious freedom will be established in Spain only when the republican government is restored. Dr. Giral, the Premier of the Spanish republican government in exile, has made that clear. It will be recalled that it was only during the brief regime of that government that Spain enjoyed the greatest religious freedom she had ever had. Dr. Giral has stated: "The Republic, which guaranteed the life of both creeds and conscience to all citizens so that nobody should be troubled or molested on account of his religious beliefs, will uphold these principles, will surround with due respect all those who represent spiritual values, and will endeavor

to maintain with the Church relations of a nature permitted by the jurisdiction in Spain, but upholding as a postulate for the peace of the country, the imperative necessity of keeping the Church aloof from all political activities."

The greatest Spaniards of yesterday and of today — those who have had a part in securing liberty through their ideals, hopes, and sacrifices, left to the coming generations the task of materializing them; those who are alive through their heroic struggle until the aims are fulfilled — all these noble Spaniards — are aware that freedom and democracy will be enjoyed only when, in contrast with the despotic system of the Roman Church, true Christianity is established in the hearts of the people. That aspiration is contained in the writings of men who have interpreted the longing of their people and have given their best to the country.

Marcelino Domingo, the great Spanish statesman and political figure of Free Spain, said: "Religion must be seen in the works of men, not in the laws of governments. When Christianity had apostles to propagate it, it had also converts whose conduct was guided by the words of Christ; when Christianity came to have soldiers to impose it upon people, it ceased to have converts . . . In Spain, where officially the Church has more power, it has less power in the realm of religion. It has soldiers to defend it, but it does not have apostles to propagate its teachings. It has force, but lacks morals."

Miguel de Unamuno, the most illustrious philosopher of Spain, had also something to say: "The problem of religion is the problem of faith, and it cannot be said that faith exists where it is only the left overs of a war victory or an alms of manufactured creed. The inquisition strangled every effort of faith; every investigation of truth. It was a guarantee of our inward cowardness. Instead of providing ourselves with

the light of the Gospel, to open with its light a way along the *selvas*¹⁵ of the world, we have gone in a dismantled carriage which is taking us in darkness through ways we do not know. Religion cannot be a pillow for the individual, or a bar to the people. It must be a fountain of beneficial activities. It is better the activity of the angel than the quietness of the beast."

Let the builders of a New Spain be loyal to the aspirations of those who died for them, and worthy of such a sacred trust.

NOTES — CHAPTER VII

SPAIN, MISTRESS OF THE POPES

1. Dr. M. Searle Bates, *RELIGIOUS LIBERTY, an Inquiry*, Harper Brothers, New York, 1945.
2. Adolph Keller, *CHRISTIAN EUROPE TODAY*, Harper Bros., New York, 1942.
3. Dr. H. Townsend, "Roman Collar," *THE GOSPEL WITNESS AND PROTESTANT ADVOCATE*, 130 Gerard Street, East Toronto, Canada.
4. *IBID.*
5. William Teeling, *The Pope in Politics*, 1937, p. 5. Quotations from T. E. Ruth, "Questions Men are Asking," Hankin, Ellis and King, Ltd., S. A.
6. *IBID.*, p. 120.
7. *IBID.*, pp. 123-124.
8. *IBID.*, pp. 125-126.
9. *IBID.*, p. 123.
10. *IBID.*, p. 34.
11. *Polyzoides*, Los Angeles Times, February 27, 1946.
12. *IBID.*
13. Editorial, Los Angeles Times, November 6, 1946.
14. Don Luis de Zulueta, *LA ORACION DEL INCREDULO*, Madrid, España.
15. Tract of densely wooded wild country.

Chapter VIII

ARGENTINA, HEADQUARTERS OF FALANGISM

TO UNDERSTAND the religious aspect of Argentina, we must understand its economical and political position. Carl Crow makes it plain that the Argentine "does not like to be called a South American or a Latin-American. He is an Argentine. That, he feels is something different. He is grateful that he is not a Brazilian, a Chilean, a Peruvian or any other kind of Latin American." The people of Argentina have the same mental attitude as "the Germans toward other Europeans, and that of the Japanese toward other Orientals." They are persuaded their country is destined to be the leader in the small family of South American states.¹

Carl Crow justifies this feeling of superiority: "The land of Argentina is of greater value than that of any other South American country, though Brazil has a larger area. Argentina has more farm land than is to be found in all Europe, exclusive of Russia. She has more cattle than all the rest of South America, and they are fatter and sell for higher prices." She has more money in the bank, more good investments in real estate, and more automobiles than her neighbors, which are all evidences of her wealth. Buenos Aires, capital of the nation, far outshines any other South American city in the magnificence of its buildings, parks, clubs, and Argentina prides herself that even her embassy and legation buildings all over the world are bigger than those of other Latin American countries.

Spanish blood predominates in Argentina as in no other country outside of Spain, and their Indians have been dis-

appearing due to their inferior type compared with the highly civilized and strong Indians of other parts who resisted conquest. Spanish colonists mixed only with the migrants from Spain and Italy, and this causes the Argentine to hold himself to be socially superior to his neighbors. If you ever remind an Argentine that Brazil has more than three times the population of his country, he will call your attention to the fact that the population of Brazil includes millions of Negroes and Indians. The Argentines were boasting about the purity of their race and their superiority over their neighbors long before Hitler was born.

Most of the wealthy men of Argentina have inherited their riches in the form of a lot of land and cattle, and they collect the income from the rich pampas which many of them have never seen. They fear the liberal ideas of the middle class, and abhor letting them operate any business of considerable proportion. Liberal thinking in their mind is connected with communism, and the loss of property under the communists in Russia and the revolutionary government in Mexico make the land owners tremble. Most of the land in Argentina is owned by a few people and there is none for sale to the small farmer. One estate alone is larger than Rhode Island. The barons fight the industrialization of the country on the basis that it will disturb the balance of trade and they will lose the assurance of a sale for their beef.

Politically even after the defeat of the Axis powers, Argentina remained totalitarian and became a sort of protector to German spies. The political agitation between the United States and this country was well known. At a time when Colonel Peron appeared as the leading figure in Argentina's political scene, the American Press reporting on a "German Plot Brewing in Argentina," indicated that it was said in well-informed quarters in Congress that the State Depart-

ment was soon to release documents proving the existence of a gigantic German plot to dominate Latin America. Leading members of the clique surrounding Juan Domingo Peron were implicated, according to these sources.

Leading United States liberal Senators and Representatives apparently have seen at least some of the documents proving the expanse of this plot which consisted, it was said, of four main phases: military, political, economic, and religious (Catholic).

In the military sphere the plan calls for setting up an elaborate network of spies and wreckers all over Latin America, with headquarters in Buenos Aires. At its most effective stage, this espionage and sabotage system succeeded in establishing the secret airfields, radio stations, and arms factories less than an hour's flying time from the Panama Canal.

By January, 1946, as the United Press informed, copies of telegrams found in Germany were released by Charge d'Affaires, John More Cabot, with a statement that described three Argentine papers functioning as "anti-American": LA EPOCA, LA TRIBUNA and DEMOCRACIA, all supporters of Colonel Juan D. Peron's presidential campaign. Five papers found to be subsidized by Germany during the war were: EL PAMPERO, CABILDO, EL PUEBLO, a morning daily connected with the Catholic Church; the Picture Magazine AHORA; and the German language daily DEUTSCHE LA PLATA ZEITUNG.

Inspired and actively pushed by the Acción Católica, Argentina has adopted the policy of going against the United States and strongly favoring totalitarianism. In spite of this situation, government officials disclosed in January, 1946, that the United States had approved the sale to Spain of eight C-47 transport planes and nearly \$300,000 in airport

equipment discarded by the army, at the same time that the State Department had approved sale of five four-engined transport planes to a private aviation company in Argentina. Previously, the department permitted sale of eight Pratt and Whitney aircraft engines to the same Argentine firm for four Short-Sunderland flying boats purchased from Britain.

But the problem in Argentina is not only political and economical. The most serious question arises from the religious issue. A remote hand is always causing unrests and disturbances. In Argentina, Mexico, the United States, Canada and every country in this hemisphere, the hand of Falangism in its twofold action, political and religious, has penetrated into every sphere of life. With its apparently innocent name "Hispanidad," this hand is moving very fast to secure its objectives in Latin America, infiltrating its venom through Buenos Aires.

In reference to Hispanidad's activities, TIME Magazine described the meeting of a group of Argentine pro-Fascists to further the doctrine of a poem, which hung, together with a crucifix and a Spanish flag, on the walls of a bare room in Buenos Aires. This is the translation of the Spanish poem:

*"The Cantabric Mountain range is an arm of Spain,
and its hand ends in Galicia. It has an index finger,
Finisterre, which, with its trembling shadow
cast on the ocean, is pointing at America."*

"The doctrine is Hispanidad — that body of Fascist aims and hopes which Dictator Francisco Franco has called the spiritual reconquest of South America," TIME declared. Don Jose Ignacio Ramos Rey, Spanish press attaché, has called the gathering, consisting of editors from eight Argentine periodicals which speak for the Falange, the Fascist Party of Spain, with these words: "The time to sleep the siesta

and to dream daydreams has come to an end. Liberalism, Catholic indifference, the fury of the communist hordes are threatening the Church and principles of Hispanidad in the Argentine . . . Jews, leaning on the support of foreign powers which are anti-Catholic, anti-Spanish, are menacing the century-old Hispanidad culture in South America . . . Spaniards in the Argentine must unite in a bloc and collaborate with the good forces of the country . . . The imperial banner of Hispanidad must fly again . . ."

Then Hispanidad scored a significant advance in Argentina. The first of five cultural agreements between Spain and Argentina was ratified, thus facilitating Fascist propaganda in the Americas by means of a free exchange of Spanish and Argentine publications.

The Fascist cult of Hispanidad is backed by Argentina's powerful and rich Spaniards, knit together by fraternal groups and the Catholic Church, many of whose dignitaries are pro-Fascist Italians and Spaniards. Hispanidad imports tons of books and magazines from Spain, spreads propaganda by means of nearly a score of Fascist-controlled radio stations under titles like "La Voz de España," and "Espana de Hoy"; Spanish films bring Hispanidad to the attention of the moviegoing masses; an increasing number of Spanish dancers, singers, and artists stream to Buenos Aires to remind Argentines of the strong ties of Hispano-American culture.

Hispanidad has plenty of money, and uses the Spanish diplomatic mails and codes. Perhaps "more important than any of these is the support of the Church, which to many Argentines is unmistakably identified with the aims and progress of Hispanidad."

ARRIBA, the organ of Falangism in Madrid, had an editorial not long ago: "The Catholic Missions from Spain in Latin America are giving the most valuable help to the

program of Hispanidad." To a great portion of the plan prepared in Spain against Protestantism, the Church in Argentina and the rest of Latin America stamps its name. When Protestantism suffers in Spain, Latin America's Falangists repeat the same plan of persecution. One day the following cable was received from the World Council of Churches' offices in Geneva with regard to the Protestant Church situation in Spain: "Most Protestant chapels are still closed, and no Protestant schools are allowed. There is compulsory Catholic religious education for Protestants in all State schools according to recent reports. Therefore, there does not appear to have been any change or improvement in the Protestant situation in Spain."

The next day Argentinians were reading in *CRITERIO*, Catholic weekly magazine, an editorial written by its editor, Monsignor Gustavo J. Framcheschi, *calling all the good patriots* to open an attack *against the evil forces of Protestantism*, and follow Spain's example. Simultaneously the Roman Church in Mexico was repeating through Hispanidad, "Hispanic and Catholic Buenos Aires has opposed barbarous, Protestant and Jewish Washington."

The climax of Spanish Falangism in Argentina, and through Argentina all over Latin America is manifested in the government's position favoring one hundred per cent all the claims of the Roman Catholic Church in acting to bar Protestants. According to dispatches received in April, 1946, permission for Protestant missionaries to enter Argentina is being withheld without any explanations being given.

Notwithstanding all the vigorous protest for the past years, the Roman Catholic hierarchy goes unswervingly ahead in claiming religious priority and in discrediting the Protestant missionary effort. The latest evidence is a collective pastoral letter by Cardinal Copello in Buenos Aires, six archbishops

and fifteen bishops, which condemned the activities of Protestant missionaries in Argentina, prohibited all Roman Catholics from sending their children to Protestant schools, from contributing toward Protestant organizations, from reading Protestant publications, and from participating in the Y.M.C.A. and the Y.W.C.A. Even the Salvation Army was outlawed as definitely "a Protestant institution." According to the news story in the New York *HERALD TRIBUNE*, the Buenos Aires Y.M.C.A. has more than six thousand members of whom eighty-five per cent are Roman Catholics. The pastoral letter likewise forbade Catholic teachers to teach in Protestant schools and forbade every Catholic to attend any Protestant conference, lecture, or other meeting. In some towns the local police banned the Salvation Army and closed one Protestant church, but higher provincial authorities cancelled these measures and reminded the police that religious freedom is guaranteed in the Argentine constitution. This guaranty irks the hierarchy. Its letter deplored "the notorious knowledge that Protestant missionaries and pastors preach and proclaim the most absolute religious liberty."

On June 2, 1946, tucked away in two inches on page 21 of the *Chicago SUN*, an Associated Press dispatch from Buenos Aires stated that a new decree forbade the establishment of new Protestant missions or churches to work among the Indians of Argentina and required that in the future all Protestant sects must be approved by the local Catholic bishop before they can deal with the government. Most newspapers, we are told, did not print the item at all. Its significance is clear. It shows how close is the understanding between the Perón regime and the Roman church authorities, and how swiftly this regime has acted to place all Protestant work in Argentina at the mercy of the Roman

hierarchy. It also indicates that the campaign launched by the hierarchy in the United States to end Protestant growth in Latin America has not been abandoned, but is a lively and growing threat.

From an article written by Vincent de Pascal, it appears now that Señora Perón, the Argentine President's wife, is considered the strongest supporter of the Roman Church. The writer brings several incidents from the time that Señora María Eva Duarte was used "to getting twenty pesos — as an actress — two or three nights a week for bit parts" up to the present when she was recorded as having a private fortune of six million pesos. She has managed to bring some of her relatives, including her mother, to occupy very important and key government positions. She herself is called by the people as *Caudilla*.

Whenever she wishes to speak by radio, all the radio stations are ordered to suspend their programs so the only thing going over the air would be her speech. Generally she directs her messages in behalf of and for the Peronista's Women's Falange — similar to the Franco's Falange, Division of Women. By using them in two ways: to promote the Catholic Action and to work for Peronismo among women, she is thinking in terms of the future, when she hopes that her husband will remain indefinitely in power. The Roman Catholic Church is very alert and very active in using Señora Perón's influence, perhaps even more than the President's power. "Some Catholic circles think that the Pope may make a pontifical duchess of Señora de Perón. Such a move would be immensely valuable in attracting the powerful Catholic women's vote," says Pascal, writing in *INTERNATIONAL DIGEST*.

Without any further commentary, we just connect the statements with the ban put on the Protestant missionaries

in Argentina. The CONVERTED CATHOLIC MAGAZINE of December, 1946, under the title, "New Restrictions on Protestants in Argentina," gives an account of the religious situation there: On May 31, 1946, the Fascist government of Argentina issued a decree ordering the registration of all religious organizations *except that of the Roman Catholic Church*, and forbidding Protestant missionary work among the Indians in any part of the country.

Some of the articles of the decree read as follows:

DECREE NUMBER 15829/1946

Article 3. "All religious organizations, except the Roman Catholic Apostolic, their temples, conference halls and like institutions which at present function in the country, and those that may be established in the future, must obtain a registration 'ficha' (file number) from the National Register of Cults, application for which shall be requested on paper fully stamped, along with proof of the previous fulfillment of established requirements and the presentation of an authentic copy of statutes, by-laws or written norms by which they are directed.

Article 5. "For the purposes of the National Registry of Cults, in accordance with these dispositions, the national ministries, secretaries, Federal police, national and municipal offices of the federal, capital, and national territories shall lend their cooperation. The collaboration of the provincial authorities shall be requested through the Department of the Interior.

Article 6. "From the date of the present decree no new religious missions, temples or confessional organizations, belonging to cults other than the Roman Catholic Apostolic, may be installed in national territory, with the purpose of proselytizing among the Indians.

Article 7. "The Ministry of Foreign Relations and Cults shall make special inspections each time it is deemed necessary through the General Direction of Cults for the purposes defined.

Article 8. "The Ministry of Foreign Relations and Cults shall cancel the 'ficha' (file number) in the National Registry of Cults whenever an infraction of the dispositions of the present decree shall have been proved.

Article 9. "Every printed publication put out by the organization, temples, and institutions pertaining to cults, distinct from the Roman Catholic Apostolic, shall have to carry at the foot the number corresponding to the file number in the National Registry of Cults.

Article 10. "The date of December 31 of the current year (1946) is fixed as the time limit for the fulfillment of the preceding dispositions on the part of religious organizations of all confessions, except the Roman Catholic Apostolic, their temples, conference halls and institutions which at present function in national territory.

Article 11. "Failure to register within the time limit established, or the cancellation of the inscription 'ficha' in the National Register of Cults, will make it impossible for those who place themselves in such a situation to obtain any hearing before the authorities, and shall result in the closing of their public places of prayer, cultural activities, and the like.

Article 12. "The penalties growing out of the infraction of the dispositions of the present decree shall be imposed at the request of the General Direction of Cults — after a trial of the guilty party and previous judgment by the counsellor of the Ministry of Foreign Relations and Cults — by resolution of the minister of that branch, which may be taken before the Executive Power according to the procedure determined by decree number 7,520/44."

A stirring protest against this discriminatory decree was made by representatives of evangelical churches, and presented to the Minister of Foreign Relations and Cults. Their protest justly stressed the fact that their Evangelical Churches have the duty of propagating the Gospel of Jesus Christ, and that they have accomplished a constructive religious work of high ethical value, of great benefit to the public good, by means of the moral transformation of the individual and by the cultural, social, and beneficial action of our institutions, which are appreciated and respected by all who know them.

They pointed out that: "The dispositions of this decree, because of its generalizations, ambiguity and the severity of its penalties, far from facilitating the 'relations of the free exercise' of other churches, can become an impediment to

this free exercise, and be used, now and in the future, as a weapon of religious oppression." Strenuous objection was taken to the discrimination in the decree in favor of the Roman Catholic Church, against freedom of the press for Protestants, and the severe penalties it imposes upon all non-Catholic religious bodies.

This protest of the Evangelicals points out that it is unconstitutional to deprive the Indians of the benefits of Protestant missionary work, since "no inhabitant can be deprived of that which the law does not prohibit," and that Argentine law clearly establishes that "the Indian enjoys the same freedom of conscience, worship, learning, teaching, and of association for useful purposes, as the other inhabitants of the country." Rightly these Evangelical Protestants in Argentina defend the right of the Indian to religious liberty by telling their government: "It is not permissible to impose a religion upon him, nor to prevent him from embracing another."

This protest on the part of the Evangelicals was answered by a more determined action in favor of the Roman Church. *TIME* Magazine of March 24, 1947, reports: "When he was campaigning for the presidency, Juan Domingo Perón had had a lot of help from the Roman Catholic clergy. Some five hundred priests stumped the hinterland; Santiago Luis Cardinal Copello issued a Perón-slanted pastoral letter. Last week, Perón paid off."

Over the voices of the Radical Opposition, the *Peronista* majority in the Chamber of Deputies voted to legalize compulsory Catholic religious instruction in Argentina's primary and secondary public schools. Compulsory religious instruction had been specifically barred by law in 1886. It was instituted by presidential decree in 1943.

During the five sessions (thirty-six hours) of debate, black-cassocked priests shouted encouragement from the galleries as *Peronistas* made their argument: Argentina is a Catholic country (ninety per cent) and the school is the place for religious instruction. The opposition argued that "it is dangerous to use Caesar's arm to implant the Kingdom of God." At the debate's end the majority voted down the opposition, 86 to 41, and sent the bill to the Senate.

But the Evangelicals of Argentina will not rest until religious liberties are restored to the country, even if in that struggle they have to risk their own lives. The government and the Roman Church will realize in the end that their decree cannot make the air stop moving. And liberty is like the air to human life. There are millions of conscientious citizens besides the Evangelicals who will not tolerate the fact that their country should continue to be used as a tool by the Roman Church. While we write this chapter we can almost see a new dawn appearing on the horizon of Argentina.

NOTES — CHAPTER VIII

ARGENTINA, HEADQUARTERS OF FALANGISM

1. Carl Crow, "Argentina's Bad Neighbor Policy," *LIBERTY*, March 11, 1944.

Chapter IX

ROME, THE STABBER OF MEXICO

"THE 'Protestant Serpent'!" writes Verna Carleton Mil-lan, "that's the rallying cry in Mexico for an insidious new propaganda campaign using religion as a political tool. Nowadays Protestants are blamed for every trouble the country has had since its independence from Spain. Another medium is the array of huge posters in Mexico City, urging the people to work together 'to exterminate the Protestant serpent.' Protestant children come home in tears because Catholic playmates have called them traitors and fifth columnists, words obviously picked up at home."¹

This was happening a few days after Archbishop Martinez published his Pastoral Letter to unite in the "sacred crusade" against Protestantism. NOVEDADES, one of Mexico's leading papers, reported that there had already been violent religious clashes. In a small village near Mexico City there was a clash between Catholics and Protestants as a direct result of the pastoral letter. Synarchists burned a Protestant Church near Perote, wounding and killing several of the worshippers. Taking advantage of former President Avila Camacho's sympathy and favor toward the Roman Catholic church, prelates and conservative elements opened a new era of persecution against Protestants.

The criminal action of the clergy in Mexico reminds us, in a smaller proportion, of the massacre of Saint Bartholomew's night, when, with the Duke of Guise, Cardinal of Lorraine's brother in charge of the murder, more than five

thousand Huguenots perished in Paris together with Coligny, their brave leader. When more than thirty thousand Protestants were killed, King Philip II of Spain "for the first time in his life laughed aloud," Pope Gregory XIII sang the *Te Deum Laudamus* in Rome, and the whole Papal court celebrated this crime with processions and jubilees. To commemorate the bloody event, a medal, bearing on one side the portrait of the Pope and on the other side, the angry angel slaying the Huguenots, was struck. The Pope further had the famous artist George Vasari paint a picture of the slaughter of Coligny and his Huguenot followers.

A former priest, Anthony Caliendo, quoting the words of Macaulay, the great English historian, "Monuments are footprints of history on the pages of time," indicates that many, in marble and metal, pyramids and plaques, speak of the deeds of great men through the ages, others of the torture and sufferings endured by the martyrs of history in the struggle for freedom.

Rome itself contains many of the latter kind, commemorating the sufferings of the true followers of Jesus Christ, under the Supreme Pontiffs of the Roman Catholic Church. In the Camp de' Fiori, for instance, stands the monument to Giordano Bruno, on the very spot where, on February 17, 1600, this brave Dominican priest was burned at the stake because he dared to disagree with Roman Catholic teaching and its falsification of the Gospel of Christ.

In Paris also, on the Rue de Rivoli, stands the figure of another great martyr to the cause of true Christian teaching, Gaspard de Coligny, noble French admiral and Huguenot leader. It stands over the multitudes that daily throng this busy thoroughfare, a reminder of what the freedom of today cost the men of yesterday.

Yes, monuments of martyrdom are the most expressive signs of spiritual vitality in any nation at any time. Such is the case of Mexico, where the blood of glorious martyrs of the faith has been shed in abundance.

The blood of the martyrs has ever been the seed of the church. Stephen was stoned to death calling upon the Lord. Paul was beheaded. Tradition tells us that Matthew was slain in Ethiopia, Mark was dragged through the streets until dead, Luke was hanged, Peter and Simeon were crucified, Andrew was tied to a cross, Phillip was crucified and stoned, Bartholomew was flayed alive, Thomas was pierced with lances, James the Less was thrown from the Temple and beaten to death, Saint Judas was shot to death with arrows, and Matthias was stoned.

It is estimated that during the twelve hundred years of the dark ages, fifty million died for their faith. But not all the martyrs have died in past ages. Some have laid down their lives in recent years. In 1925 Arthur Tylee was brutally murdered by the wild Indians of Brazil. In 1934 John and Betty Stam were beheaded by the Chinese Communists, and recently the three Freds were killed by the wild Koypos on the Xingu. Thousands died for their faith during World War II. They all counted the cost and paid the price; they sent out a challenge to all Christians to finish the task they began, as did the mother of two lady missionaries who were murdered by Chinese bandits to whom they had gone to carry the Gospel of love and forgiveness. The aged mother sold all of her possessions in the homeland, went to China, and spent the remainder of her life working for the salvation of those who had killed her two daughters. This is the spirit of those who know the message and meaning of the Cross.

Most of those martyrs died by the hands of savages and pagan idolaters. The religious persecution in Mexico and

other Latin American countries is carried on by dignitaries of the Roman Church, especially against the small evangelical congregations in rural and isolated areas. Deaths, women raped, churches burned, private houses burned — all are a part of this comprehensive plan to regain the spiritual control of the people, in open defiance of the law and as a test of strength to see how far the leaders can go with other plans they have in mind. Take for instance the much publicized celebration of the Virgin of Guadalupe. A Roman Catholic lawyer in the Department of Public Education was heard to boast: "You know how many laws and regulations we violated with this celebration? . . . Seventeen."

In an open letter, addressed to the Archbishop of Mexico and printed as a large poster, the Protestants recounted the sad facts relating to a long line of Protestant martyrs in Mexico, beginning in 1821, when a fanatical crowd, instigated by a priest, brutally attacked a whole congregation. In 1872 John Stephens, a missionary, was assassinated by the Catholics. Others — pastors and Bible colporteurs — were martyred in 1881, 1887, and 1902. Again in 1921, 1923, 1925, 1926, and 1928 pastors and members of evangelical churches were murdered.

"And now, Mr. Archbishop of Mexico," the letter continued, "knowing full well all this iniquitous persecution by the Roman Church, you recommended in your pastoral letter that it was necessary to carry on a crusade in defense of the faith," this recommendation the fanatical Romanist people carried out in the following way. They set fire to the church in Gloria, together with nine evangelical homes, resulting in seven people being killed. . . . In Jalapa de Diaz, a Protestant church was half destroyed, and the women were attacked by the crowd, led by the priest, José R. Angulo.

Details are also given of the attack made on the Protestants while meeting in a general convention in Toluca on July 14, 1946. In each one of these incidents the hand of a Roman priest can be detected.

The violent Catholic attack against Protestants which flared in the Mexican town of San Felipe de Santiago on July 9, 1946, was reported from Mexico City on August 4, in an International News Service dispatch which merely stated that: "Two government investigators were killed and another seriously injured while attempting to determine the origin of and the blame for the outbreaks between Catholics and Protestants."

But in a full story *TIEMPO* (Mexican news magazine corresponding to the *TIME* Magazine) recorded that on Wednesday, July 31, two agents of the Federal Judicial Police, Marcos Fernández Ocaña and Leopoldo Arenas Díaz, were sent to San Felipe de Santiago, Mexico. They had been sent there to investigate acts of religious intolerance that had been committed throughout that vicinity by Catholic fanaticism. They were accompanied by two evangelists, Francisco Vázquez and Cesáreo Antonio, who were to appear on a case dealing with the same matter.

The news of the arrival of these four persons provoked the alarm of the parish priest and the mayor, Pedro Juárez, both accomplices in the reported acts. These two men decided to give the visitors a worthy reception. For this purpose they gathered together the people of the town, most of them indigenous, and served them liquor until they were drunk. In short, when the agents arrived at the town square, Pedro Juárez, the mayor, wheedled them into coming with him to the city hall. There they were tied and then tortured.

Marcos Fernández Ocaña was tortured most fiendishly. His hairy skin was wrested from his body with a machete and, while he was still alive, his eyes were plucked out with a nail. Then his ears were clipped, some teeth loosened with stone blows and his body clubbed until his bones were broken. After he was dead, his flesh was sliced off from his gluteal region and thrown to the dogs.

Leopoldo Arenas Díaz was not killed. The fanaticism of one of the criminals was inferior to his greed. "His horse and his gun in exchange for his life," he said. But this did not prevent this other agent from being beaten also.

Although their ears were clipped, their bones were broken, and they were in a state of agony, the two evangelists escaped death. The desire to prolong as much as possible the torture of the Protestants permitted the federal troops to arrive — at noon on August 1 — to rescue the victims.²

According to the *PRENSA GRAFICA* of Saturday, August 3, Archbishop Luis María Martínez said (with a slight shaking of the head) "I believe that the work carried on by Protestants in Mexico favors the Communists who are trying to introduce their theories in this country."

According to close observers, there were four factors contributing to the bloody acts of San Felipe de Santiago:

1. The criminal instigation of the priests.
2. The active campaign which the Synarchists are carrying out against the Protestants.
3. The confessional attitude of some public servants who obey the orders of the Roman Catholic priests.
4. And, above all, the complete lack of punishment for such previous crimes, over one thousand of which have been reported in three years.

In the presence of these atrocities committed by the Roman Church in Mexico, we remember that Leonard Schoener, who was beheaded in Rottenburg, Württemberg,

on January 14, 1528, wrote the following prayer, which was found among his papers in his prison cell: "We are scattered like sheep having no shepherd. We have been compelled to forsake house and home. We are as night ravens, which abide in the rocks. Our chambers are in holes and crags . . . Not only men but likewise women and maidens have borne witness to the truth that Jesus Christ is the truth, the only way to eternal life. The world still rolls, and rests not: it raves as if mad. They invent lies against us. They cease not their fires and murders. O Lord, how long wilt Thou be silent? How long wilt Thou not judge the blood of Thy saints? Let it come up before Thy throne. How precious in Thine eyes is the blood of Thy holy ones. Therefore have we comfort in all our need, a refuge in Thee alone, and in none besides; but neither comfort, nor rest, nor peace on this earth. But he who hopeth in Thee shall never be confounded. O Lord, there is no sorrow so great, than can separate us from Thee."

Yes, with the poet who sang to the heroic martyrdom of the saints of the Middle Ages, we can also say today:

Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who having learned Thy way
Early may fly the Babylonian woe.

"Catholics in the United States would be shocked to discover how their offers to help in the anti-Protestant campaign were received."³

But while the average Catholic may not know the details of these terrible circumstances, Roman Church dignitaries are well informed of these things and approve these atrocities with their silence or even encourage the campaign with their Pastoral Letters, as indicated by their recent action published by OMEGA under the heading "The Danger of Protestantism." The letter sent by a group of United States Catholic bishops to the bishops of Central and South America referred to their Latin American colleagues as "not only our neighbors, but our brothers in faith," and expressed their solidarity with the anti-Protestant campaign.

The United States churchmen would do more to aid the campaign against Protestantism in Mexico if they only had a way to do it without raising popular indignation in America, even among their own Catholic people. OMEGA's Catholic editorialist, furious when he discovered that the Roman Catholic Church in the United States was afraid to do more than they did against Protestantism, wrote:

"The work of the United States Catholic missionaries in Latin America only serves to confuse the people . . . the Yankee, even when a Catholic, fails to understand, even rejects, thinking it petty and fanatic, the militant Catholicism of the Crusades, of Joan of Arc . . . of Hernan Cortes, of our glorious *Cristeros*, and of the Nationalist uprising of Spain led by Francisco Franco. We Catholics of Hispanic America have nothing at all for which to thank the Catholic hierarchy of the United States. Their attitude does not stem from any apostolic interest in our spiritual welfare nor from any true Catholic motive."⁴

OMEGA does not do justice, though to the work of its church, or perhaps the editor is too young to remember the "meritorious" action of the American clergy when Mexico was establishing beneficial reforms for the country.

There is an article by Joseph Scott dedicated to Archbishop John J. Cantwell, of Los Angeles, California, which says: "The Knights of Columbus raised three million dollars to start a campaign of education throughout the entire country to open the eyes of the American people to the disgraceful terrorist activities of the so-called Mexican government in attempting to destroy the Catholic religion, exiling Archbishops, Bishops, and priests from Mexico."⁵ The article shows clearly that the Knights of Columbus were working under direct orders from the Vatican through Edward L. Hearn, "Count of the Holy Roman Empire."

That propaganda against Mexico had its most intimate relation with the assassination of President Obregon, by a fanatical young man. Why was the Catholic Church opposing the Mexican Government? Let Secretary Barba Gonzalez answer this question in the name of the Government: "Because the Church is losing what she had in the past when the Catholic Church owned four-fifths of the national property." The philosophical and social revolution of Mexico has become synonymous with freedom, progress, self-government, and social justice! These words do not exist in the dictionary of the Roman Catholic Church.

"What are the reasons for this campaign? And who is behind it?" asks Verna Carleton Millan. "It seems obvious to many observers, Catholic and Protestant, that the religious issue is merely a political tool, as it was in Spain and as it is in Argentina," she answers her own question. "Many Catholics are backing the campaign because they are honestly concerned about the possible growth of Protestantism

in the country, although at present only some two hundred thousand of Mexico's twenty million people are Protestants. But many others back it purely for political reasons, lending themselves to the Synarchist and Falangist plan to set up regimes based on the principles of Fascist Spain. The plan is for such regimes to participate in the *Hispanidad* movement (Franco-inspired movement ostensibly cultural, for paving the way for Spain's dominion over Spanish-speaking peoples), after the war.⁶ According to evidence gathered by the Mexican Government, this plan is directed from Spain through Argentina. For some time the Mexican Government has known that Argentine Falangist agents have been sent to Mexico to offer the Synarchists support from the Argentine branch of the Spanish *Falange*.⁷

The views of Falangist sympathizers were summed up by Miguel Palomar y Vizcarra at a public banquet given him recently when he was awarded a medal by Catholic groups for his outstanding work as a *Cristero*. In his acceptance speech he said, "I am Mexican, Guadalupano, Hispanic, and Catholic, and, therefore, anti-Masonic, anti-Protestant, and anti-Jewish." He wound up with the fervent prayer that Mexico and Argentina would soon unite with Franco Spain to work for peace.

⁷ We are told by authoritative eyewitnesses that the groups in Mexico recognized under the banner of the Catholic Church are training for the day when they think they will capture the presidency and administration of Mexico. They wish to be prepared to deal with Synarchist soldiers. They were in great need of officers for the Synarchist soldiers. There they found themselves in quite a situation, entirely different from that in Spain, where many army officers were ready to rebel against the Republic. In Mexico it is different; the revolutionary army is an army of the people.

The great difficulty there was to get the army to join this movement or at least stand aside and be neutral when the "great day" came. The Synarchists went about this by organizing what they called the "Society of Friends of the Soldiers," a secret society for some time, brought to public notice by an attempt of one of the members to assassinate the president. This society went into the military barracks and officers' clubs endeavoring quietly to win over officers for their movement. They also established what they call the Latin American University, a military school, under Jesuit instruction, where military training is given. They tried to get the Mexican government to incorporate their courses so that their graduates could automatically become officers in the Mexican army. They also went into the National Military Academy itself.

Professor A. Victor Murray, president of Chestnut College, at the jubilee congress of the Free Church Council meeting in London pointed out: "Rome nowadays is represented by a sectarian type of organization. It believes itself to be the perfect society, judge in its own cause, omniscient and self-sufficient. Anything that furthers its interests, political or social, as well as religious, is considered to be according to the will of God. Mussolini's expedition to Abyssinia furthered the interests of Romanism and was blessed by the Pope. Franco's rebellion in Spain was helped by a large donation from the Archbishop of Seville. The Vatican has been as busy as the Communist party in separating Poles from Poles in Warsaw. It is this irresponsible influence in an internationally organized society, with its headquarters in a foreign country—in this way exactly parallel to Communism—that makes the free church Protestant evangelical witness against Rome so vitally necessary."

Besides the political connotations pointed out up to now, it is known that in Mexico and in all the Latin American countries the Roman Catholic Church has been the richest of all institutions. Allied with the feudal systems and marching hand in hand with exploiters and landlords, the dignitaries of the church have amassed enormous fortunes. They have been the champions in defending the class system: the rich, the labor worker, and the poor. A prominent figure in Peru found that teachers in a Catholic school were asking the children to memorize these slogans: "You are born poor, you must die poor"; "He who was born a donkey will die a donkey"; "Your father was an ignorant man; you have inherited his ignorance; you must remain ignorant." The cardinal interest of Rome is to keep peoples and countries in darkness, ignorance, and poverty. It is only in this way that she can exploit them. In a famous passage, Lord Macaulay draws a striking contrast between the conditions prevailing in Roman Catholic and Protestant countries, much to the detriment of the former.⁸

A recent issue of *WORLD DOMINION* gives a modern example of the contrast in the effect of these two faiths upon pagan peoples as found in the Philippine Islands. For more than three hundred and thirty years these islands were under the domination of Spain, and the inhabitants were nominally Christian. The boast was even made that they were the only Christian nation in the Far East. In reality, however, pagan conditions had been supplanted by a corrupt medieval civilization and by a decadent Catholicism that had not been challenged by the purifying influence of the Reformation. The Bible was not put into the hands of the people; the message of the Gospel was not proclaimed; education was not promoted. Illiteracy, consequently was almost universal,

and the Government of the country was characterized by tyranny and oppression.

Since Protestant America took over the control of the Islands, after the Spanish-American war in 1898, the Filipinos have been given, for the first time in their history, an open Bible, a free press, public schools, the right of public assembly, free speech, popular self-government, sanitary methods of living, modern means of transportation, and the proclamation of the Gospel, untainted by pagan practices and superstitions. During the forty-five years of Protestant occupation, more has been done for the civilization and evangelization of the Philippines than during the three hundred and thirty-three years of Spanish Catholic domination. "By their fruits ye shall know them."

The same thing can be said in regard to Mexico. John Evans, Chief of the Associated Press, Mexico City Bureau, described some time ago the difference between the time when Rome reigned and after she collapsed. "When first I came here, I was startled by the contrasts between the very new and the old, between the rich and very poor, between the hustle of the ambitious and the apathy of the many who seem to look forward to tomorrow only as another day. Mexico was an old, old country when the United States was born, but she fared badly in her rulers. Only now do Mexican leaders feel that she is getting a start in life, reaching her majority, and ready to rise in the world. That is why there is this social, political, and industrial 'revolution.' Modernistic architecture, fluorescent lights, night spots, and efforts at glamor are the glaring signs of the search for 'progress.'

"After two months, I can see sounder evidence of this revolution in labor conciliation, new schools, fine hospitals, and recognition of some plain facts about crooked elections,

hardships of the poor, illiteracy and high infant mortality. There is also a realization of the need for better sanitation and medical care for millions who never saw a doctor."

One of the strongest reasons for the Catholic Church's opposing any social reform and wanting to gain control of the State is that in such a capacity, or as the *official religion*, she derives economical support from the State and has the facility to become rich. Once she loses that official place, her position is different. In the feudal system she prospers economically; she benefits by sharing the greatest proportion of wealth. She is not afraid of political revolutionary movements, if her interests are not involved. At times she instigates these movements, if she sees in them some good result for her. But when philosophical revolution of a social or labor character takes place, then she will work against it, using every method available, even murder. The Associated Press Agency refers to President Abraham Lincoln as saying: "The Pope and the Jesuits are the only organized power in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince with argument or conquer with the sword." The same press agency published some time ago Gladstone's statement: "No more cunning plot was ever devised against the intelligence, the freedom, the happiness, and the virtue of mankind than Romanism."

No one can deny that in Mexico the clergy wishes to rule the country, and every time the government refuses to allow them to do so, they will rise in rebellion advocating the murder of "heretics." The Revolution had to adopt grave measures not only restricting but prohibiting the exercise of powers which otherwise the clergy might have continued to exercise throughout all time. In the rest of Latin America, with the motto "Here I rule," the Roman Church is causing

tragedies, and in her determination to make herself absolute mistress, even if it be over the bodies of her opponents, is sowing trouble, sorrow, and confusion.

Professor Gonzalo Báez Camargo, a prominent writer and leader of Mexico, speaking on "Counter-revolution in Mexico," at a dinner meeting in New York, February 4, 1946, organized by the Committee on Cooperation in Latin America, declared: "There is possibly one word more closely identified with Mexico than any other in the English language and that is 'revolution.' Unfortunately Mexico today is undergoing a quiet but very strong counter-revolution. This may seem to many a matter for congratulations; it may appear to them that Mexico is 'settling down at last.' But to those who have been following the history of Mexico during the last twenty or thirty years, and have learned to appreciate the great awakening that has been associated with the social movement which we called 'The Revolution', a counter-revolution is a matter of great concern."

In Báez Camargo's opinion, this movement is an attempt to undo what "The Revolution" has accomplished in the field of social justice, particularly on behalf of the landless peasant, the underpaid worker, and the almost forgotten Indian. It is an attempt to go back to the "good old days" of Porfirio Díaz when the "landlord" was king of the country and when the business enterprise, with the support and very substantial concessions from the government, could earn unlimited profits without reference to the wage earner's level of life. It is an attempt to put control once more in the hands of that clerical class which dominated Mexico for three centuries, and who, after Mexico became independent, sought to preserve their privileges while the Mexican people were trying to achieve separation from Spain and were introducing changes in Mexican law so that native Mexicans

should enjoy certain advantages over those who came from Spain.

From a religious standpoint this counter-revolutionary movement means the attempt to regain spiritual control of Mexico by a single religious institution. This is a matter in which the denial of freedom to other creeds is involved. This counter-revolutionary movement seeks to prevent other creeds and faiths from gaining strength in Mexico. It represents the design to keep Mexico and Latin America at large as a sort of monopoly for a single religious institution with the pretext that "Protestantism destroys national unity."

The fearless editorial of Martin Luis Guzmán in his influential paper *TIEMPO* answers this accusation. *TIEMPO* does not believe that unity of the Mexican nation can be realized under the trusteeship of the Catholic church. It believes, on the contrary, that the doctrines taught by the Catholic church have always been an irreducible cause of disunion, because Catholicism denies freedom of thought, free inquiry, and demands from men spiritual attitudes which are most humiliating, such as consenting to and having faith in absurd dogmas, and of accepting practices that are destructive of the human personality, such as auricular confession and the meddling of the priest, supposedly as the representative of God, in the life of the family.

TIEMPO qualifies as idolatrous practices, contrary to the decorum of a mature nation, the worship that was offered while the crown and sceptre were carried in procession on pillows of red velvet; and as pagan, worldly, and irreverent, the singing to the Virgin of the same *Mañanitas* that all-night revelers sing on their way home in the early hours of the morning.

TIEMPO considers the whole thing a corruption of the Mexican intellect, and an ominous danger to the future of

Mexico to turn over the people, defenseless and ignorant as they are, into the hands of the clever, subtle, and experienced organization of the Catholic Church.

At a banquet in Mexico City on the anniversary of one of the *Cuadernos Americanos*, Professor Gaus, ex-president of the University of Madrid, in the company of a distinguished gathering at which Finance Minister Portes Gil, Secretary of Social Assistance Carlos Chavez, and others were present, stated: "I believe the time has come for us to make a serious search for some fundamental philosophy or ideal on which the whole of our life can be founded, for we are losing ground and need something. This world is being reorganized, and we need one great ruling principle to lead us in all departments of life. We have none so far. We must start in the great search."

What and where is that "great ruling principle"? Christ is the hope of the nations; we are convinced of that, but the fact remains that Christ will never be known through the instrumentality of the Catholic Church. Who will present Him without disfiguring His personality or adulterating His leadings?

The heroic testimony of living Protestantism in Mexico has been tested to the utmost and is already bringing benefits that the Roman Church in four centuries was incapable of producing.

It is said that former President Avila Camacho, late as he may have been to admit the truth, speaking to one of the most highly respected officers in the government, who happened to be a Protestant, approached him in one of his most critical moments as President of the Nation. With his eyes still fresh from tears shed, he said to this Protestant high official: "I intend to bring some reform and to enforce certain laws for the benefit of the country, but I find myself

trying to push a mountain without experiencing results because, with few exceptions, those in government positions are using their posts just for personal benefit.

"I have come to you because you are one of those exceptions. I want to know how and why you have succeeded . . . The only place where government funds do not disappear is in your department."

The Protestant officer just smiled, and, clear as a bell, told him, "Mr. President, you know that I am a Protestant." Then he gave his own testimony of conversion. President Camacho said, "Where can I find more Protestants?"

"The Protestant informed him: 'They are all over the country.'"

"Where do you find the secret to teach you these good things; where is the doctrine that makes you responsible for whatever you do?" the President asked. "In the Bible," was the answer.

Finally the President declared: "If that Book brings honesty to people, one thing I want to do before my period expires is to print the Bible, and when I leave the presidential office I will leave a copy of the Bible with each and every citizen of this nation."

With the Bible in every citizen's hands, Mexico would come to take her seat as the leading nation in the establishment of complete freedom in the Western Hemisphere. We can hope and pray that this may happen. On the road to accomplish its destiny, Mexico has a new President today, a man who also learned in his youth that better than any social reform or human effort to change any nation's destiny, the only hope is in Christ and the only light for a world in confusion comes from the Bible.

In this respect, the following letter seems to open possibilities of a happy new era for Mexico with the presidential

inauguration of Miguel Alemán. On October 3, 1946, Mr. O'Neil, Superintendent of the Methodist Church, wrote the editor of a magazine published in Los Angeles, California:

"Last night a group of Methodists gathered in the home of one of the members of the Gante Methodist Church in a Thanksgiving Service to celebrate the victory of Licenciado Miguel Alemán. The President-elect's mother, Mrs. Tomasita Alemán Valdez, who is a member of the Gante Methodist Church, was present. Over eighty persons were present. The Rev. José Velasco read the Scriptures and delivered an appropriate address which was followed with prayer by Brothers O'Neill and Guerra. A social hour followed this gathering."

Mr. O'Neil continues, "It is wonderful to think that in days like these, when Protestantism as a whole is being persecuted in Mexico, we are to have a man lead the nation who, in his youth, was brought up in the evangelical faith by his mother, a wonderful Christian woman." He makes further reference in his letter to some of the opportunities which came his way while visiting Mexico. "I had the privilege to visit Mrs. Alemán (the mother of the President-elect) in her home with friends from the States and with her pastor, Rev. José Velasco of the Gante Church." Despite the favored situation in which Protestantism finds itself under these circumstances, Mr. O'Neil made it plain that the evangelical movement does not intend to compromise the President-elect in any way by asking or soliciting special favors or concessions. His letter states, "Protestantism has sought no special favors of the President-elect. All it is asking is that its constitutional rights be preserved and protected. Under Alemán no doubt things will change greatly."

It is worth remembering at this point the testimony left by one of the greatest Ambassadors of Mexico, Moisés Sáenz.

Upon the author's right arm was resting the Ambassador's head, while on his left hand the Bible was open to Isaiah, Chapter 53, at the verse: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed."

For a few moments Moisés Sáenz remained with his eyes closed as if he were concentrating on something very important. Then he opened his eyes and with a clear voice, said to the author: "All is well now . . . When you go to Mexico, you can tell my countrymen that their Ambassador died in Christ. Tell them that He is the only hope for Mexico." Then he closed his eyes again and with a heavenly smile, he went Home.

Mexico's hour will come and her spiritual restoration depends on Christ as presented by the evangelical witness.

NOTES — CHAPTER IX

ROME, THE STABBER OF MEXICO

1. Verna Carleton Millan, "The Protestant Serpent," *INTER-AMERICAN MAGAZINE*, March, 1945.
2. "Intolerance," *TIEMPO*, August 9, 1946, pp. 6-7.
3. Verna Millan, *Op. cit.*
4. The CRISTEROS (Men of Christ) were one of the groups defying the measures taken by Calles against the interests of the Catholic Church in the late 1920's. Their most spectacular act was dynamiting the Mexico-Guadalajara Express in 1927, when a hundred passengers were killed.
5. Joseph Scott, "Knights of Columbus," *THE CENTENNIAL*, p. 184.
6. *World War II*.
7. Millan, *Op. cit.*
8. Thomas Babington Macaulay, *HISTORY OF ENGLAND FROM THE ACCESSION OF JAMES II*, Longmans, London.

Chapter X

PERU AND THE FIRES OF INQUISITION

LIMA was the seat of the Inquisition when the Spanish conquest took place. The Congress of Peru functions today in a building located in the same square where thousands were tortured as heretics in the past generation.

One Sunday morning two laymen from an evangelical church in that city went to another town about one hundred miles distant to visit, evangelize, and distribute Gospel tracts. Right in the middle of the road a fanatical public man under the influence of liquor came to take them to jail. In the little country church, the believers, not realizing what was happening to the two brethren, were praying with great devotion. The humble place, built under weeping willow trees and surrounded by banana and cotton plants, was full of heavenly atmosphere. Suddenly an infernal voice began to disturb the solemnity of the meeting. Vulgar words, awful expressions, and menacing insults were heard. A policeman had come to take all the believers — men, women and children — to jail, a filthy cell where the other two brethren had already been left. He gave orders that the church be closed forever and that no one come to worship there. They were "accused of immorality because they had an immoral book called the Bible; of being disturbers, because they were not in accord with the Catholic Church; of being indecent, because they baptized in the river; of being thieves, because they sold an evangelical magazine."

Six days of imprisonment did not make these believers worry or become unhappy; they were singing hymns, praying, and giving the Gospel message to the other prisoners. The jailer himself was inquiring about the Gospel and the brethren gave him a New Testament. He arrived at the conclusion that the Gospel must be the true religion and was anxious to know more about the saving power of the Lord.

This indicates that Peru, after four centuries since Rome has been enthroned here, is still a land where religion is imposed upon the people by force. It is not a personal experience. The spirit of the Inquisition still runs rampant not only in Peru but in all Latin America. One must acknowledge the beliefs of the Catholic Church, whether or not he believes them, or else he is excommunicated. This signifies no fellowship of services, no rites, and eventually no heaven, but such a one is consigned to the place of torment.

It is a pity to verify that in some instances true or evangelical Christianity is met by supposedly secret friends who, when they are alone, are favorable to its principles, but when they hold a government position or speak in public show a double personality. It is met by those who admire its faith, but when they are confronted by the personal application and the solemnity of its message, they consent to the killing of its preachers, as did Herod with John the Baptist. Some social, political, and intellectual leaders — though in a small minority — seem to follow Pilate's footsteps and Herod's example. What happened sometime ago in the Congress of Peru is typical of what some of the opportunists in other countries would do in a case like this. The congressmen were discussing the question of religious liberty, and many of them, in personal conversation would tell us that they

believed in religious liberty; some would say that they had a Bible; many would speak against the priests; some knew and even expressed their conviction that the Protestant religion was the only religion worth accepting; others recognized that Protestantism did a wonderful work for the Indians. But when they had to proceed in an official capacity, they voted for the Catholic Church, deciding that because the majority of the country was Catholic, the Catholic Church should be protected by the State. For this action the Catholic Church paid them well and endorsed their campaigns as candidates for future elections.

Soon after the political victory, the Archbishop of Lima published a Pastoral Letter denouncing Protestants as criminals "because they stole the Catholic faith from the people to substitute it with Protestant faith." With what results? The peaceful atmosphere of evangelical churches is supplanted by the noise of the stones thrown by fanatical mobs instigated by the priests. One evening, while the writer was leading in prayer in the pulpit of the church, there was an attempt made to take his life. An arrow had been made with two long, sharp machine needles at the end of a piece of wood; at the other end a propeller was so arranged that when the arrow was thrown it had the velocity to kill. Only God prevented the murder in a most miraculous way!

Persecution has increased over the country. The first political authority in the main department of the Central Sierra ordered all his subordinates not to allow any Protestant propaganda, while on the other hand he gave all liberty to the Catholics to attack Protestants!

Coinciding with the adoption of the Atlantic Charter, the Roman Catholic Church's recrudescent persecution against freedom lovers was increased. The dignitaries of the Church, followed by thousands of fanatical people, marched in pro-

cessions to the main square parks where they had piled up any number of "Protestant Bibles" and burned them in a special ceremony, condemning at the same time all the heretics, as well as "lifting up the zeal of the Catholic Action" to fight against "all the evils that oppose the true Church." The Secretary of the Evangelical Council of Peru gave us this information in a letter sent to us from Lima:

"One thing stands out very clearly in this campaign which is being carried on by the Catholic Action down here and that is its anti-North-American tone. I wonder what John G. White would have to say if he could hear the Ascona priest calling for *Mueras* (down) for the States and her allies. That, however, is precisely what goes on. In Ascona there can be no possible accusation of Americans trying to force their religion on an unwilling people, since the work has been initiated and carried on exclusively by Peruvians. It is quite a thriving work and is carried on exclusively in the hall rented for the purpose. If ever there was a legitimate meeting one hundred per cent within the law, these meetings are. Yet every Sunday disturbances are created outside the premises of the Evangelicals by the Catholic Crusade. I was in Ascona again last night, when the burning of Protestant literature was held. Apparently they ran short of genuine Protestant literature, so they were obliged to make up the bulk with newspapers and magazines which were cursed with all due solemnity and committed to the flames. I have a charred copy of a book by the Theosophist Jinarajadasa, and Mr. Urquieta, the Deputy in the Congress, has a catalogue of the LIBRERIA INTERNACIONAL, while another bystander saved part of a cookery book, including a half-burnt recipe for macaroni! I wonder what they have against macaroni? Please excuse the rush but I am so busy these days with the

fight we have on for freedom that I scarcely have time to sleep . . ."

Though some details of this action may seem laughable, yet the heart of this attempt is the abolishment of human rights and the restoration of the Inquisition, more subtle than that of the Middle Ages. The situation was so alarming that it brought several of the Senators and Congressmen of the country as well as liberal-minded thinkers to some immediate action. In contrast to the cowardly attitude of the other politicians, they raised their protest in the Congress itself. In a note, the above writer says: "I have just received a letter from Congressman Emilio Delboy promising to do all in his power to get the Government to move in the matter."

However, this burning of Bibles is not limited to Latin America. THE GOSPEL WITNESS and BRETHERN MISSIONARY HERALD, under the title "Rome Burns Bibles Today!" reports that the Union of Regular Baptist Churches has given out thousands of copies of the New Testament in French to Roman Catholics in Quebec and Northern Ontario. "In every parish where we have worked, we have found without exception that the priests ordered their people to burn the Bible," says the report. "Some priests have taken copies of the New Testament into the pulpit and told their people that it was a 'filthy book,' fit only for the fire; they have commanded them, at the peril of their souls' eternal salvation, not to read the Word of God! The Archbishop of Montreal warned all 'the faithful' in that great city that there was 'an attack on the faith and customs of our population in Quebec.'" He was referring to our New Testament Campaign to put the Bible without note or comment into the hands of French-Canadians. The Bible, he admitted, attacked the faith and morals of Roman Catholics! We agree

with him, but so much the worse for Romanist faith and morals. The Cardinal-Archbishop of Quebec himself was not ashamed to write an official communique, issued over his signature, in which he commanded all faithful Roman Catholics to "burn the Bible."

This campaign against Protestantism in Peru was only the sequel of other steps to "finish with heretics." A Government Program of Education, prepared in the offices of the high dignitaries of the Roman Church, under personal direction of the Nuncio was decreed for all schools, private or public, Protestant or Catholic. It was made obligatory with provision to close any school that would not follow its instructions. These are extracts from the Official Edition of the Program for Primary Education issued by the Ministry of Public Education, Lima, 1942.

The material in the program is divided into Activities and Subject Matter. Among the Activities listed are the following:

- To trace a cross. To cross oneself.
- To observe a picture of the Guardian Angel.
- To sing a song to the Most Holy Mary.
- To observe and describe an engraving which represents God the Creator.
- To read the history of, and to talk about, the Eucharist.
- To visit the Church, observe the Altar, the Ciborium, the Place of Communion, the Confessional, and so forth.
- To receive Holy Communion.
- To recite the Angelus.
- To collect Eucharistic picture cards.
- To learn how one ought to adore Jesus Sacramentalized (in the wafer).
- To recite the commandments of the Church.
- To collect picture cards of the Most Holy Virgin.
- To recite the Creed, the Commandments of God, and the Church, the principal prayers and Sacraments.

To take a calendar and point out the feast days to be kept, the days of fasting, and the various parts of the ecclesiastical years.
To name the principal fiestas and days dedicated to the Most Holy Virgin.

Among the topics of Subject Matter listed are the following:

The sign of the cross. What it represents. When and how it should be made.
Our responsibility with respect to the Guardian Angel.
The Most Holy Virgin Mary, Mother of Jesus.
The Ave Maria.
The Hail Mary.
The Most Holy Sacrament of the Altar. The Mass. The Communion.
The Sacrament of Penance. The five conditions to a good Confession. The Act of Contrition.
The Eucharist. The preparation necessary for Communion. The precept of Confession and Communion.
The Ascension of our Lady. The Devotion to Mary, Most Holy One. The Rosary.
Note: The teacher should endeavor to have his pupils attend Holy Mass and comply with the Easter Obligations (Confession, Fasting, and so forth.)

The primary educational program for religious and moral instruction is bad enough, but the high school program of the secondary schools is even worse, if that were possible.

Following are excerpts from the Official Program for Secondary Schools:

The Most Holy Virgin. Life and prerogatives.
The Catholic Church. Censures and powers. Constitution of the Church: hierarchy and faithful adherents.
Sin. Classes and effects of.
The Commandments of the Church. The obligations which each imposes and the corresponding sins.
The Sacrament of Orders. Indulgences.
The Catholic liturgy; its importance. The temple. The altar and its accessories. The holy vessels. Liturgical vestments. Ceremonies. The Mass.

The Church and the Protestant Reformation. The true Reformation. Modern errors.

The great manifestations of the Catholic Faith: The Councils. The Councils of Nicea, Efesus, Trent, and the Vatican. The Crusades. The International Eucharistic Congresses.

The Great Popes. Gregory VII. Innocence III. Leo S. Pius IX. Leo XIII. Pius IX. The Encyclical Letters. The Popes and the Social Question.

The relation between the Church and the State; the Concordats. Rome, the capital of the Catholic World and the Historical Papal See.

The Vatican, the center of the spiritual unity of the world.

The Catholic Church. Its mission. Powers which Jesus Christ gave to His Church. Censures and Prerogatives.

Among the activities recommended to the teacher of the Secondary Program are the following:

To visit some church or religious museum. To read passages of the Bible and exemplary biographies. Literary contests in which the contestants must maintain the Catholic thesis. Some study of the Catholic Religion as compared with others, especially with Protestantism.

In the most critical hour of persecution the author prepared a memorandum to the President of Peru. Signed by all the pastors and officers of the Protestant community, the memorandum was sent to President Prado. Under the title "Protestants Assert Themselves in Peru," THE PROTESTANT VOICE OF NORTH AMERICA reproduced parts of it with a timely commentary: Whereas American churchgoers have been only vaguely aware of Protestant mission service in South America, their attention and consequently their constructive interest now will inevitably be drawn to a situation created by a flagrant disregard of the freedom of worship.

While the temptation to submit to prejudice must have been strong to the authors of the memorial, its strongest appeal is that they have asked for nothing which would be denied to any other religious group. Pointed reference to the principle of religious freedom for all was made by the

Protestant petitioners in reminding President Prado that in America and England, where Protestants are in substantial majorities, Roman Catholics are free to pursue their religious programs as they see fit.

In addition the petitioners made a strong case for themselves in this document by enumerating Protestant contributions to the social and cultural life of Peru. They recalled, for instance, that Peru's first school of nursing was founded by Protestants; the first vocational institutions were animated by Protestantism; the first anti-alcoholic campaign was initiated by Protestant leaders.

Further they remembered that a Peruvian statesman, Dr. Efraim Trelles, in a speech before Congress at Lima, had praised Protestant missions as "the highest, the best — that which takes most to the natives."

Dr. Prado must have found himself "on the spot" by the reminder that he was one of the most enthusiastic supporters of the Atlantic Charter and that the Republic itself was first to endorse it. If it is to mean anything for Peru, it must, of course, assure the second of the "Four Freedoms, the freedom of every man to worship God as he sees fit . . ." inside Peru's fences.

The ugliest blot on Peru's sorry picture is the apparent conniving between "certain elements of the police," as the document politely describes them, and the hierarchy. The admission of one officer that he was told to suppress Protestant meetings and favor Roman Catholic effort is only suggestive of what must be going on in Peru.

"The entire Protestant world is awaiting President Prado's reply to a courageous if small minority's demand to enjoy a right presumably already guaranteed in one of the United Nations but actually flouted by the threatening fanaticism of a powerful majority," commented THE PROT-

ESTANT VOICE. "Yet here, as elsewhere, one may expect Protestant faith to hold forth, its followers ready to make the utmost sacrifice, if necessary."

"Because they obey God rather than man, they will not fail!"

Eighty thousand Protestant Christians of the Republic of Peru, through the medium of this memorial have demanded that Dr. D. Manuel Prado, former president, guarantee the free exercise of religious worship and end the persecution of evangelical workers which is abetted by police collusion. The memorandum not only laid before former President Prado the alarming situation created in our (Protestant) churches . . . as a result of the flagrant and unreasonable abuses committed against the liberty of conscience, of worship, and of assembly, and the campaign of persecution which the Roman Catholic Church has opened against us, but it submitted documentary evidence to prove those abuses.

The appeal was not simply a matter of giving or not giving freedom of religious worship . . . neither was it a matter of pleasing or displeasing a group of citizens. It dealt with a matter which constituted an attack against the Constitution itself.

Repudiating any desire to use force to defend their faith, in this memorandum the Protestant leaders declared themselves ready to make the utmost sacrifice remarking, "we will not fail."

President Prado was reminded that on August 27, 1940, the Senate had approved a petition from the President of the Evangelical Alliance of Peru confirming the Constitutional guarantee for the evangelical missions to propagate their religious work.

Yet, the memorial continued, the pastoral letter of the Archbishop of Lima was, in effect, an open incitation to persecute the Protestants, sounding a call to "the battle against Protestantism which is a dissolver of citizenship."

The memorial further stated that: some elements of the police . . . are imprisoning evangelical preachers who are carrying out their spiritual ministry, physically mistreating them in public places, forcing them to sweep out the prisons, closing buildings where they preach and, in short, threatening in a thousand ways those who dare to continue their religious gatherings.

The distribution of the Bible, which is the Magna Charta of the Christian faith, has been prohibited in many parts of the country.

Charging that the police lend their service in this plan of persecution, the statement sent Dr. Prado quoted a letter from a pastor in Tarma, Peru. An excerpt from that letter reports: "Unexpectedly, a police lieutenant came up and ordered him not to present the Bible, nor to speak of it. The pastor answered politely that the Constitution was very clear at this point. The police officer ordered him taken prisoner, struck him in the public street, and addressed him with vile language . . . He is now under the threat that if he again presents the Bible he will be beaten . . ."

In the national capital, the petition revealed that the police themselves have given abundant testimony as to the good conduct of those (Protestant, meetings which were portrayed as having been conducted without attacking any religious belief and in the spirit of Christian dignity. Yet about three months ago, it was related, the Roman Catholic Church sent a young woman who, under the pretext of defending Roman Catholicism, Sunday after Sunday inter-

rupted these evangelistic services, shouting, "Down with Protestantism, false prophets," and so forth.

The memorial related that at the police commissioner's office, a Protestant delegation, gone there to protest, was told a special order had been received from the general police commissioner to stop all Protestant open air meetings but, on the other hand, to protect in every way all Catholic meetings.

Referring to the Roman Catholic policy of denying rights to Protestants on the basis of its majority in Peru, the petitioners stated: "You, Mr. President, in your visit to the United States, were able to verify that in Protestant countries such as the United States and Great Britain, Roman Catholics enjoy absolute liberty to exercise their own ministry and to carry on their propaganda . . . that the law punishes any one who incites a persecution of any sort for religious reasons."

Furthermore, the Protestant appeal recalled that Peru was the first to endorse the Atlantic Charter containing as one of the "four freedoms, the freedom of every man to worship God as he sees fit in all parts of the world."

The Protestants knew that President Prado was not going to take any action in their favor. But in all of these attempts against liberty, one thing has prevailed: the great majority of the responsible citizens have repudiated the action of the Government and the methods of the Roman Catholic Church. Public opinion has been with Protestantism all the time. On several occasions the representatives of the highest tribunal of justice have personally come to us to express their complete disapproval of the clerical action.

The Peruvian Senate upon receiving another document prepared by the author in his capacity as President of the Evangelical Alliance gave a most encouraging answer. While

the President and a few politicians blindly obeyed Rome's order to put a ban on Protestantism, it was more than a spiritual tonic and comfort to count on courageous and genuine representatives of the nation, who protested in the Congress and succeeded, at least for a little time, in having a vote passed to ask the Government for religious guarantees for Protestants.

On October 5, 1943, Senator Raúl Pinto and his fellow companions in the Senate, R. Ruiz Bravo, F. Pastor, C. A. Barreda, and V. F. Baca, presented this document to the Senate: "In the Session of August 27, 1940, the Senate voted to ask the Minister of Government to punish the subordinate police authorities who had maltreated the evangelical missionaries. That vote was also to ask the Government to give all the religious guarantees granted by the constitution. From that date these acts of persecution have been repeated and are, even today, with alarming frequency. It is our duty to bring this case again, not in defense of a certain religious creed, but in the defense of the most elemental principles of liberty, of expression, and conscience. It seems that the lower police authorities are determined, with a complete disregard of the Constitution, to put impediment, by force and with severe menaces, to the free exercise of the evangelical religion in the whole national territory. They seem to ignore that these are criminal attempts, punishable by the Penal Code; it also seems that these unjustified attacks against public liberties are practiced with the greatest impunity.

"In the weekly paper of the Roman Catholic Church, we read the following: 'The Eucharistic Crusade in Defense of Faith has already initiated (the attack) first bringing the heretics to silence in the Park, with the intervention of the police forces, and then with the resolute attitude of a group

of enthusiastic young people of the Eucharistic Crusade, dedicated to this commendable task: to localize the Protestants, find them by surprise, and condemn them into silence or disperse them.'

"We have been informed that in February of 1941 the Minister of Foreign Affairs prohibited a Pan American Congress of Evangelical Youth, to which forty-eight delegates were sent from various American countries. That Congress had to function clandestinely. We have been informed also that our Consuls deny visas to evangelical pastors who want to come to Peru.

"No one can say that the evangelical work brings disunity or is unpleasant to the nation. On the contrary it has been and is beneficial. In the Sierras there are a great number of Indians who have been freed from the most absolute ignorance, from their vices of alcohol and from chewing coca leaves, by the evangelical missions. Along the Coastal regions and the Mountains, their work is most commendable. We believe that they are entitled, if not to the protection of the nation, at least to its gratitude and the concession of all guarantees, which will allow them to exercise their liberties of expression, reunion, and conscience.

"In view of these considerations, we recommend that the Congress ask the Minister of Government to take the most energetic measures to stop the police under-authorities from their continuing abuse of the evangelicals, giving them all the necessary guarantees for the free exercise of their religious activities; and that the Minister of Foreign Affairs and Cult, be asked to impart instructions so that persons desiring to come to Peru may have their visas without taking into consideration the religious creed that they profess."

The National Deputies, on their part, presented a similar document to the Government, signed by the following Con-

gressmen: Emilio Delboy, M. A. Urquieta, H. E. Amat, L. F. Andrade, O. Medelius, E. F. Gayoso, E. More, E. Mendoza, J. A. T. Lima, B. C. Chávez, and E. R. Gill.

Eight days after, the Minister of Government answered in an official document, stating: "My office has imparted the necessary orders to the Superior Police authorities of this Capital and the rest of the Nation in regard to this petition."

The effectiveness of these Ministerial "Orders" was nil. Just two months after this, the famous Pastoral Letter of all Peruvian Archbishops and Bishops, gathered in General Assembly to attack Protestantism, was circulated all over the country. We extract from this document the following paragraphs:

"We are in duty bound to raise today a warning voice against a grave and widespread danger, which seriously threatens the purity and unity of our religious faith. The fold has already been daringly attacked and the wolf would continue with impunity to spoil the flock and enjoy at the same time the protection of the law and the goodwill of the authorities.

"Many years ago Protestantism commenced to filter through into this nation . . . The first groups, however, worked very much behind the scenes, since the Fourth Article of our Constitution declared the Apostolic Roman Catholic faith to be the State Religion to the exclusion of all other forms of worship. The Protestant sects, however, in combination with anti-Catholic societies refused to rest till they had succeeded by specious pretexts in inducing our Legislative Chambers, first to mutilate and later to repeal this Article, which constituted a sacred bulwark of our religious belief and a powerful restraint against sectarian audacity.

"A favorite method of Protestant propaganda in the Sierra and Forest Region is the practice of medicine. Pastors and nurses who have a smattering of medical knowledge and are well provided with medicines by the societies which support them, launch frequent campaigns of this sort behind the backs of our own doctors without any semblance of legality. Such tactics facilitate their entry into the home and afford them opportunity to visit the sick thus ingratiating themselves into the sanctuary of religious conviction.

"We notice that the propagation of Protestantism is specially developed amongst simple folk, that is to say, amongst those who, through lack of education do not possess judgment necessary to discern between truth and dogmatic error and are consequently readily exploited by heretical sophisms. To ensure the success of their work they carefully choose outlying suburbs and places where the presence of priests, missionaries, or energetic Catholics does not interfere with the dechristianization of the humble poor.

"We have remarked that the Protestants select their victims preferentially from amongst the simple people; but we now find ourselves face to face with an incident which occurred recently in the Senate, which cannot fail to awaken our zeal and motivate our pastoral protest as well as to alarm the national Catholic conscience. We refer to the guarantees solicited and obtained in favor of Protestant propaganda, that is to say, in favor of *foreign sectarians*, who come here to wound the religious sentiments of the Catholics who constitute the majority of the nation, and that precisely at the same time as the same Chamber was dealing with the matter of the nationalization of the clergy and the repudiation of foreign priests, whose mission is certainly not that of dechristianizing our land. Our Catholics will surely remember without very great imaginative effort, the

unfortunate stage of the Mexican revolution which afforded every kind of guarantee to Protestants and at the same time muzzled the Church of Christ by closing Catholic churches and schools, expelling its priests, and suppressing its worship.

"When our homeland is in danger the nation springs to arms, and the army prepares to defend bravely the inviolability of her soil. The Protestant invasion, beloved children, has demonstrated clearly that it is endangering our religious patrimony; therefore it is necessary that every son of the church and of her Catholic Nation prepare himself to defend it, putting the audacity of the invader within bounds and not wavering in a cowardly way or capitulating before dogmatic error. We would make ourselves accomplices and apostates by the very act of living together with its doctrines, attending its worship, or agreeing to or supporting its campaign in this blessed land, where, since the majority are Catholics, the State is obliged by Article 232 of the Constitution to defend their religion.

"It is urgent, therefore, that we undermine and counteract the Protestant campaign, which is a crusade of error and lies, opposing it with a sound and vigorous crusade . . . on a plan of resistance and action against Protestantism with the collaboration of all the vital forces of Catholicism.

"Nobody should stand by with folded arms while fire threatens our home. In this organization we must make use of the spoken word, the press, the school, the catechism, the church, works of charity, parochial missions, and so forth, with the object of unmasking the hypocritical propaganda of defamation and lies to which Protestantism is dedicated; we must intensify instruction in the catechism by means of more co-operation and more adequate and efficient methods as the circumstances in each place may advise, according to the dictates of each Prelate; we must

instruct the faithful in the dogmas of our holy religion, particularly those that are denied, disfigured, calumniated, or ridiculed by that heresy, especially guarding the mystery of the Eucharist and the Holy Sacrifice of the Mass, the worship and devotion of Most Holy Mary and the Saints, the veneration of their images, the dignity and divine character of the priesthood, along with the truth of the Catholic Church and the Primacy of Christ's Vicar, the Sovereign Pontiff."

The immediate effect of this *Pastoral Letter* was felt in greater persecution against liberty. President Prado culminated this period by issuing a decree on January 4, 1945, which said in part:

"Inasmuch as the Constitution declares that the nation protects the Roman Catholic religion . . . and the nation invests a considerable amount of money in the development of Catholic Missions, whose action must not be denaturalized or contradicted by different religious propaganda; that the public propaganda hurts the national sentiment and produces religious divisions:

"1. The services of all religions, excepting the Roman Catholic Church, which is protected by the State, will be carried on exclusively inside their respective temples;

"2. It is prohibited to have meetings or acts of religious propaganda which are not Catholic, in parks, plazas and other public places;

"3. Those who fail to observe these dispositions will be denounced as authors of crime, as indicated in the Article 393 of the Penal Code."

But these conditions cannot remain much longer. Rome is losing steadily, and as a reaction to the clerical fanaticism, liberal minded people are becoming conscious of the seriousness of this problem. The young intellectuals are not going to tolerate these abuses coming from priests and in many cases their protest has been expressed in an extreme manner. There was, for instance, the case in Cajamarca, the very

place of Inca Atahualpa's execution, where the author was lecturing along spiritual subjects at the invitation of friends and organizations. The university students and many of the most prominent young men of Cajamarca demonstrated their vigorous protest against priests and police forces for taking me to the police headquarters and prohibiting me to go on with my lectures.

The Roman Catholic priests and their dignitaries were demanding that I be left in jail indefinitely or expelled from the city, saying that my mere presence was an insult to their religion. When friends and sympathizers sent telegrams to the President of the nation, asking for guarantees and liberty to deliver my messages, the Catholic Church and the political authorities arranged with the telegraph office to detain the telegrams.

These university students with some lawyers and liberal minded people were — we were told — indignant. On Sunday morning, as the parochial priest was in the middle of the celebration of solemn Mass, they managed to push a horse inside the cathedral at the very moment when the priest was addressing the people against me and all the "heretics." Confusion ruled all over. Everybody ran from the church as the horse became more wild and violent; the priest ran from the altar, unable to finish his vitriolic attack, or the rest of his holy Mass.

The political change of recent date is also an indication that an oasis is to be found in the thorny road of Peru's history. In the last elections of 1946, after almost twenty-five years of dictatorship and trouble, for the first time the forces of democracy have occupied the government. The Catholic Church presented its strongest candidate for the presidency, a General who had been declared the national hero during the country's international trouble with Ecua-

dor. Everything indicated that he was going to be elected. In the efforts toward securing liberties, Haya de la Torre and Dr. Gálvez shook hands and a political organization came into existence. Missionaries and pastors were sending requests to us: "Pray that God may perform a miracle." The miracle came when the Catholic Church was defeated, thus giving the evangelicals an opportunity to make a greater impact than ever before with the message of Christ; they will succeed only if they know how to use this miracle to the glory of God and the benefit of souls.

Not long ago, through the Peruvian Embassy in Washington, a letter came to the author, stating: "The President of the Senate of Peru sends hearty greetings to his distinguished friend . . ." The letter was signed but who could ever have deciphered the name? (those who have seen some Latin-American signatures can understand). The author was intrigued, trying to find out who the person could be, since he knew it must have been one of his eminent friends of Peru. He could not sleep that night. When he had left the country the Government was persecuting Protestantism, closing evangelical churches, and sending pastors to jail. The sudden change must have been a miracle!

To his surprise, the next day another letter came, through the same source, from the same person. This time his name was printed under his regular signature. The great and noble friend, the Poet Laureate, the San Marcos professor, the beloved philosopher and the great and patrician Democrat, Dr. José Gálvez, by virtue of his having been elected Vice-President of the nation, became the President of the Peruvian Senate!

Dr. Gálvez used to be one of the most faithful attendants at the breakfast meetings in Lima at the Young Men's

Christian Association, where every Sunday morning, in the company of that great heart and loyal friend, Dr. J. C. Field, we would study spiritual things in the light of the Gospels. Dr. Gálvez used to say after the meetings: "This is the greatest tonic to my soul."

Chapter XI

"THE LIBERATORS"

"Here is nothing new nor aught unproven,"
say the trumpets;

"Many feet have worn it, and the road is old indeed.
It is the king, the king we schooled aforetime!"

Trumpets in the marshes — in the eyot of Runnymede!

"He hath veiled the crown and hid the scepter!"
warn the trumpets;

"He hath changed the fashion of the lies that cloak
his will.

Hard die the kings — ah, hard — doom's hard!"
declare the trumpets,

*Trumpets at the gangplank, where the brawling troops
deck fill.*

KIPLING was portraying, back in 1899, the type of governments which ruled the world in the past centuries. When Spain conquered the New World, that system of rule was transplanted to all parts where she dominated. Following the example of one of France's kings, who said "I am the law," the Spanish government in South America strove to preserve its tradition and the fruits of its former predations. Even when they saw that kingdoms were passing from glory and power to darkness and blood, these Spanish rulers, masters of the conquered territories, were determined to perpetuate their tyranny. Their despotic powers were in full maturity when democracy in the American colonies was

still in swaddling clothes. It was far from their conception that some day — perhaps soon — the political principle, that governments derive their legal powers from the people, would be common law.

The divine rights of kings and nobility, the protection of their interests, the composition of their disagreements was always paid at high costs by the peoples subject to the rulers. The governments fastened themselves upon the peoples and drew their sustenance from them. Bribery and concessions were in many cases the methods used to raise levies from the common people. Tributes were paid by increasing the taxes of these common folk.

Even in later years this kind of government had its defenders in political figures who could have done better. It is the tool which Machiavelli, Richelieu, Metternich, Disraeli and lesser men than they wrought for the welfare of kings and aristocracy of Europe — "the few; and the very few" for whom Disraeli cynically declared government dispenses benefits.

The autocratic subjugation of the Spanish colonies in the New World did not have a parallel in history. All authority, control, dominion over lives and destiny of individuals did not emanate from the Kingdom. It was vested in the King. The Council of the Indies, established by King Ferdinand in 1511 and remodeled by Charles V in 1524, was limited to mere administration and even in this case the Council's action could be revoked at any time. The colonies became the personal property of the King. The subjects did not enjoy civil, political or religious rights. In matters of faith, they were forced to profess and practice Roman Catholic religion. Any individual who might be found professing "heresy" was immediately put in the hands of the sanguinary Inquisition, established in the New World by Philip II

in 1570. The Roman Catholic Church, in return for the splendor, concessions and large revenues granted by the King, bestowed her blessings upon this despotic servitude and exalted the King with praises, titles and generous decorations. Pope Julian II gave the King patronage of all ecclesiastical benefices.

But all the gold and fabulous amount of silver pouring from the rich mines of Bolivia and Peru, did not satisfy the voracity of Spain nor solve her internal or external problems. In parallel with greed, ambition and selfishness, moral corruption and social decay were extending their virus to the low and the high strata. A state of semiparalysis was the inevitable consequence. The country did not produce much and had to depend on imports from various states. The gold and silver did not remain inside Spain. They passed into the hands of foreign traders. The crown and the Church continued living in splendor and luxury while the peasant's life was that of misery, hunger, and poverty.

The Board of Trade was established in Seville and functioned until 1720. The only reason for the existence of this institution was to control every commercial enterprise and exercise the most rigid and complete monopoly of trade. The colonies were prohibited, in some instances under penalty of death, to trade with any other market or merchant. Spain began sending fleets to Cartagena, Porto Bello, Vera Cruz, Panama, Peru, and Chile. From California to the Straits of Magellan ships were dispatched to gather the precious metals and treasures in order to maintain the Kingdom and feed the laziness of those surrounding the King. "Such was the stunted, fettered and restricted commerce which subsisted between Spain and her possessions in America for more than two centuries and a half, and such were the

swaddling clothes which bound the youthful limbs of the Spanish colonies, retarding growth and keeping them in a condition of abject dependence . . . Corruption was widespread, and colonial officers looked upon their positions chiefly with a view to their own enrichment. They had no patriotic interest in the welfare of the colonies, and conducted themselves like a garrison quartered upon the inhabitants . . . Viceroy who had been in office a few years, went back to Spain with princely fortunes. Such was the condition of affairs in Spain's vast American empire when England, France, and the United Provinces started on a career of colonization in North America. It seems to have been providential that the same generation which witnessed the discovery of America witnessed the birth of Luther. In the century which followed the Theses of Wittenberg the eyes of sufferers for conscience' sake turned eagerly and hopefully toward the New World as a refuge from the oppression, the scandal and the persecution of the old."¹

But for how long could they remain holding the balance of power and deny humanity its rights? There is a stopping point for both sides. The absolutists can only climb up to a certain point; the oppressed people can only suffer to their limit.

The day arrived in what we now call Latin America that the discontent broke out in popular rebellion. This was the time when kings were shaken from their thrones and aristocracy suffered diminution of wealth and power. The common people began to have a few words to say about what should be done with their lives and their labor. But their rebellion would have been futile unless they had had strong, courageous and brave leaders.

The seventeenth century closes with smoke and the eighteenth begins with fire. The ferment of patriotic spirit

reached its highest degree during this period. Pedro Domingo Murillo, Juana Azurduy de Padilla, and Calatayud, the immortal heroines of Cochabamba, were the incarnation of that patriotism. A few of the noble Spaniards, having witnessed the tyrannical rule of their mother country and the infamous exploitation and sufferings imposed upon the colonies, began to formulate the principles of political philosophy. The middle classes were already prepared to enter into action, carrying the torch of liberty to the last corner of the New World. The cry for independence grew louder and the proclamations to that end sounded with clear and unequivocal accents. The sparks of the long waited era of liberty turned into flames that no one could suffocate. Men of the caliber of the Equatorian Dr. Francisco Eugenio Espejo appeared in the scene proclaiming with fervor the "union of all Americans in the cause of freedom." In Argentina Bernardo Rivadavia's courage was expressed in his famous circular letter of May 27, 1810, in which he called the Continent to rebellion against the tyrants. Newspapers and pamphlets were printed in Mexico urging all the patriots to fight for freedom. Juan Martínez de Rosas, Juan Egaña, William Thornton, Bernardo O'Higgins, José Cecilio del Valle, and Bernardo Monteagudo, were the heralds and soldiers of the new era in whose banner these words were stamped with blood: "We would rather die than to live as slaves."

Some of the young liberators entered the battle of independence inspired by the spirit of Thomas Picton, Governor of the British Island of Trinidad, West Indies. In June 26, 1797, Picton addressed the revolutionary group of Venezuela: "The object which at present I desire most particularly to recommend to your attention, is the means which might be best adapted to liberate the people of the continent

near to the Island of Trinidad, from the oppressive and tyrannic system which supports, with so much rigor, the monopoly of commerce, under the title of exclusive registers, which their government licenses demand . . . With regards to the hopes you entertain of raising the spirits of those persons, with whom you are in correspondence, toward encouraging the inhabitants to resist the oppressive authority of their government, I have little more to say, than that they may be certain that, whenever they are in that disposition, they may receive, at your hands, all the succors to be expected from his Britannic Majesty, be it with forces, or with arms and ammunition to any extent . . ."

Time and again these revolutionary movements were suffocated. The Roman Catholic Church, working always hand in hand with the despotic rulers, was also fighting her battle to continue occupying the privileged position of "Mother Church." Politically, she never ceased to be the eye and the spy of the Crown. In that capacity she was most successful in discovering the conspiracies of the insurgents. Such was the fatal case of the group which received the British promise of help for the revolution. J. M. España, the leader of the conspiracy, was captured, then hanged and quartered. But tortures and executions did not stop the revolutionary spirit. If one died, another was ready to take his place and continue the battle.

The most tenacious revolutionary leader of that time was probably Francisco Miranda, born in Caracas, Venezuela, of Spanish descent, noble lineage, high rank and considerable wealth. He was only 24 years old when upon his return from Europe he arrived at Boston and enrolled in the staff of George Washington. Inspired and influenced by the genius of Washington, Miranda determined to consecrate his life to the cause of the independence of his country. In

New York, he organized a revolutionary group of volunteers. His remarkable ability, patriotism and leadership won the enthusiasm of many. A grandson of President John Adams was one of those enthusiasts to enlist as a volunteer. When the expedition was at the door of success, once more the Roman Catholic Church discovered the movement. All the participants were captured and Miranda, having managed to escape, returned to Europe. In Saint Petersburg he found favor and contentment in the eyes of Catherine the Great and became a favorite of the Court, the envied escort of the Empress, causing many to wonder regarding this close friendship and creating many rumors about his future. The one great passion of Miranda was the liberation of his country.

To that end he anxiously worked to gain Catherine's help, but not being able to succeed in his plans, he went to Paris at the time when the French Revolution broke out and was made General of Division. In this school of losses and gains he learned the strategies of war. Men like Marquis de Lafayette under whom he served when the Marquis was seeking funds and help for the American Revolution, prepared Miranda for future actions. But he was only a man. His many defeats discouraged him greatly and caused him to go to London where he lived the most miserable days of his existence, moving in gutters, eating nothing, drinking a lot, sick and dressed worse than the Lazarus of the Parable.

It was during this period and under these circumstances when the great Simón Bolívar, also born in Caracas, Venezuela, of noble blood, distinguished lineage and great wealth, found Miranda. Having convinced him of the imperative of finishing the task, Bolívar and Miranda combined their plans of operations and moved toward further developments. Bolívar too, like Miranda, received from Washington the inspiration to fight for liberty. At the tomb of the great

father of the American Independence, he dedicated his life, his energies, his possessions to the cause of the South American Independence.

In Barbadoes, Miranda organized a force of four hundred men and marched to Venezuela and after hard battles he succeeded in establishing a provisional military government. But would Spain and her autocrats be resigned to suffer this loss and be left without power and revenues? One thousand men were sent to attack and recover Venezuela. At first success was on Miranda's side but an earthquake of great proportions destroyed the city of Caracas and Miranda's soldiers were buried under the ruins. The terrorized inhabitants heard the priests tell from the pulpits and in solemn processions that this was God's wrath against the revolutionaries, that the Almighty was with the royalists, that this punishment of the insurgents was to serve as a warning to any one who may dare to raise up in arms against Spain. In those days, the type of hero described by H. G. Wells in "The New Machiavelli" did not have a chance to indulge in nor entertain this hope: "no King, no Council can seize me or torture me; no church, no nation, can silence me . . ."

The war which followed was of the most sanguinary character. "The patriots of South America were denounced as rebels and traitors, and the vengeance of the State, and the anathemas of the Church, were directed against them. That a contest commenced under such auspices should have become a war of extermination, and in its progress have exhibited horrid scenes of cruelty, desolation, and deliberate bloodshed; that all offers of accommodation were repelled with insult and outrage; capitulations violated, public faith disregarded, prisoners of war cruelly massacred, and the inhabitants persecuted, imprisoned, and put to death, cannot occasion surprise, however much it may excite indignation

. . . The violent measures of the Spanish rulers, and the furious and cruel conduct of their agents in America, toward the patriots, produced an effect directly contrary to what was expected; but which nevertheless might have been foreseen, had the Spaniards taken counsel from experience instead of from their mortified pride and exasperated feelings. Arbitrary measures, enforced with vigor and cruelty, instead of extinguishing the spirit of independence, only served to enliven its latent sparks and blow them into flame. Miranda died in chains, and Hidalgo, the patriot priest of Mexico was put to death by his cruel captors, but Bolívar and Páez, Sucre, and San Martín, led the patriot armies to ultimate victory, and established the independence of Spanish America."²

At a critical moment, when some of the patriots seemed to be discouraged with so many adversities, Bolívar called them to a new hope and reminded them that they were not only fighting against Spain but also against ambitious politicians whose sole aim was personal profit. In his "prophetic letter" he said: "I consider the state of America, just at this moment, to be about the same as the state of Europe, when upon the fall of the Roman Empire, each detached section constituted itself separately, according . . . to the . . . ambitions of political leaders."

In it he referred to Peru as having "two elements which are thoroughly inimical to any kind of just and liberal system of government—gold and slaves; the former corrupts all things; the latter is itself already corrupted and rotten. "Buenos Aires," he wrote, "is apt to degenerate into an oligarchy." Bolívar finished his letter by saying: "Would to God that some day we may be fortunate enough to establish an august Congress of Representatives of the Republics, Kingdoms, and Empires of America, which will deal with

the high interests of peace and of war between this continent and the other three parts of the world. An assembly of this kind may possibly be held at some future time, and mark a happy stage in the history of our progress. All other expectations are unfounded."

Loyal to his faith in the final victory of the cause of Independence, Bolívar was not resigned to losses nor dismayed with reverses. Determined to liberate the new Continent from the yoke of Spain, he finally succeeded. He shared his triumph with his soldiers as he proclaimed to them: "You have given freedom to South America, and a fourth part of the world is the monument to your glory." With the same pen he used for this proclamation, Bolívar wrote his circular letter of December 7, 1824, inviting all the nations of America to send delegates to a conference at Panama. "After fifteen years of sacrifice," he said, "devoted to the liberty of America, to secure a system of guarantee that in peace and war shall be the shield of our new destiny, it is time that the interest and sympathy uniting the American republics should have a fundamental basis that shall perpetuate, if possible, their governments." He proposed a congress of plenipotentiaries from each state "that shall act as a council in great conflicts, to be appealed to in case of common danger, to be a faithful interpreter of public treaties, when difficulties shall arise, and conciliate all our differences."

Bolívar laid the cornerstone, the foundation of the colossal American union, so eloquently expressed in the Panama Conference of July 15 to 28, 1826. This majestic assembly served to firmly convince Bolívar that no other way could save and perpetuate the new republics, except the way of democracy. To those who offered him the crown of the Emperor and placed in his hands the destiny of the new nations, he firmly replied: "Napoleon was great and excep-

tionally unique; he was also an ambitious man. May there not be any doubt about this: I do not intend to imitate Caesar, nor Iturbide. Such examples seem unworthy of my glory."

Bolívar's love and consecration to liberty was so great that when the new republic of Peru presented him with a million dollars for his services in its behalf, he devoted the money to purchasing the liberty of a thousand slaves, and in a famous message to the Congress of Colombia he said: "There must be no caste on this continent. There is no blood less noble than other blood. All is the same in the sight of God. All are heroes who enter the camps of the battalions of liberty, and all, whether white or black, are equally entitled to the just recompense of valor, of honor, of intelligence, of sacrifice, and of virtue."

In regard to the United States, Henry Clay, as early as 1818 declared himself in favor of the establishment of a "human freedom league" in America, in which all the people "from Hudson's Bay to Cape Horn should be united for defense against the crowned despots of Europe." He declared that through the power of example, as well as by its moral influence, the United States should take an active part in promoting the liberty of the American people, "until the American hemisphere should become a haven for freedom and for the lovers of freedom, and a union of republics would be formed upon the soil that was wet with the blood of patriots." He regarded the Congress at Panama as "the boundary stone of a new epoch in the world's history."

Bolívar's Forecast

After more than a century from the time that political liberties were established in the New World, we are told now that the tragic end of all liberties is coming. A hundred

years ago the victory belonged to the side which had more men, more armaments and better resistance. Today we are engaged in the greatest battle that history has witnessed; it is the battle of souls and minds. Human liberties are disappearing, not so much because they have not been guaranteed with strong defense and solid foundation, but because these elements have been entrusted to those who are blind in discovering the position of the enemies and unable to locate them as soon as they appear.

The best merchants who sell liberty at the cheapest price are those who have never known freedom or made any sacrifice for it. In *YOU CAN DEFEND AMERICA* we see how history is repeated. Once China built a wall. She trusted in it. She laughed at her enemies. She felt secure. Soon an invader came from the north. Three times China found the enemy inside her gates. They did not storm the wall. They did not go around it. They simply bribed the gatekeepers. Walls were not enough.

Yesterday, the Maginot Line — steel and stone. France felt secure behind it. She put her faith in it. Yet France fell. Why? Something was missing. There was a gap through which an invader came. That gap was not only in the wall. It was in the spirit of the people. Steel and stone were not enough.

Bolívar, at the very moment when independence was declared, seemed to forecast that these types of men would imperil the cause of liberty, the gatekeepers who would be bribed by the enemies.

"Can it be imagined that a people, whose chains have just been broken will enter the life of liberty without being liable, like a new Icarus, to see its wings melted and to fall into the abyss?" And who are some of those who have

bribed the gatekeepers and those who have seen their wings melted and like a new Icarus are falling into the abyss?

Some time ago, under the sponsorship of The National Broadcasting Company, Rupert Hughes . . . soldier, novelist, historian, and humorist, whose remarks on the international scene, phrase present day history in his own entertaining style, classed the American people in three groups:

"First, I put what I call first class people. They are markedly what we like to call 'American,' though there are numberless Americans who do not belong, and numberless foreigners who do.

Our people were, as a nation, the first in history to set up ideals of individual equality and the sanctity of individuality; the first to announce that government is created by the people, of them, and for them; that government is the agent and servant of the people, and may be punished or discharged by them for bad behavior . . .

This kind of American laughs at strutting authority and at pretensions of superiority . . . He is slow to rebellion, but he does not approve of everything he submits to. He is very rough and unreasonable when he rebels . . .

The first class American will surrender his individuality for the sake of a good baseball or football team, a party election, or for military success . . . He obeys and salutes the office, not the man. He is apt to call his official superiors by their first names, just to warn them not to forget he knew them when —

. . . This first class American has his faults, many of them, and big ones. They remind me of a line in Clyde Fitch's play, "The Truth," in which a landlady says to one of her lodgers: "Lord knows you have faults; but . . . they're swell faults." One of the American's faults, and virtues, is a healthy skepticism of whatever he is told.

He doubts especially those who offer him golden promises in return for his liberty. For them his answer is: "Oh, yeah!"

The second class of Americans is an outgrowth from the high self-confidence of the first class Americans; but he is not held back by respect for the equal rights of others. The second class Americans gain power by accident or design, love it, use it, and hate to let it go.

Even in a church, or a club, or in a croquet match, they are bossy. They tell you what to believe, how to play your golf shot, what wicket to play for, how to manage your children, your wife or husband. They want to save your very soul for you, and take all the credit for the job . . .

These autocrats by democratic permission could never get away with their pretended superiority if it were not for what I call the third class Americans.

These third class people have inherited the Old World habit of mind. They have always been ruled, and they want to be ruled . . . Those who are third class Americans, and proud of it, might put on themselves some such label as Alexander Pope wrote for a dog collar:

"I am His Highness' dog at Kew;

Pray tell me, sir, whose dog are you?"

Using Rupert Hughes' classification of Americans, we can say that the kingdoms of terror have been established as long as the third class of people existed and will be reanimated only with their consent, a danger that according to Thomas Mann seems to be at our doors already. In his book *THE MAGIC MOUNTAIN*, he portrays a Jesuit priest, Father Haptha, whose desire to see humanity in chains is expressed in these words: "The heroic age of your ideal has passed long ago; that ideal is dead, or at the most is agonizing, and

those who will finish with her are already in front of us . . . If you think that the results of future revolutions will be liberty, you are mistaken . . . No, it is not the liberation and the expansion of the personality that constitute the secret and the exigencies of this epoch. What it needs, what it demands, what it will have, is *terror*."³

The enemies of *liberty* have been engaged for a long time in the task of building a world of *terror*. We have mentioned that in Latin America the Catholic Church has been operating through Falangism, Synarchism, Pax Romana, and the like, to re-establish the Inquisition.

In America the danger is not any less, as we can see it revealed in the sad and discomfiting confession made by Senator Burton K. Wheeler of Montana in a speech: "Something terrible is happening to America and to the world. The best-laid plans of vanquished and victor have gone awry. Humanity's men and nations have been torn loose from the mooring of its ancient hope and prayer for peace. The whole world is getting out of hand. We confront the greatest crisis of human history.

"Mr. President, there is more fear in the world today, there is less freedom of speech, less freedom of press, less freedom of radio, less freedom of religion, more dictatorship, more autocracy, more tyranny, more people in slavery, than ever before in the history of the world since the Dark Ages."

Dr. John A. Mackay, the distinguished President of Princeton Theological Seminary, writes in the Foreword of the book, *RELIGIOUS LIBERTY, AN INQUIRY*, prepared by Dr. M. Searle Bates in two years of corporate investigation:

"The trend that marked the era of political liberalism, when religious freedom was regarded as an inalienable right possessed by all men, has come to a sudden and dramatic end in large and representative areas of the world. Outside

those parts of the world where democracy continues to be taken seriously, no individual can claim religious freedom as an inalienable right. The public implications of his personal faith are determined for him in the name, and in accordance with the interests, of some particular group—religious or political—which claims the right and has the power to control his destiny.”⁴

The acute commentator, Bill Henry, is greatly concerned about some deadly enemies of freedom who seem to be happy with the designation of “liberals” who “with all their talk of liberalism, are the deadly enemies of true liberty. It is their way to regiment people—at least that’s what they’ve done, isn’t it? Isn’t it possible that, in the course of their dozen years, they succeeded in depriving practically every American of some one of the liberties that he holds most precious? Liberty, you know, is the one thing Americans prize above everything else.”

NOTES—CHAPTER XI

THE LIBERATORS

1. Henry Mann, *THE LAND WE LIVE IN*, The Christian Herald, New York, 1896.
2. *IBID.*
3. Thomas Mann, *THE MAGIC MOUNTAIN*, Alfred A. Knopf, New York, 1927.
4. Dr. John A. Mackay, “Foreward,” in *RELIGIOUS LIBERTY, AN INQUIRY*, by Dr. M. Searle Bates, Harper Bros., New York, 1945.

Chapter XII

THE REBELLION OF THE CONTINENT

JUST a few years ago, during the administration of Bolivia’s President Bush, the first Roman Catholic priest was executed in South America by direct orders from the President. Father Severo Catorceno was the parochial priest of Potosí. There, according to his own confession, more than twenty-four girls under twelve years of age were criminally assaulted by him. When the head of the police department of Potosí, Lieutenant Luis Gutiérrez, was bringing the priest to be placed under proper authorities, the masses of the people were crying aloud, “The priest must be hanged.” Lieutenant Gutiérrez notified the President, who ordered immediately: “The criminal actions of Father Catorceno are sufficient proof that this case does not need prosecution. Consequently, I order his execution on Sunday the seventh, I am awaiting full details that this order has been carried out.” More than twenty thousand persons witnessed the execution; they wanted to see that the criminal was punished.

In bygone years, any individual who would have dared to condemn a priest would have been lynched by fanatical mobs, but now that fear has gone forever. The rebellion of the people against the representatives of the Roman Church is an open indication that Rome has lost out. Similar rebellions have been taking place in various parts of South America. When revolutionary movements were arising in Peru in 1930, we heard something like two hundred thou-

sand voices repeating in anger: "Down with the priests . . . jail or expulsion for the archbishop." And the head of the Roman Church had to escape from the country, while other bishops were hiding in secret places.

At the end of the Juan Vincente Gómez dictatorship in Venezuela, the masses were going in processions, crying in the streets: "We want the Nuncio's head." The Pope's representatives had to flee to another country.

This rebellion of the masses against the Roman Church has gone now even to the highest tribunals of public opinion: senate, university, and press. They all have rebuked the Roman Church's imperialism, as it appears from the following incidents:

Toward the end of September, 1946, a few days before the opening of the annual Book Fair in Medellín, Colombia, two members of the committee to supervise the Fair, one of them a priest, called on the missionary in charge of the Protestant bookstore to inform him that Protestant literature could not be sold. When a national pastor set up his stand of Bibles and religious literature at the Book Fair, the Director of Public Education of Antioquia ordered the room closed and put four policemen to guard it. It remained closed during the four days of the Fair. When word of this abuse reached the public, the press immediately took up the case and public opinion became aroused.

EL CORREO, a liberal daily in the capital, in one of its articles said, "We are surprised, to say the least, at the attitude of the authorities in charge of the Book Fair in Medellín in not having the slightest compunction in violating the rights of a free man by closing his bookstand, putting police at the door, and prohibiting the sale of reading matter of an intellectual and Christian character which does not

constitute a threat of any kind against our social morality, or the customs of our people."

Another daily carried an article entitled "Once Again, the Inquisition." For days the matter was discussed in the Colombian Congress, and on October 29, the Congress passed, by a great majority of votes, a motion censuring the Director of Education of Antioquia for having suppressed the sale of Protestant literature. Evidently, the Senate put the Constitution of the country above the Concordat with Rome, which the priest who was involved in this case had cited in defense of his action.

Among the prominent men in Colombia there are many who love freedom and who are willing to give expression to their convictions on the matter of religious freedom, so vital an issue in Latin America.

Another case of how people react now to Rome's intervention in public affairs was demonstrated when the University of Havana, with its fifteen thousand students, and other higher institutions of learning in Cuba were recently criticized severely by the Roman Catholic Cardinal Archbishop of Havana. In a pastoral letter he attributed recent Cuban political crimes to lay instruction where "training without God and without religious conscience produces social crime, since stealing and murder, according to atheistic science, are not sins." He recommended that the faithful send their sons to the newly created Catholic University.

EL MUNDO and the magazine BOHEMIA published the replies signed by a number of well-known professors and liberal leaders. They said, ". . . The University of Havana was secularized in 1840 and its most brilliant and fruitful period, when the most eminent Cubans have been produced, was precisely this period of lay education when teaching

and science were free from sectarian prejudice and interpretation.

Cardinal Arteaga makes the unbelievable statement that according to atheistic science, stealing and murder are not sins. The signers, among whom are persons of strong religious convictions, reject this statement as false. Lay political science which determined the formation of constitutions, codes and laws, and the separation of church and state, for example, condemns stealing and murder, whatever the pre-text may be.

In the same magazine, BOHEMIA, Senator Augustín Cruz, who describes himself as a "militant Catholic," declared in a public meeting that he was "scandalized" by the excessive intervention of the Church in public state ceremonies. He referred to the Mass celebrated before the President's palace and to previous occasions on which President Grau and his cabinet had knelt in the street while Mass was being said. Senator Cruz deplored "the spirit of racial and class inequality which characterized the teaching in Catholic schools in Cuba."

In Argentina, the Roman Catholic hierarchy has prohibited Roman Catholics to read the periodical ESTRADA. Those who read it commit a sin, yet this periodical is the organ of expression of a group of democratic Catholics well known in literary and scientific circles, who have repudiated the Roman Catholic Church's policy; they are writers, professors, and men of science.

In Ecuador, thousands of people marched through the streets during October, 1946, protesting against an attempt to introduce the Roman Catholic religion in schools. The Roman Catholic bishops have requested police protection.

The Headquarters of the Christian and Missionary Alliance informed us recently that EL UNIVERSO and EL TELÉ-

GRAFO, leading dailies in Guayaquil, protested vigorously against an attempted murder by burning of a missionary. One article was entitled "A Protestant Martyr." Missionary Ethel S. Fetterley was attacked by school children, who were incited by the local political authority, the priests, and nuns of Loja in Southern Ecuador. Miss Fetterley was beaten and knocked down and they had already begun to pour gasoline over her, when some onlookers intervened and prevented a tragedy.

The following paragraph is taken from El Telégrafo of Guayaquil: "As a writer with a free conscience, born and brought up in the twentieth century, I wish to say that the Protestant missionaries have done more than any others for an ignorant, poor, suffering humanity. When Protestant missionaries arrive at a place they form a group of believers; they not only tell them that 'God so loved the world that he gave his only begotten son . . .' but they also educate them, civilize them, raise their standards of living, and help them find better employment. They teach them English and inculcate ideas of cleanliness and right living. In a word, they transform them. I know dozens of cases . . . Moreover, the Protestant hymns and Psalms on a Sunday morning are soft and beautiful. I do not know whether it is because I am attracted by the British and North American way of living, but when I hear those songs I sometimes think I should become a Protestant."

Many Latin Americans are applying to their respective countries what Lewis Munnford wrote in FAITH FOR LIVING: "The betrayal of the Christian world very plainly took place in 1929, in the Concordat that was made between Mussolini and the Pope." Referring to the two world wars, of 1914-1918 and of 1939-1945, which according to latest estimates cost fifty million lives, some Latin writers are saying: "These

horrors were produced in complicity with the Roman Church." Outstanding Roman Catholic believers in open protest and repudiation of the procedures of their church have quoted for Latin American newspapers the letter of condemnation for the atrocities of the Ustashi in Croatia, sent to Archbishop Stepinac, by Prvislav Grizogno, a former minister in the Yugoslav cabinet. Following is an excerpt from his letter to Archbishop Stepinac, dated from Zagreb on February 8, 1942, which these Latin writers have publicized in Spanish:

"In all these unprecedented crimes, worse than pagan, our Catholic Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders, and, as such, ordered or tolerated the horrible tortures, murders, and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their bishops, and, since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the bishops gave their consent, by acquiescence at least.

"Friars and nuns carried 'Ustashi' knives in one hand and a cross and a prayer book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. Through these leaflets he calls upon the Serbs to save their lives and property, recommending the Catholic faith to them . . . In our country not one bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany."

The Mexican *Tiempo* magazine, according to the Emporia (Kansas) *GAZETTE*, asserted that the political activities of the Catholic church in Mexico were endangering national peace. *Tiempo* said that "the speeches by church dignitaries at the fiftieth anniversary of the coronation of the Virgin of Guadalupe had political implications and that the Catholic Church in Mexico had 'converted' itself into a political instrument." A Catholic boycott was immediately instituted against the magazine, but public opinion rallied to the defense of its editor, Martín L. Guzmán, "who was honored at a testimonial dinner attended by more than a thousand people, including government officials and some of the most prominent Mexican political figures."

While AMERICA, published by the Jesuits, was reproducing a photograph of saluting Mexican Synarchists, with an article approving of them, Archbishop Martínez' anti-Protestant crusade was already resulting in sympathy even among Catholics for the persecuted Protestants. Many people are inquiring about Protestantism and Protestants, buying the Scriptures, and visiting Protestant churches as never before — even joining them.

The Roman Church has not been able to hold the submission of the people. The masses, instead of going to church, are finding some kind of spiritual refuge in other centers. Why is it that the best elements of commercial and business circles prefer the civic clubs to the Roman Church? Why is it that a considerable sector of the population is constantly seeking some help in theosophy, rosicrucianism, or spiritualism? In Brazil alone the Esoteric Circle of Communion of Thought has more than fifty-five thousand members in Sao Paulo, and there are related organizations in most of the large cities, with scattered members all over the country. In 1941, twenty thousand people attended a single

spiritualistic meeting in the Sao Paulo municipal stadium. Brazil has seven thousand (the figure is accurate) legally incorporated spiritualistic societies which follow the teachings of Allan Kardek, and fifteen thousand non-incorporated societies with a total of ten million members.

Apart from this, could the Roman Church answer why the cream of the society men are engrossing the files of Rotary and Lions Clubs, and Masonic Lodges? The Roman Church has excommunicated these institutions, yet the numbers are increasing, and those who become members — most of them former Catholics — will answer with The Jackdaw of Rheims, who had stolen the Cardinal's ring:

The Cardinal rose with a dignified look;
He call'd for his candle, his bell and his book!
In holy anger, and pious grief,
He solemnly cursed that rascally thief!
He cursed him at board, he cursed him in bed;
From the sole of his foot to the crown of his head;
He cursed him in sleeping, that every night
He should dream of the devil, and wake in a fright;
He cursed him in eating, he cursed him in drinking,
He cursed him in coughing, in sneezing, in winking;
He cursed him in sitting, in standing, in lying;
He cursed him in walking, in riding, in flying;
He cursed him in living, he cursed him in dying! —
Never was heard such a terrible curse!!
But what gave rise
To no little surprise,
Nobody seem'd one penny the worse!

Causes of Weakness

Dr. Richard Pattee, Catholic writer and lecturer, attributes the weakness of Catholic influence in Latin America to four main causes.¹ (1) In the first place it is identified in most countries with an official party, generally the conservative group.

In corroboration of Dr. Pattee's assertion that the Roman Church's policy is to control political power in the nations, we quote what John Lord wrote: "What an august power is this Catholic empire, equally great as an institution and as a religion . . . It has proved to be the most wonderful fabric of what we call worldly wisdom that our world has seen — controlling kings, dictating laws to ancient monarchies, and blinding the souls of millions with a more perfect despotism than Oriental emperors ever sought or dreamed. And what a marvelous vitality it seems to have."²

H. G. Wells, in his *OUTLINE OF HISTORY*,³ says that the papacy was an attempt at world dominion through religion, to do what Alexander, Caesar, Napoleon, Charles V, and others attempted by civil and military power and failed. During the Middle Ages this great ecclesiastical empire dominated all nations in "the fourth part of the earth," that is, over Europe, North Africa, and Western Asia, which constitutes about one fourth of the land area of the Old World.

The Roman Church has never denied these charges. On the contrary she glories in them and speaks aloud defending that autocratic position she held in the past. Approving all its contents, the *CATHOLIC WEEKLY* published Father Peter Pajic's article and declared:

"Until now, God spoke through his apostles, through papal encyclicals, through innumerable sermons, through the catechism, through the Christian press, through the heroic deeds of the saints and so forth — And? They closed their ears. They became deaf. Now the Almighty has decided to use another method. He will prepare missions. European ones. World-wide ones! They will be upheld not by priests but by military leaders headed by Hitler. The sermons will be heard very well with the help of cannon,

machine guns, tanks, and bombs. The language of the sermons will be international. No one will be able to complain that they do not understand, for all people know well what death, wounds, disease, hunger, fear, slavery, and poverty are."⁴

It is with the strength of that political power, as Catholic authorities acknowledge freely, that the Roman Church did persecute unto death those who refused to conform to its dogmas and practices, claiming a divine right to do so. At no time in all human history did the grim reaper, Death, ride forth in such triumph as when the Roman Church dominated with totalitarian power the nations of the Old World.

Luis Alberto Sánchez, noted Peruvian writer, says to this effect: "Governments have lost no time, and realizing that religion is capable of regaining its powers and privileges they have laid hold of it for the purpose of bending it to their will and making it serve their purposes." In Colombia the conservatives are continuously endeavoring to oust the liberals, and when they are not in power, one of their ruses is to accuse the liberal government of bringing in Protestant missionaries. Of course, most level-headed people know this is not true, but it introduces the element of religious prejudice and works with the uninformed and bigoted.

When the government falls into the hands of the clerical conservative party, it refuses permission for Protestant missionaries even to re-enter Colombia, and they meet increased opposition from the Roman Catholic clergy in their fine pioneer work. A treaty which Colombia made with the Vatican in 1887 gives to Roman Catholic priests the exclusive right to carry on secular or religious school work in certain frontier provinces of Colombia. Florencia is in one of these provinces. Not only have the priests ordered the

closing of the school where many children were being trained by the missionaries but they have also influenced the government to order through the Minister of War that the military bases in the Florencia region shall not give any help or aid to missionaries in any way whatsoever. This means that they cannot secure passage by plane as previously, nor send nor receive radio messages, nor have doctor's aid, or any such things, as all these facilities were under the military control in those regions. The military men of the base would defend the missionaries, but they were under discipline and must obey orders from the Commander-in-chief.

In Mexico, the Catholic Church, not satisfied with her crimes against Protestants, using the language of force, wanted to take the government to fulfill her criminal desires through the Catholic Synarchist, and with the aid of "certain United States firms" was fomenting armed rebellion against the government. But Lombardo Toledano, the Number Two man in Mexico, denounced the plot at an open-air meeting in Mexico City, and according to the report in the New York Times of December 18, 1946, "charged Pope Pius XII with inciting Mexican Catholics to revolt against the government and charged that the local hierarchy was organizing a political party to seize power."

(2) In the second place, Dr. Pattee says that Catholics have allowed the left wing groups to take up the cause of the Indian masses. This is very true. In Peru the Apristas, in Mexico the revolutionaries, and in Ecuador the socialists have all been standard-bearers in a crusade for the vindication of the Indian, while the Catholics too often have extolled the part played by the Spanish elements to the detriment of that contributed by the Indians.

The lack of interest on the part of the Roman Church to solve the social and spiritual conditions of the less privileged people in Latin America can be seen in the following paragraphs of a recent letter received from a most reliable and sincere American friend who went to Peru:

"In Lima we were in a hotel just opposite one of Peru's largest cathedrals. We went through it and on the outside we found people poor, dirty, crippled, diseased, begging on the steps. We found Trujillo even worse than Lima. All the pictures we ever saw, and all we have ever heard others tell about, never gave us a real conception of what it would be like in Peru. Not only are we aware that the people are poor, but one sees so much suffering and misery it hurts. Morality and a happy home life is something few understand or even believe in. Children and people are surprised at the health and happiness our children know. One of our problems is to keep ourselves in good health. We must boil water, milk, food, dishes, and everything else for twenty minutes and trust that we will contract no disease.

"The worst thing here is not the physical or moral filth but the conditions spiritually. From the top of our hotel one can see ten Catholic spires. They are all of them almost as old as the town . . . which is the oldest in Peru. Along with all of these churches, every house in town has metal barred windows. No one trusts anyone else. Husbands and wives cannot trust each other as the priest tells them to lie to each other if they have been unfaithful or sinned otherwise. A lie is justified as long as it keeps peace in the family."

Some Congressmen like the Peruvian Dr. Trelles have publicly denounced "the Roman Church on going to the Indians just to exploit them" while "Protestantism has gone

to save and liberate them and teach them the concept of their personality."

(3) In the third place, says Dr. Pattee, the Catholics in Latin America made the big mistake of supporting Franco, and now they must bear the brunt of the criticism that events have piled up against the Franco regime.

(4) In the fourth place, Catholics have found it difficult to assume a friendly attitude toward the United States because of Protestantism, imperialism, or a different way of life, even though officially these countries are friendly to this country.

The futile argument of the Roman Church that Protestantism in Latin America is the greatest obstacle to the Good Neighbor Policy is not new. In a veiled form it has been used for the last twenty-five years, and the reasons for oppressing Protestantism have varied according to the circumstances. All in all the Roman Church rested in the hope that Protestantism would never be rooted in Latin American soil.

One of the principal difficulties to the success of Protestantism in South America, according to Father O'Hara's article "Protestant Activities in South America," written in 1924, was: "the absence of definite church authority in Protestantism. The Spaniard is very much wedded to the idea of authority," he wrote, "and the kind of authority that gives him the greatest sense of security is the absolute monarchy. South America has spent one hundred years in an attempt to adapt Anglo-Saxon democracy to its needs, but the attempt has been, in a large measure, vain. Chile is the only country in South America that has anything like representative suffrage, yet the absolute rule of a dictator which has occurred from time to time has, in most cases, been welcomed by all but a group of politicians, and has been

beneficial to the country. The South American feels secure under spiritual authority, and the taking away of the idea of authority will leave confusion more confounded. He wants religion with definite and tangible authority from God, or he wants no religion at all."

Father O'Hara confirms what we have always said: (a) The Catholic Church advocates a monarchy controlled by the Vatican; (b) The Catholic Church has been the greatest instigator for and supporter of dictatorships; (c) The Catholic Church wants from the people a complete submission to her authority with menace of excommunication to any person who may question her authority; (d) In every plot against a democratic government, the Roman Catholic Church has had the major influence and responsibility.

But twenty-five years after, Father O'Hara and the whole Roman church can see that Latin America is on the opposite line from the Vatican's forecast. Little by little they are breaking the chains of absolutism (monarchy), dictatorship, and tyranny — political or spiritual. It is the glory of Protestantism in Latin America to have contributed to this end.

An American minister, who has spent a number of years in Latin America, testifies that ever since evangelical missionaries first started to work in these countries they have been the target of the Roman Catholic Church, which looks upon any of the Protestant activities there as an invasion of a field they consider their special sphere of influence and in which they alone should have the right to operate.

All of the newspaper publicity has attracted considerable attention to Latin America, and now it seems that some of the Roman Catholic pretensions are being swept aside. Their plans for gaining sole rights to operate in Latin America have failed, and their propaganda carried on so ruthlessly has begun to backfire. Because of this anti-

Protestant propaganda on the part of the Roman Church, the number of interested evangelicals visiting these Latin American countries has greatly increased. Mission Board Secretaries, of course, knew the conditions, but it took the visit of hundreds of lay men and women to convince the Protestant Church in North America of the appalling need, spiritual and otherwise, in Latin American countries. Missionaries representing various evangelical bodies in the United States have been greatly used on their visits in recent months. From Puerto Rico, Cuba, Spain, and the United States, as well as Canada, have gone evangelistic workers and teams, and they have reported great success everywhere they went.

A word should be said at this point. While in certain cases and under peculiar circumstances, in three or four countries, the governments have officially echoed the voice of the Roman Church in regard to Protestant missionaries' entrance to Latin America, in most cases the only great fault of the governments has been their silence. The strongest aid along this line came from the United States government as Mr. Nelson Rockefeller, Co-ordinator of Inter-American Affairs, confirmed on January 27, 1943, when he "... dissociated governments of the Americas from participation in this particular question of religious liberty, saying it came not out of Latin America but originated in the United States."

Besides Dr. Pattee's four reasons to show the Roman Church's weakness in Latin America, there are other fundamental motives why Rome is at a loss. Dr. John A. Mackay, with his tremendous knowledge of Latin America, has pointed out the facts that we have commented on time after time, trying to convince people of both faiths, Protestant and Catholic: "Christianity, as it has been presented

traditionally in Latin America, has not possessed transforming power. In Spanish Catholicism, to which Latin American Catholicism became heir, and which was propagated throughout that continent, the presentation of Christ, which is always crucial in Christianity, has been limited to the spectacle of His helpless childhood, His dying agony, or the doleful inertia of His dead corpse. The challenging vitality of the Man of Galilee has not been presented, nor have people been invited to look beyond the gloom of Holy Friday to the Risen One that was dead. If it be said that in recent years there has developed throughout the continent the Cult of the Sacred Heart of Jesus, we simply reply in the words of that greatest of Spanish Christians, Miguel de Unamuno, 'The cult of the Sacred Heart of Jesus, or hierocracy, is the grave of the Christian religion.'"⁵

Whoever desires to get a sober picture of Latin American Catholicism may do so by reading *THE INVISIBLE CHRIST*, by the great Argentine man of letters, Ricardo Rojas, former President of the University of Buenos Aires. Rojas' treatment of the subject is reverent but basic. Like Unamuno, he calls himself a Christian, but not a Roman Catholic.⁶

James Bryce, that prince of social interpreters, made the remark in the course of his visit to South America a generation ago, that the chief problem of the continent was the absence of a religious basis for its life. Herman Keyserling made the same observation at a more recent date, contrasting the essential secularism, or, it might be said, naturalism, of the Latin American approach to life, with the religiosity inherent in the civilization of India. Similar sentiments have been repeated again and again by eminent Latin American writers. The "irreligiosity of Latin America" is the way in which they characterize the situation. Their

description of the basic cultural situation is, the lack of a "religious sense in life," and of "religious inwardness."⁷

Representative secular culture in those countries has, strangely enough, owed virtually nothing to the influence of religion. According to the view propounded by the famous Portuguese historian, Oliveira Martins, a view endorsed by Unamuno, and subsequently re-echoed by the Argentine sociologist, Carlos Octavio Bunge, the Iberian spirit, the most tremendously self-assertive spirit in history, was never really subdued by Christianity; instead, it dechristianized the form of Christianity which tried to evangelize it, the Christianity with which Iberian civilization has been associated in the Old World and the New. Present-day Latin American culture is not rooted in any form of Christianity but in Iberian naturalism, on the one hand, and in the renaissance and the enlightenment, on the other. So thoroughly, in fact, did this culture break with religious tradition that everything, even in academic garb, reminiscent of a churchly origin, was banished. This is the observation made by the President of Princeton Theological Seminary.

As far as the common people are concerned, the Roman Church has not given them the proper conception of Christian religion, with the awful result that their devotion has gone to innumerable effigies as their protectors. Let me give you one of the many illustrations there are of the moral and spiritual condition of the people in this religious realm. A few years ago the police were sent to trace down a dangerous criminal and thief, a capital enemy of the commonwealth. After a long search he was found and sent to jail, but before he was given the uniform furnished to prisoners, he was sent to take a bath, and to the surprise of the warden it was discovered that this man had seven images tattooed on his body. The Virgin Mary of the Rosary was on one arm, and the

Virgin of Carmel on the other. On one side of his chest there was a cross and on the other the Sacred Heart of Jesus; one of his legs bore the image of a rooster, while upon the other was the image of a horse. And then, as though all this were not sufficient, he bore on his back the sinister image of the devil. When the warden asked the criminal the reason for all these images, he replied: "The images of the Virgins Mary and Carmel give me strength to fight the police, while the cross and the Heart of Jesus on my chest makes me invulnerable to their bullets; the rooster awakens me when the police draw near, and the horse enables me to escape them."

"Well," said the warden, "this is all very well, but what need have you of the image of the devil?"

"That," said the criminal, "is my very last resource. If all the other images fail to protect me, I ask the devil to make me invisible in order that the police cannot find me."

"But how is it then, with all this," asked the warden, "that you have fallen into the hands of the law?"

"Sir," said the criminal, "you know that when God does not choose to deliver, neither can the devil do so."

Crosses There Are In Abundance

The whole emphasis of the Roman Church is on the Crucifix, the dead Christ. But not all the people can buy the crucifix so the Church tells them, especially in the Indian communities, to erect wooden crosses everywhere. What Henry Martin said of South America in 1818 is true: "Crosses there are in abundance, but when shall the doctrines of the Cross be held up?"

One of our North American teachers, after some time of living in the interior of a South American country, tells of her experiences:

We are now in a little South American town, situated on the seacoast. Every year hundreds of people come to this little village to escape the intense heat of the inland towns. There, on a little elevation overlooking the sea, is a cross. It is barren and ugly; it could hardly be more crudely constructed. Yet it is sacred.

As I sat watching it one day, I wondered how many hundreds of souls had passed by the cross in the years that it had been standing there. As I gazed, a small boy, ready to take a plunge into the ocean, paused before the cross, stooped and reverently kissed it. I wondered at the devotion of a lad who would think to pay homage to the cross when there were scores of youngsters on every side shouting and plunging beneath the cool waves. I asked a native friend who stood by, why the child had kissed the cross.

She replied, "The holy cross will protect him from drowning."

"Do you really believe that?" I replied.

"Oh, yes, the cross has performed miracles," she answered fervently.

I thought of the many fishermen who had gone out in their frail fishing craft never to return. And as I noticed the grime on the cross where the boy and many others had kissed it, I marveled at such futile faith.

By the roadside one day I noticed a little square building. As I approached it I found a wayside shrine with a cross in the center. The cross was crudely decorated with a withered wreath of flowers and some paper chains, such as we used to make in kindergarten. The shrine presented a picture not unlike a scarecrow, for wound around the two arms of the cross was a white cloth. I noticed that this cross was covered with grime also, no doubt the marks of devoted hands and lips. On the ground around the base of the cross was a

veritable sea of wax. I wondered how many hundreds of candles had been burned there. And the thought of the muttered prayers from heavy, sin-cursed hearts made my own heart heavy. They were not prayers that could bring rest to a burdened heart, for this was a Christless cross.

One day in the interest of cleanliness, I wished to remove a dirty cord from around the neck of a little boy who attended our school. Shocked and startled, childish eyes looked up at me and a little hand pulled from beneath the homemade shirt a little aluminum cross.

"My mama says that it will protect me," he said, "I must not take it off."

Crosses, crosses, Christless crosses, all of them.

One day a friend of mine was pinning underneath the lapel of her husband's coat a little silken square upon which was embroidered a cross. I asked her why she was doing that.

"The Holy Cross will protect my husband and keep him true to me," she said.

"Poor people," I thought, "walking in darkness and the shadow of death, 'in the Land of the Christless Cross.'" Not once had I heard an expression of what the power of the resurrected Christ could do.

I thought of the words of the Inca king just after his capture by the traitorous and gold-greedy Spaniards. As the Catholic priest held the crucifix before him and tried to force him to swear allegiance to the Catholic faith, the proud and noble ruler replied scornfully as he pointed to the sun in the heavens:

"Your god is a dead god, mine is alive; see, there he is in the heavens."

One day I saw a mound of covered crosses. They were unlovely, barren crosses. Upon some of them were wreaths of flowers, but there was no freshness nor beauty. There

was no life. The symbols that marked the resting places of the departed were as cold and lifeless as the forms within. Crosses, crosses, nothing but empty crosses.

Barren, unlovely, Christless crosses, yet there are many in the "Land of the Christless Cross." An abundance of crosses, yet, empty of all that we hold sacred. For over four hundred years, weary, hungry, sin-cursed hearts have bowed down to the holy (?) cross of Rome. Shall we take the Living Christ to those who walk in "darkness and the shadow of death"?

"The Land of the Christless Cross," writes our missionary teacher as she relates her experiences, "are words that had burned themselves into my soul long before I had ever set foot on South American soil. Never did I realize, however, the stark pathos and the tragedy of it until I lived and walked among the crosses. Surely we can never cease to thank God for the Christian heritage we have in a land which was not sought because of the immense riches that it contained, but rather as a haven in which to worship God."

A similar testimony is given by Miss Ruth Harmon who, after spending several years in Iran, had been visiting Mexico City, and was greatly impressed by the contrast between a Roman Catholic church and the services in a large evangelical church. She visited the Church of Guadalupe, typical of many such churches, large, ornate, lined with dozens of booths selling religious relics and candles. Entering the church one is almost overcome by the strong odor of incense. After one becomes accustomed to the dim light of the interior the attention is attracted to Indian men and women, many of whom carry children in their arms. Along the sides there are confessional booths where sit bored-looking priests. As the people pass the glass cases containing various religious relics they rub their hands over the case and then over the baby's face. One large case held a replica of the

Virgin Mary. A poor Indian woman with an old, withered face kept tapping on the case as if to make the Virgin look at her rosary and at the piece of money she was giving to her. "The superstition of it all haunted me through the night," says our visitor.

"The following Sunday, I visited the Mexican Presbyterian Church there. Sunday School was going on when I arrived. I saw twelve to fourteen Bible classes all going on at once. The children were evidently in another section of the building. All had open Bibles and were giving undivided attention to the teacher. Sunday School ran right into church. There was a large choir of well-trained voices. They had infant baptism and a well-educated couple presented their child beside an evidently poor Indian couple. The latter mother was wearing her Indian shawl; her hair hung in long braids. Their solemn little boy was just as precious in the sight of God and man as the beautifully dressed little girl of the other couple. The church was altogether under national leadership. I was convinced all over again that missionary work is the most worthwhile thing in the world."

Without hesitation we can say that after four hundred years, the Roman Church has given little to Latin America — a land where the majority of the people have never heard the Gospel and know very little about God. Their conception of Him is that of an old man with a long white beard who is very tired, physically weak, and is afar off and aloof. He is a terrible personage given to meting out punishment but never love. For these reasons they fear God as a monster and a tyrant from whom they run away rather than draw closer.

The Roman Church has left a land where many of the people know that Christ died nineteen hundred years ago, but they consider Him at present nothing more than a

corpse. They worship, in their way, a dead Christ, but have no conception or realization of the wonders and glory of the risen Christ, our eternally living and powerful Lord.

The Roman Church has left a land where the people talk so glibly about religion, even using the names of deity, not in swearing, but simply as expletives instead of "Oh" or "My"! Yet they know so very little of the real Gospel. Wicked people, thieves, drunkards, and so on, think that the only thing needful for either worship or expiation for sin, is to wear rosaries, bow before images, cross themselves, or wear pins with images of the saints attached.

The Roman Church has left a land where millions of Indians live under most lamentable conditions. Their religion is a mixture of paganism and Catholicism. This means that while they worship the sun, moon, and other objects of nature, they also kneel before wooden crosses made by themselves. These actually signify to them their Heavenly Father, and they have no conception whatever of the true meaning of the Cross.

How vividly we remember an experience that we had while in Peru. From the city of Lima with its combination of modern and new sections and its old Spanish architecture, from sea level to an altitude of sixteen thousand feet, it would take us from six to seven hours by train or auto to reach the top of the Andes. Here the mountains are covered with snow, the train creeps or the auto runs with difficulty, and many people die because of the rarity of the atmosphere.

Just on the other side of the pass on the Andean road, Indian communities have been established for years and years. One day in the interest of bringing some of these Indians to the light of the gospel, we were visiting the Indian huts. Walking along the road of the Andes, where

dozens of crosses are planted, we noticed an Indian woman, dressed in many vivid colors, kneeling down with an expression of deepest dissatisfaction on her face, with arms outstretched, looking at the wooden cross, moving her lips and repeating, no doubt, prayers that were unheard by us. I suggested that my wife and I wait to speak to that woman when she finished her prayers.

"What were you doing there?" I questioned. "Don't you know?" she said in a most humble way. "I was praying to my god."

"Where is your god?"

Pointing to the wooden cross, she said: "There is my god." When I attempted to make her understand what the cross meant, we found she was in complete ignorance of the fact that two thousand years ago Christ came to this world that sinners might be saved.

She said, "The priest comes once a year to our country chapel. He celebrates the holy Mass in Latin, a language we do not understand. After the Mass, we follow a procession to the top of the hill, where we plant a cross, and after blessing the cross with holy water and hearing another short ceremony in Latin, we come back. We go down to our village where we spend a week or ten days in drunkenness and feasting until our men spend their last cent, so that we have to sleep in the door of the church, and then early we go back to our places. All we know is that wherever we find crosses we must kneel down and present our petitions."

It was then that I repeated the Scriptures to her about Christ's perfect sacrifice finished at Calvary, and when I came to the point of inviting her to open her heart to the Saviour, she only said: "That's fine. That's great. But don't you realize that I am only an ignorant woman, a poor human

being who cannot pay for these things? This must belong to you who belong to the upper classes."

"Oh, no," I said. "This is for you as much as for us." Little by little her heart was melted as we explained how God loved the whole world. A few more minutes and then the three of us — the Indian woman, my wife and I — were kneeling down on the dusty road of the high Andes, my wife and I committing her to God's love and that Indian woman opened her heart to the King of Kings. Our hearts were greatly moved by one of the greatest spiritual experiences of our lives.

When we stood up, the sad expression had disappeared from her face, and instead a joyful and expressive look indicated that she had found happiness in Christ. Just before she departed from us, she also wanted to show, in her own way, her gratitude to God for giving her that happiness. Holding a hairpin in her hand, the symbol among her people of the deepest friendship and loyalty, she said: "God, I thank You for finding me here. I want my hands tied to yours so I will never be lost again."

She went her way, having found that Christ was her Saviour. While she was disappearing in the distance, our minds were turning to those other thirty-three million Indians in the Americas who were still lost, and it was there also that we were asking God to use us more efficiently to bring the Light to these noble descendants of the Incas.

The vision of these Indians on the Andean roads, where Christ is crucified anew, has inspired B. H. Pearson to write:

*"To find the Christ out here seemed strange,
Hung to a cross on the Andes' range,
Alive, twisting in agony
And then — He turned and looked at me.*

"O Christ, I come to take Thee down,"
Said I, "to loose Thy dreadful crown
Of thorns, remove Thy feet and hands
From those cruel nails, destroy those bands."

Above the wind I thought I heard
The accents of that mystic word
Which broke our hearts at Calvary,
"Eli, lama, sabachthani!"

"But Christ, I have come to set Thee free,
To take Thee from this fateful tree;
Canst Thou not hear me, Lord?" I cried.
"But He speaks Quechua!" said my guide,
"His Nazareth home, an Indian's shack;
The cross He bore — an Indian's pack;
Thine own indifference drove those nails;
His feet were pierced on Indian trails!"

He then translated for my ears
Those words which brought the burning tears;
"Go tell thy friends at home I die
Daily beneath this Andean sky,
Mocked and cursed by the passers-by —
Never they seem to know it is I!
Lift from these Indian hearts their cross;
Share with them their bitter loss;
Know that such sacrifice alone
Can for this Calvary atone."

The vision faded, and beside
Me, weeping, stood the faithful guide.
"What?" asked he, "has Jesus died

For us who here are crucified?"
Ah, wouldst thou save these souls from death?
Then, thou must die, yield up the breath
Of thy self life, and, in such loss,
Relive the victory of the cross."

N O T E S — CHAPTER XII

THE REBELLION OF THE CONTINENT

1. Dr. Richard Pattee, "Do We Really Understand the Church in Latin America?" *America*, January 29, 1944.
2. John Lord, *BEACON LIGHTS OF HISTORY*, James Clark and Co., London, 1888-1902, vol. 3, pp. 95, 96.
3. H. G. Wells, *OUTLINE OF HISTORY*, Macmillan & Co., Garden City, New York, 1921.
4. Father Peter Pajic, "Hitler Upheld the Mission," *CATHOLIC WEEKLY*, August 31, 1941.
5. John A. Mackay, *THE OTHER SPANISH CHRIST*, Macmillan, New York, 1933.
6. Ricardo Rojas, *THE INVISIBLE CHRIST*, Abingdon Press, New York, 1931.
7. John A. Mackay, "Hierarchs, Missionaries, and Latin America," *CHRISTIANITY AND CRISIS*, May, 3, 1943.

Chapter XIII

BLOOD IN THE CURTAIN

FROM its very inception Protestantism has been cruelly persecuted by the Roman Church, to whose help, especially in Latin America, the secular power has always come as an obedient servant. The mere presence of Protestantism has constituted in many instances a challenge to clerical government, the challenge of democracy against dictatorship so strongly supported by the doctrine of the Roman Church.

It is estimated that in the Inquisition period close to one hundred fifty million martyrs died for their faith in the fires of the Roman Church. "That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."¹

Speaking of the papal persecution of Southern France, John W. Draper says: "Then followed such scenes of horror as the sun had never looked on before. The army was officered by Roman and French prelates; bishops were its generals, and archdeacons its engineers. It was the abbot Arnold, the legate of the pope, of whom, at the capture of Beziers, a soldier, more merciful or more weary of murder than himself, inquired how one should distinguish and save

the Catholic from the heretic. 'Kill them all!' he exclaimed; 'God will know His own.' . . . Language has no power to express the atrocities that took place at the capture of the different towns. Ecclesiastical vengeance rioted in luxury. The soil was steeped in the blood of men, the air polluted with their burning. From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution, arose. Its projectors intended it not only to put an end to public teaching but even to private thought."²

In Spain, "men of learning were particularly obnoxious to superstition, since the cause of Protestantism appealed directly to learning for its support."³ The greatest scholars of the church, Sánchez, Luis de Leon, Mariana and holy ascetics like Juan de Avila, Luis de Granada, Teresa de Jesus, Juan de la Cruz, were summoned before the Inquisition or passed through its cells. Carranza, Archbishop of Toledo and Primate of Spain, tormented eighteen years, died at the hands of the tribunal. Cazalla, Chaplain of Charles V, was strangled at the stake and then burned.

Roman Catholics not only claim the right to punish "heretics by death, but they actually glory in their intolerance as so often manifested in the past. Her avowed doctrine is 'that heretics ought to be visited by the secular powers with temporal punishments, and even by death itself.'"⁴

In a standard Catholic work it is boldly claimed that the church has the divine right to "confiscate the property of heretics, imprison their persons, and condemn them to the flames." It is further affirmed: "In our age the right to inflict the severest penalties, even death, belongs to the church" because "experience teaches us that there is no other remedy," for "the last recourse is the death penalty."

The same author continues: "There is no graver offense than heresy . . . and therefore it must be rooted out with fire and sword. It is a Catholic tenet which must be faithfully held, that the extreme penalty not only may, but must be inflicted on obstinate heretics."⁵ (Institutes of Public Ecclesiastical Law.)

Miguel Rizzo, Jr., brings a practical case of this doctrine of "fire and sword," as he tells: "When I was in the United States representing the Presbyterian Board of Foreign Missions, (United States of America), I told an audience that the Catholic Church had engineered the burning of Protestant houses of worship in Brazil. My hearers appeared skeptical. Fortunately I had just received a copy of an important Sao Paulo daily which reproduced a photograph of a Protestant church in flames and reported how the conflagration had started. Thus I was able to convince them in some measure of the violence of which Romanism is capable."

While this systematic persecution is still carried on today in Latin America, let it be stated that, in the first place, Protestantism has shown its best results under most severe persecutions. How truly it has been expressed that the blood of the martyrs is the seed of Christianity! Secondly, these persecutions on the part of the fanatical people are done mostly in ignorance of what Protestants are, and in most cases due to prejudice fomented by priests and dignitaries. Then, too, Latin America has never had the opportunity really to know the spirit of the Reformation.

Commenting on the phrase, "Nothing lasts but the Church," John Gunther says: "Latin America was, it happened, colonized by two countries, Spain and Portugal, that never experienced the Reformation." Thus Catholicism in

its "peculiarly undiluted form dominated it from the earliest days, and remains today a profound and tenacious influence.

"The early 'conquistadores' fought in the name of the cross, and baptized Indians by the tens of thousands. In every new settlement the clergy took a large share of the best land and achieved an important vested interest in the community, socially, politically, and economically. The great archbishops admitted allegiance only to the King of Spain. They ruled like princes. The clergy were the troops, and the Inquisition their Gestapo. The Church had no competition, since no other religion but Catholicism was permitted. It grew fabulously rich and fabulously decadent. In several countries the Church owned as much as one-half of the total land; Paraguay, for instance, became practically a Jesuit colony. Nowhere did the clergy, secular or regular, bestow upon the people anything like proper recompense for their inordinate position, though an effort was made in education.

"In almost every Latin American country clericalism became a serious political problem as soon as independence was won. This was natural, since the Church — rightly or wrongly — was identified with the old order, and most of the revolutionaries, though they were often good Catholics, were anticlerical. So in most countries two political parties grew up, separated by the church issue. The conservatives stood by the Church, and the liberals were anticlerical. This cleavage has dominated political development in Latin America to this day."⁶

Latin America's destiny would have been different if the Roman Church had not killed every effort to give the people what they wanted: the living Christ who alone can make men free. The great political liberators, San Martín, Bolívar, Sucre, O'Higgins, in establishing liberty, wanted

to let the Bible circulate freely, but the Roman Church opposed, at the beginning of the Independence, the propagation of the Scriptures by James Thompson, a Scotchman from the Bible Society, the first Minister of Education appointed by San Martín and Bolívar.

Father O'Hara gives this account regarding Thompson's work in Buenos Aires when he went there in 1818: "His first school was opened in the monastery of the Franciscans, and its secretary was Fray Bartolomé Muñoz. The Bible was the text for reading and the interpretation of the Bible was Thompson's chief diversion. His plan met with such success in Buenos Aires that O'Higgins, then Dictator of Chile, called Thompson to Chile to establish the system there. From Chile he went to Peru, at the invitation of San Martín, who had led an Argentine army there to complete the war of independence. From Peru he moved on to Ecuador and Colombia, establishing schools, selling and distributing Bibles, and organizing a Bible Society with the approbation of the ecclesiastical authorities. Lancaster himself (Thompson's teacher and companion) came to establish the work in Venezuela and met with similar success."

Father O'Hara glories in the fact that "all went well until the Bishop of Popayán in Colombia 'smelled heresy.' The Bible Societies were suppressed. This ecclesiastical action, together with the inherent defects of the system in instruction, brought about a swift decline in the work . . . This system of schools died a natural death within five years after its establishment. Since there were no Protestant churches to give form and stability to the teachings inculcated by Thompson and Lancaster, when formal missionary work was begun by different Protestant organizations, they had to make a start along entirely new lines."

But by suppressing the Bible the Roman Church has frustrated the only spiritual hope of the continent and lost the confidence of the builders of the nations whose ambition was to secure the continent's greatness in the secret that led the Pilgrim Fathers to come to American soil. These deep desires were expressed by men like Bartolomé Mitre, one of the most brilliant figures of Latin American history, who praised the "Pilgrim Fathers who proclaimed liberty of conscience in the New World and founded a new nation according to the law of the Gospel. The Pilgrims carried with them the seed of the Republican spirit fecundated by the reading of the Scriptures, which transplanted in a virgin soil and in a free world had to be acclimatized in such propitious atmosphere."

Domingo Faustino Sarmiento, the great Argentinian educator, knew what the Bible, if allowed, could have done for his country. "Reading of the Bible has been the cornerstone of popular education and has transformed the destiny of the nations who have the Bible," he said. "With the Bible in their hands, and because of the Bible, the primitive book, the father of all other books, the English Pilgrims came to America to establish in the Northern part of our continent the most powerful States of the world."

Angel Zúñiga Huete, Foreign Minister of Honduras, attributing the greatness of the United States to "the population educated and disciplined by Protestant pastors who have been shaped in the morals of the most rigid congregations of Protestantism," was longing for a similar experience in his country.

Hope Beyond the Purple Curtain

To the Vatican's pretension that "only Rome can make Latin America great," we answer with Kipling's "The Light that Failed":

*Half the world I wandered through
Seeking where such flowers grew;
Half the world unto my quest
Answered but with laugh and jest.*

The Catholic magazine *THE SIGN* reviewing Dr. Privitera's book *THE LATIN AMERICAN FRONT* quotes him as saying: "If the Catholics of America are not interested in saving Catholicism in the lands to the South, by the turn of the century much of Latin America will be Protestant."

"In view of the other predictions in the book," the reviewer said, "some of which have already proved innocuous, I venture to believe that the Holy Ghost will not abandon so considerable a part of the universal church into the hands of our heretical brethren."⁷

That the Roman Church is losing out in Latin America, is a fact that they cannot deny. The Catholic weekly, *AMERICA*, published an article "Do We Really Understand the Church in Latin America?" written by Dr. Richard Pattee, who from 1938 to 1943 was head of the Latin American Section of the State Department's Division of Cultural Relations and has spent a great deal of time lecturing on Mexico and other Latin American countries. He maintains that the Catholic thought has declined in prestige, and influence, and that the Catholic spokesmen and agencies who should be shaping public opinion are mostly on the defensive. Catholic thinking, he says, confines itself largely to repeating conventional and "somewhat moth-eaten concepts."⁸

Father John F. O'Hara, (Conspicuous Service Cross) wrote in *THE CATHOLIC WORLD*, of May, 1924: "My personal forecast is that, without some form of political interference in favor of Protestantism, it will make no progress in South

America and will continue to show only negative or positively harmful results."

"Political interference" has been on the side of and almost always in favor of the Roman Church and against Protestantism. With all of that, Father O'Hara's "forecast" has come to its fulfillment — not in Protestantism but in Catholicism.

Bishop Thomas B. Neely, mentioned in Father O'Hara's writing, revealed in 1909 that Protestantism in South America had at that time 46,273 communicants and 85,492 adherents, with 247 natives ordained, 213 unordained, 245 missionaries' wives, and 114 other missionary women — all of these from abroad — and 1447 "native workers."

It is interesting to note by way of contrast just what was accomplished by the missionary efforts of the Catholic Church in Spanish America within a similar period. The Catholic missionaries commenced systematic work in South American lands early in the sixteenth century. About a hundred years later, in 1625, Padre Simón, a Franciscan Provincial, thus summarized the condition of ecclesiastical affairs: "There are, by actual count (made by some curious foreigners), seventy thousand churches, including those of both Indians and Spaniards, and in more than two thousand of them the Blessed Sacrament is kept with a lamp burning day and night to the confusion of the new Sacramentarian heresy. The priests with benefices are only a few less than the number of churches."⁹

Now, three hundred years after, we ask: What happened to the priests and Catholic church members in Latin America? They are disappearing rapidly and in many sections only ruins or old and abandoned temples exist. "Brazil welcomes Protestantism," declares Miguel Rizzo, Jr., and informs us that around the year 1925, in the city of Campinas,

state of Sao Paulo, a Catholic journal published a series of articles proving that Protestantism could never take root in Brazil. In the same city a Catholic priest recently published a volume entitled *PROTESTANT DIRECTORY*, which presents detailed statistics on what the author views as the alarming growth of Protestantism in this country and declares that the Catholic Church will have to take special measures if it is not to continue to lose ground. The book was written by order of the Pope to warn the Catholic clergy against "a most dangerous adversary."

As a matter of fact, the phenomenal growth of Protestantism in Brazil has attracted the attention of sociological students throughout the continent. In vigor and rhythm its progress here surpasses that in any other Latin American country. Since 1925, Brazil's Protestants had grown from 69,527 to 1,657,524, while Argentina (3,350 to 259,056), and Mexico (31,138 to 265,000) have also gained proportionately. This means, of course, that the number of those included loosely in statistics as Catholics is decreasing correspondingly.

That the Catholic Church is no longer the majority church in Brazil admits of no doubt. Proof of this statement is at hand everywhere. To cite a present instance, recently, the fourth national eucharistic congress was held in the city of Sao Paulo, capital of the state of the same name. For more than a year the congress had been widely advertised by press and radio and through the parochial organizations. Moving appeals were issued to make this an overwhelming demonstration of Catholic power. Pilgrims came from many foreign lands, and every state and major city in Brazil sent a delegation. Sao Paulo city, with its population of almost a million and a half, and Sao Paulo state, with its population of seven million, were expected to furnish a vast representation. The result of all this effort and careful

planning was a claimed attendance of three hundred and fifty thousand at the largest outdoor gathering of the congress — and this estimate was probably exaggerated.

The decline of Catholicism is especially noticeable on the frontier. For more than a decade, the development of the Brazilian West has been proceeding under government direction, and the newly opened areas are fertile ground for Protestantism. One western city, settled only twelve years ago, now has five flourishing evangelical churches. The community of Sepe is almost entirely Protestant, and such is the character of its people that the jail, which was constructed on government order when the settlement was opened, is still awaiting its first occupant.

But far more alarming, from the point of view of the Catholic Church, is the rise within it of a body of believers who openly and scornfully reject such dogmas as papal infallibility and transubstantiation, question the efficacy of the Mass, and express disapproval of many of the church's ceremonies. These people, who are fundamentally religious, constitute excellent raw material for Protestantism. Indeed, in innumerable cases they are Protestants without being aware of it. When the Protestant message is presented to them, they accept it joyfully.

Along with this "heretical" tendency among its members, the Catholic Church faces a serious crisis in leadership. Youths who feel the call to the priesthood are few, and attempts to increase their number have not been very successful.

The Roman Church realizes this and is working toward the regaining of her lost opportunity. THE PRESBYTERIAN advises that a recent release states that the Roman Church has sent out 729 new missionaries since 1944 from the United States to foreign stations, with the largest increase in

the West Indies. This area has an increase of 281 missionaries since 1940, and assignments in both Central and South America have been more than doubled in the last six years.

With an imposing ceremony, climaxed by the ringing of the huge bronze bell that once hung in a Buddhist temple in Japan and had been brought to the United States fifty years ago, the Maryknoll Roman Catholic Seminary in White Plains, New York, commissioned twenty-seven foreign mission priests, at the twenty-seventh annual "Departure Service." More than four thousand relatives and friends were present and listened to the commissioning sermon, based on the familiar text: "Go and teach all nations." All the twenty-seven missionary appointees left the same afternoon for mission posts in Central and South America.

The increased missionary activity of the Roman Church in Latin America reveals first that the Romanists realize that Latin America is not as fully Roman Catholic as hitherto claimed, and therefore is a fitting field for missionary activity; second, that evangelicalism has been making large gains in Latin America among the great mass of the people who are only nominally and superficially Roman Catholic, and among the millions of the indifferent and anticlerical; and third, that the highest hopes of Romanism are no longer in either Europe or Asia, but in the Americas.

Forty thousand priests are urgently needed as missionaries in the "Catholic" countries of Latin America, according to an open admission cited in the Maryknoll magazine, FIELD AFAR, and headlined in the Catholic REGISTER of August 25, 1946, which states that eighty million of the total of one hundred and twenty million Latin Americans have no priests to serve them. "In the United States," it says, "there is one priest for every six hundred fifty Catholics; in the whole of

South America there are some one hundred twenty million served by a mere twenty-three thousand priests." And the Catholic hierarchy has been doing its best to prevent the entry of Evangelical missionaries into Latin-American countries, on the plea that those countries are completely Catholic and do not need missionaries!

Dr. Pattee declares in the December issue of the *HOLY NAME JOURNAL*, that the populations of Latin-American countries are far from being Roman Catholic. The masses of the people, he says, have "committed apostasy" from Catholicism which is (1), practiced by only two types of women — "the pious, old ladies of the black dress and the mantilla," and, on Sundays, by "the younger women dressed more to please the younger men than God"; and (2) believed in only by certain intellectuals — those "aware of the full significance of Catholicism as an ideology."

Latin America, regarded as solidly Roman Catholic, is so in name only. For men to kneel before the Host, as they did in Bolivia shortly after the recent revolution is rare.¹⁰ In many Latin countries churchgoing is largely for women only.

In August, 1946, a Chilean government bureau brought the wrath of the Catholic press on its head by bravely pointing this out. In the first issue of the nine hundred seventy-page *ANUARIO D.I.C.*, a sort of Chilean world almanac, the *DIRECCION DE INFORMACIONES Y CULTURA* denied the popular belief that Chile was ninety per cent Catholic. Its religious breakdown: Freethinkers, seventy per cent; Catholics, twenty-five per cent; Protestants and others, five per cent. The *ANUARIO*'s explanation: only twenty-five per cent of the so-called Catholics were regular churchgoers, and therefore "true Catholics."¹¹

But the figures given by the Jesuit priest, Father Alberto Hurtado, in his book *IS CHILE A CATHOLIC COUNTRY?* are even less than those compiled by the government. "No more than five or six per cent of the male population of Chile professes Catholicism, and only fourteen per cent of the women."

Other interesting facts revealed were that the only political parties Roman Catholics belonged to were the Conservative and the National Falange. Catholics are not to be found in any of the liberal democratic or socialist parties.

The most disturbing feature about the figures mentioned above is that seventy per cent of the population are free thinkers. That means that out of five million Chileans, three and a half million do not profess any religion at all. And these figures are given officially by the government! Might it not be, as in many other Latin American countries, that there is a large percentage of the population which has ceased to attend the Roman Church at least regularly? Some of these will still use that church for marriages and deaths. Whether the figure of seventy per cent is exaggerated or not, it is still a great challenge to the Christian Church as well as a sad commentary on the religious history of Chile. Pattee disapproves completely the pretension of those who "prate about the hundred million Catholics" in South America.

The same point of view is held by the priest, Peter Masten Dunne, Society of Jesus, who writes in his book *A PADRE VIEWS SOUTH AMERICA*: "To say that twenty per cent of the population are really practicing and churchgoing would be putting it too high."

Protestant Episcopal Bishop Heber Gooden of the Panama Canal Zone declared in St. Bartholomew's Church in New York not long ago: "I doubt that more than twenty-five per cent of Central Americans are churchgoing Roman Cath-

olics." He added, "Many Latin Americans are *God-fearing atheists* looking for a spiritual home, and object to the political stand of the Roman Catholic Church."

"The Roman Catholic Church," says WORLD DOMINION, "seems to have lost its spiritual influence over the masses in its struggle to preserve its own prestige and power. It has become essentially a Fascist organization. Ignorance, illiteracy, intolerance, and stagnation flourish in countries under the Roman Catholic sway. When the figures given anywhere are stripped of their propaganda character, and an effort made to estimate the number of *practicing Catholics*, the published figures become drastically reduced. It is high time that this bluff was called, and the true facts stated."

Under these circumstances it would be in vain for the Roman hierarchy to continue claiming that Latin America belongs to her. Sincere observers even from the Roman Church recognize now that, religiously speaking, Latin America is an open continent and it is useless to keep Protestant missionaries from going there.

We have already mentioned Father Peter M. Dunne, S.J., of San Francisco, and his book *A PADRE VIEWS SOUTH AMERICA*. He gives some sound advice to his colleagues there who have failed in their attempt to keep the Evangelical missionaries out of South America, putting them in the category of *personas non gratas*. Says he, "We cannot keep Protestant ministers from going to South America. Rather the Republic which receives them must solve for itself the question of whether they are *personas gratas* or not."

He continues, "Many Latin American priests would labor more constructively in general if they understood better the Protestant of the North. Generally they consider him as simply a heretic or a Mason. Such priests do not appreciate the good faith of the Protestant, his spirit of justice, and his

excellent moral character. They forget what Catholicism in the United States owes to the Protestants. It was they who wrote the Constitution of the United States, and gave the liberty to all which permits the Catholic Church in this country to grow and flourish. They are respectful of Catholicism. They are not persecuting it. The Latin American Catholics cannot say the same about some of their own governments."

Father Dunne refers to a letter the Protestants of Peru wrote to the Roman Catholic bishops who tried to curb their liberty in the preaching of the evangelical faith. He mentions the letter as "logical and respectful." Among other things, he laments the appalling immorality in Peru, with as high as eighty per cent of the children in some localities, being born out of wedlock. To this Father Dunne says, "Here we have something which the Catholic clergy should ponder seriously; a problem they should seek to solve."

Any fair-minded person must reach the same conclusions, particularly when it is recalled that the Roman Catholic Church has been in a most favored position in Latin America for over four hundred years, and yet during these centuries has produced so very little in the way of morality and social uplift. What Latin America needs is the Gospel of Christ in all its power and beauty, the Gospel which presents Christ as the only Saviour and Mediator.

This is the reason that Protestant Missions have gone into Latin America to make the Saviour Himself known, to preach Christ to the multitudes, who, like the great President of Bolivia, Hernando Siles, have waited so long to hear of Him.

"If anybody with greater strength than I should try to force me to take an interest in *religion*," said Dr. Siles, "I would rather jump from the tower of the church and kill

myself." Was this the language of an agnostic or the expression of an atheist? No! It was only the cry from a distorted heart — the voice of a great soul in anguish. Dr. Siles, the patriot who loved his country as very few did, who sacrificed everything, even his life and the security of his family, trying to bring happiness to his nation, was not a coward or a weakling to speak this way. It was only his natural reaction when I mentioned to him the singular value of Christianity, and was just beginning to tell him that real happiness could only be attained in Christ as the only Saviour of men.

On one occasion, Dr. Siles wanted to spend the day with us in a country town outside of Lima, Peru, where he was sent as Bolivian Ambassador after he finished his presidency. Again, when I approached him with a spiritual message, his reaction was the same — that "religion" had been the greatest deception in his life.

"As president of universities," he said, "I used to advise the students to take religion seriously. When I was elected President of the nation, the religious leaders were visiting me all the time — I knew all the bishops and archbishops. Document after document of their procedure would come to my presidential desk; through their actions I saw their hearts . . . no honest citizen would become a tool in their hands.

"The Church did not receive special favors from me, and when some of their unjust requests were not granted, at their instigation fanatical mobs were prepared to burn my house; furious as wild beasts, they attempted even to pluck out the eyes of one of my children.

"The high Roman Catholic authority who spoke to the people: 'God's destiny is immutable. This man is a curse to the nation. He must be put out!' was the same ecclesiasti-

cal authority who during my presidency spoke to the same people using the same words: 'God's destiny is immutable. This man is God's choice for the nation. Let us follow and keep him.'"

As Dr. Siles finished telling us his experiences, he reiterated: "If anybody should force me to be interested in religion, I would prefer to commit suicide."

God used us to bring that great man, not merely to religion, but to the loving arms of the living Christ, who came to this world to heal the brokenhearted. For the first time, Dr. Siles discovered the message of Christianity. From that day on, many times he telephoned us from the palace of the embassy: "Will you come to visit me? Bring your wife and your children. I just finished having my diplomatic reception. I am tired. Let's have another talk. Do not forget to bring the Book (the Bible)."

Our visits would invariably end with the reading of the Scriptures. While Catholic religion brought to Dr. Siles' heart that bitter spirit, the Gospel that works a transformation brought him peace.

In my study there is a photograph showing Dr. Siles standing between my daughter and me. This picture was taken soon after this wonderful experience came to him and produced such happiness. This man of universities who was so familiar with the American legislation that he wrote over fifteen volumes of Latin American Legislation, is smilingly expressing in his wondering eyes the joy of being a different man.

What a change would have come to Bolivia, humanly speaking, if Dr. Siles had lived longer. One day a letter came from General Peñaranda, President of Bolivia, in which he said that Dr. Siles was the only man who could bring peace to a nation in unrest and asked him to go to Bolivia for that

purpose. Dr. Siles called me and some of his friends for consultation. He knew that my interests were not political, but he wanted to have advice from a Christian man in this case of emergency. At a sacrifice to himself, but in imperative service to the nation, he accepted the leadership of the government, while thousands of people were waiting in Bolivia to give him a great reception. But God's plan was different for Dr. Siles! On his way back to La Paz, at Arequipa, Peru, he took ill and was sent back to Lima by plane. Just before his plane landed, Dr. Siles passed away. A Mr. Sanjinés, who accompanied him all this time, said to us and to others: "The calm, the peace that Dr. Siles showed up to the last moment indicated that he was not afraid of leaving this earth, because a better world beyond was prepared for him."

At the request of Mrs. Siles, we spent the following days before the burial service at the palace of the embassy receiving visitors and doing everything possible to make things easier for her. The body of Dr. Siles was lying in state in one of the reception rooms of the embassy. The Minister of Foreign Affairs of Peru and his wife came to present their condolence to the family. As they entered the room, the Foreign Minister's wife, one of the strongest supporters of the Roman Catholic Church, said in a loud voice heard by all present, "Well, there lies an atheist. Too bad that he was a renegade to the faith." A little later, we brought her aside and explained to her the meaning of true Christianity. She said: "But I heard that he never wanted to recite the rosary, that he used to say: 'While it takes you years to contact God with the rosary, it takes me one second to come to God.' What a heresy!" We answered the Foreign Minister's wife, "That was the language of true Christianity; Dr. Siles was a real follower of Christ."

At a time like this, when Mrs. Siles was suffering the greatest sorrow of her life, there was also comfort for her. When many times she would ask us: "Do you think that I can ever see him again in eternity?" we answered with the fourteenth chapter of John. Dr. Siles trusted in Christ, we told her, and by the grace of God and the forgiveness of his sins he was saved. If you do the same thing, the same faith will make you heir of the promise: "Where I am, there ye may be also."

Yes, there is hope beyond the Purple Curtain. As long as men and women open their hearts to the love of God, there will be transformation, power, and life to make them new creatures.

NOTES — CHAPTER XIII BLOOD IN THE CURTAIN

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Chapter XIV

SINISTER OFFSPRING

THE impressive mansion of Diego Rivera in Mexico City was the scene of an important event. A group of professors from various universities in America and journalists and correspondents were addressing Leon Trotsky, the man who at one time had with Lenin, who afterwards was succeeded by Stalin, held the destiny of over one hundred eighty million people in his hands as the creator of Bolshevism.

When these learned men exhausted their questions, regarding political and economic matters, which in every case received pointed answers from Leon Trotsky, the last question presented to him was: "Mr. Trotsky, will you kindly tell us your opinion regarding religion?"

After a few moments pause, followed by a sarcastic smile, these words were spoken by Mr. Trotsky: "Gentlemen, I believe that religion is the opium of the people. The actual government and I are mortal enemies with extremely opposite political and economic points of view, but we all are united in one thought—the destruction of religion in the world. . . . I expect to live long enough to be present at the funerals of all religions."

The visitors left the reception room. Portraits and scenery created by the artistic genius of Diego Rivera were everywhere displayed; but another picture, impressed only in the mind of one of the visitors, was more realistic than any other: jungle Indians, Aborigines, middle classes, and upper

classes, after centuries of spiritual deception in their hearts, joined to stand at the brink of a deep precipice, ready to jump in desperation. That picture was not hanging on the walls, it was vividly depicted in the individual faces of millions of Americans.

Not many months hence, a man called Jacques Mornard puffed angrily at cigarettes, squirmed in his chair, and finally went on August 20, 1940, to finish his plan of murdering Leon Trotsky, the exiled enemy of Joseph Stalin. Trotsky's body was cremated and turned into ashes, and Mornard was sentenced to twenty years imprisonment (Mexico City has no capital punishment, and no life imprisonment). But wherever the traveler goes, especially among the youth, university students, young professional men, he will hear the echo of the words repeated by Trotsky, "Religion is the opium of the people."

Strange as it may sound, Communism is the direct product of a religion that uses certain Christian principles in theory but in practice makes them a masquerade. That religion can be the Roman Catholic Church or the Greek Orthodox Church; in fact, neither one uses the name "Christian."

The Roman Catholic Church lists seventeen different rites which vary in custom, ceremony, Mass, law, even doctrine and theology. For the Eastern Catholic priests, marriage is permitted. The only thing that the Roman Church requires from them is the recognition of the Pope as the head of all these rites. For that reason and because of her theory of apostolic succession, the Roman Catholic Church is responsible for what happened and is still happening in Russia in regard to Communism's opposition to religion.

How clearly it is demonstrated that Communism is the sinister offspring of the Roman Church by way of the Greek Orthodox Church! Emperor Nicholas married a German

princess, who was described as a superstitious woman easily swayed by any forcible mind and personality. Such a personality presented itself long before the war of 1914 in the monk Rasputin (English equivalent, "dirty dog"), who was a replica of some of the strangest characters in Roman or Greek church history, a creature of low origin, elevated to the high category of a priest—in reality a dissolute adventurer, equal to those confronted by Martin Luther, with the morals of a wild boar, the conscience of a Borgias, the audacity of a bravo, the rapacity of a Prussian, and a magnetic power of diabolic intensity.

Czar Nicholas, weak and vacillating though by no means bad, worshiped the only son he had, a puny child, who was subject to cataleptic seizures which closely resembled death. This disorder seemed beyond the power of the court physicians; but Rasputin, through his hypnotic gift, was always able to bring back the little boy by a laying on of hands and a mumbled incantation. In the imperial family he became supreme. The Czarina and her daughters fell completely under his domination, and the Czar himself, already led away by the inspiration of the lower phenomena, accepted his guidance as that of a seer.

M. Miliukof, in his speech to the Duma, referring to the fall of Russia and of the Czar, mentions "servile prelates" as heading the list of "shady creatures" who destroyed Russia. The verdict of history is that the most sinister figure in the group was Gregory Rasputin, the dissolute "holy man," miracle-worker and prayer-monger, who had wormed his way from the outskirts of Serbia into the drawing rooms of Moscow, and thence into the palace itself, where with varying ups and downs of fortune he had succeeded in maintaining himself for over ten years as the accredited successor of the monk Heliodore.

Two patriotic Russians, in or near the court, became convinced that Monk Rasputin must be done away with. Accordingly, one night he was decoyed to a meeting with a woman, was quietly killed, and his body was jammed through a hole in the ice of the Neva. One of the most influential princes in the empire is credited with having planned and carried out this performance.

Revolution was the logical consequence of these conditions. People can suffer for a little while, but they get tired and their reaction is not always free from revenge, cruelty, and thirst for blood. This adulterine union between the Church and State gave the world a sinister child, baptized by the name of Bolshevism.

In every time of great change, there are born into the world a few men with brains enormously developed on one side, having on the other side a false construction or a vacuum. And these men usually show a combination of hot greed and cold cruelty. "The pious would call them scourges of God," says one writer. "In reality, they are beneficent devils, working out purposes beyond their power to see, or seeing, to understand." History has plenty of them, and tells in every case the same story of vicious tearing down, followed by new and nobler structures built upon the ruins of the old. Of this kind were Lenin and Trotsky — the two superschemers who sat behind the scenes and directed these interweaving calamities. They overplayed their hands. They evoked the spell, but could not control the fiend let loose by the spell. "Bolshevism, appealing to the ignorant many, spread beyond the Russian borders, and for a little while menaced civilization itself everywhere."² These words were printed in 1919. We have to judge, today, how close to or how far from reality this writer was.

At any rate, Lenin and Trotsky were the makers of the Bolshevism which signifies the rule of the majority. Lenin as Premier and Trotsky as Foreign Minister, created the new Russia. At that time, the Russian peasant's life was a round of eating, sleeping, and working. He had not the ambition to seek betterment for himself or his children. To such a man the intimation that he might be the owner of an acre of ground raised him to the power of a capitalist. This was merely the doctrine of the Fourier-Proudhon scheme, proposed in France in 1843, which provided that "all land belongs to the tillers of the soil." It was said that documentary proofs showed that Lenin and Trotsky made the counter-revolution against Kerensky with money given by the German Imperial government!

Any person reading the accounts of the sufferings, cruel repressions, and atrocious executions that prevailed in Russia under the Czars and the priests, the martyrdom of thousands who struggled for their liberty, can certainly understand the imperative necessity of the revolutionary movement. When thousands of peasants, for mere suspicion, were beaten till their bones were bared, and then shut up in unheated cells; when boys of fifteen years and girls of the same age received as many as five hundred strokes; when policemen went from hut to hut, flogging everyone, including women and children, and carried off all they could lay hands on; when even high officers sat on peasants' heads, others on their feet, while still others were beating them mercilessly with a *nagaika*; when thousands were sent to die in Siberia, and others in filthy prisons just because they wanted liberty for their country; then we all can understand that revolution had to come.

The imperialistic church — both Roman and Greek — was responsible for the coming of Communism, the fight against

God, and the Marxist vocabulary that begins with, "Religion is the opium of the people."

While this maxim began with the appearance of Bolshevism, let it be remembered that Marx never expected it to become part of the political pharmacopoeia of the first Marxist state. Now Stalin has extended a friendly hand to the once-banned Orthodox Church in Europe and the Middle East, and recently appeared as defender of the faith in China as well.

Stalin is realizing the ineffectiveness of mere force. He says, "It is easy to close churches in the Soviet Union; you have only to send to the OGPU and they are shut. But then every peasant, man or woman, will build a church in the depths of his soul; such churches withdraw themselves from the control of the political police."

"Religion, I saw for myself, is not dead in Russia," reported Walter Graebner, *TIME* correspondent, in one of the best current accounts of the state of religion in the Soviet Union.

Ambassador William H. Standley, in Kuibyshev, suggested that Graebner visit the near-by Greek Orthodox church. In the run-down structure Graebner saw that its worshippers were "mostly elderly women with pale, deeply lined faces partly covered with grey shawls . . . Every few seconds they gave the sign of the cross or touched their foreheads to the floor . . ."

In Moscow Graebner found a cathedral, which holds about three thousand so tightly packed that he could hardly get inside the door, and more people were coming every minute. Again the congregation had many past middle age, "but there were more young people, children, and Red Army men than I expected to see."

"Since the revolution fifteen hundred Roman Catholic churches in Russia have been closed. Three are now open in Moscow. One of them, St. Louis de Francois, is pastored by forty-year-old, Massachusetts-born Leopold A. A. Braun. His congregation numbers between twenty-five and thirty thousand. Daily Mass draws almost two hundred; Sunday Mass about six hundred. Short, baldish Father Braun, who went to Russia in 1934, lives in the Old French Embassy with his police dog, has had a hard time getting food and fuel, but it was reported his sources of cigarettes were holding up fairly well, and occasionally someone gave him a bottle of rum . . ."

Graebner's verdict: "It may be that as the Soviet Union grows older it is taking a less stern attitude toward religion. This is certainly what the government would like the world to think. Many, however, feel that the changed attitude is more a wartime expediency than the real thing. . . . Most foreign observers . . . believe that the Kremlin is basically just as antireligious as it ever was. But no one knows for sure."³

The constitutional right of religion in Russia is given in Article 124, which says that there is to be "liberty of confession and of worship." This article offers a wider opportunity for freedom than the Argentinian and Peruvian governmental decrees, restricting confessions that differ from the Roman Catholic religion.

Colonel F. J. Miles, D.S.C., International Secretary of the Russian Missionary Society, representing the oldest international and interdenominational organization working among the Russians, writes: "We are constrained to face the challenge of a changing Russia. Within the Soviet Union one hundred and ninety-three million out of the two hundred and thirty-three million Russians reside. The Presidium

has had to face the absolute and abject failure of its anti-God and antireligious plans."

These are some of the facts and changes described by Colonel Miles: The censors discovered that Russian soldiers at the front wrote letters home full of religious expressions, so the government was constrained to permit priests to accompany and minister to the troops. Change of face on the part of the government was manifested in the following ways:

The permit was extended to the Greek Orthodox Christians to meet in Synod and elect a Patriarch. The former Patriarch Sergius was a fine Christian gentleman, a former missionary to Japan, a sincere soul, who has since died. We do not know the caliber of the acting Patriarch.

The Baptists for the first time in thirteen years were allowed to communicate with their brethren in London.

The Mohammedans were permitted to hold a conference. There were sixty-six evangelists in Russia. Sixty-one have been liquidated. There are still men and women in Siberian concentration camps. For years we could not correspond — now we can and do. We can send support to evangelists in the U.S.S.R., and are able to render social service.

Conclusion: All this suggests that while no government likes to admit that it has blundered, we may reasonably expect that the Soviet government may find a way to change face and restore religious liberty to the people. To which end surely we are challenged to pray.

Since May, 1929, it has been a criminal offense to print, publish, or distribute the Word of God, whole or in part, in Russia. It is safe to say that millions of Russians have never seen, handled, or heard a word read from the Bible. Now we have published the largest edition of the Bible in Russian that ever came off the press, eighty-one thousand copies

in one issue. The stock in Europe has long since been exhausted and the demand has left us with only a few of the only Russian Bibles available in this country. The keen desire of Russian prisoners of war and others outside the United States of Soviet Russia for Bibles exhausted supplies in Europe. The American Bible Society was appealed to and in turn an appeal was issued to the Southern Baptists to raise \$3,250.00 to enable the American Bible Society to issue a Russian New Testament and Psalms. They responded with \$15,338.07. The American Bible Society has issued editions of ten thousand each, but ten million are needed.

The Russian Missionary Society has in training a small army of Russian evangelists to enter the United States of Soviet Russia, when religious freedom is restored.

This change in the Russian government is also expressed by England's "Red Dean," Dr. Hewlett Johnson, who had a fifty-minute conference with Joseph Stalin in Moscow regarding the future of religion in Russia. Replying to a charge of religious oppression, Stalin said, "Doubtless in a time of tension there were excesses. The war, however, has created a new and different situation. Religion cannot be stopped. Conscience cannot be stilled. Religion is a matter of conscience, and conscience is free. Worship and religion are free."

Does this mean that we have changed our attitude towards Communism or Bolshevism now? No, a million times no! We have covered columns and pages in newspapers, magazines, and books; we have spoken in civic groups, churches, and universities against the spreading of Communism. But we cannot be blind to the fact that while in so-called Catholic Countries like Spain, Rome persecutes and tortures those who do not accept her doctrines nor submit their souls to her; Russia allows a measure of freedom to worship the

God she hates. We trust that the confusion and dense fog that has covered Russia will soon clear and the people, liberated from the heavy chains of the Politburo, will rise to a new day to really enjoy liberty in all its majesty, splendor and glory.

Where Russia Has Failed

One of the greatest mistakes of Communism is that it puts property values above human values, material dominion over the spiritual. In the Moscow papers appeared the following most complete deification of *Property*, which came from the pen of Soviet Attorney General Andrei Vishinsky:

"The law is still in full force. It will remain in force so long as it survives even one of the enemy who may dare to make an attempt on public socialist property—the sacred and inviolable base of the socialist state of workers and peasants. The law of August 7, 1932, as Stalin pointed out, is the basis of revolutionary law now." The same law provides that peasants who steal anything from a state farm shall be shot.

Private ownership has been abolished in Russia. State Socialism is enforced and all property was taken from the original owners. When the well-to-do farmers refused to cooperate, their farms were taken from them and they were killed or exiled to Siberia.

No man can change jobs or travel or move into another neighborhood without permission. The people are owned body and soul by the state.

The other great mistake is that the *government of the proletariat*: the less intellectually qualified people, the working classes, coal miners, and the like controlled by unwise leaders, whose servants they have become, attempt to rule the country. This system would relegate the efforts of the human

brain into oblivion and place the government at the mercy of unqualified and unprepared people.

Someone suggests that the Bolshevik theory of economics and rule of the proletariat is not new. As for its thorough spirit, Cade, who raised rebellion in England when young King Henry VI came to the throne, stated it with lucidity and force. Shakespeare gives us this report of it: Cade and his followers having fought their way into London, Cade himself sat on London stone and proclaimed,

"Here, sitting upon London stone, I charge and command that of the city's cost, the (deleted) conduit shall run nothing but claret wine this first year of our reign . . . Go set London bridge on fire; and if you can, burn down the Tower, too . . . There shall be, in England, seven half-penny loaves sold for a penny: the three-hooped pot shall have ten hoops; and I will make it felony to drink small beer. All the realm shall be in common, and in Cheap-side shall my palfrey go to grass. And when I am king (as king I will be) — (All: 'God save your majesty!') . . . my mouth shall be the parliament . . . and henceforth all things shall be in common . . . The proudest peer in the realm shall not wear a head on his shoulders, unless he pay me tribute. Men shall hold of me in capite; and we charge and command that their wives shall be as free as heart can wish; or tongue can tell . . . Up Fish Street! Down St. Magnus' corner. Kill and knock down! Throw them in Thames!"

The proletariat will sooner or later discover that their taking the power is not always pleasant, that the King's or President's seat is not always safe, that material things are not the real answer to life's problems or nation's interests.

The following illustrates this point: Once upon a time there was a King of Syracuse named Dionysius. He had a hanger-on who was always telling His Royal Highness how happy a King is. This hanger-on's name was Damocles.

Dionysius, who knew what a rotten job kinging was even in those days, thought he'd give Damocles an idea of what a

royal dictator's life was like. So he sat Damocles at a table loaded with all the finest food and drinks in the realm. But over him he suspended by a hair a sword so sharp that it could cut off a head with such exact precision that the head would still remain on the body. Damocles was so scared that he could not eat!

It is this kind of sword that hangs with a fine hair over our nations today. What security does this or that system offer to the people?

The Communist language, from the beginning to the end, is the denunciation of capitalism. Molotov denounced America and Britain as greedy capitalist powers who had coined profits out of the war and were now out to exploit the rest of the world.

Robert Lash, writing in the CHICAGO SUN says, "It would be a great day for peace if the Marxists would recognize that 'capitalism' (isn't what it perhaps used to be, in the days of Marx, but) has already undergone a revolution which invalidates all the supposed laws of its behavior. Until this day arrives, it is up to us to go on disproving the theory by conducting ourselves as pure capitalism would never do — by . . . constantly improving the people's lot under our system, by solving the social and economic problems which, according to Marxist theory, 'capitalism' cannot solve."

To indicate how Communism has failed along every line, David DeForest Burrell, writing in THE PRESBYTERIAN, says: "Communism has brought to the peoples of the Soviet Republics no freedom, but regimentation. Away back in 1931, Russia formally gave up the principle of 'equal division of unequal earnings,' and today she has a large group of 'proletarian millionaires' and other privileged groups, whose members enjoy special pensions, whose children attend special schools. From the economic point of view, Communism

has failed in Russia. From the point of view of personal liberty, it has failed. And its efforts to stamp out religion from the life of the people was a pronounced failure before it had fairly begun. Our nation should and can keep on good terms with Russia; but our people should see clearly that Communism, as a form of government, as an economic system, and as a religion, has no rightful place in America."

Communist propagandists are infiltrating Russia's system into America today and those signs of *proletarian millionaires* are already repeated. America cannot be a Communist country with only four million Communists! This is precisely the danger, that the same thing we fear and combat is taking roots in a democratic country. What other explanation can we present to the unbalanced conditions that exist in the evaluation of work and the caliber of workers?

Besides, individual liberties have been curtailed to a great extent in America. "For the past fifty years the freedom of private enterprise, especially on the part of corporation capital and its combinations, has been substantially curbed by state and national government," declared the Federation of Churches in America.

As in Russia, the Government in America intervenes now in the individual's life and business and controls his economics. This situation is becoming so serious and so acute in America that leaders of Protestant, Catholic, and Jewish faiths, in the first *declaration on economic justice* to be issued since World War II, called for an organized and democratic partnership for the general welfare rather than private monopoly or excessive governmental intervention, all of which are unacceptable under "the moral law."

Some conclusions of the eight points stressed read:

1. The moral law must govern economic life.

2. The material resources of life are entrusted to man by God for the benefit of all.
3. The moral purpose of economic life is social justice. Special efforts should be made to raise the earnings of substandard income groups, not only in justice to them, but also in the interest of continuous employment.
4. The profit motive must be subordinated to the moral law.
5. The common good necessitates the organization of men into free associations of their own choosing.
6. Organized cooperation of the functional economic groups among themselves and with the Government must be substituted for the rule of competition.
7. It is the duty of the state to protect the rights of individuals and groups and to aid in the advancement of the general economic welfare.
8. International economic life is likewise subject to the moral law.

Communism has prospered in places and among temperaments given to laxation. The most ardent defenders of the dictatorship of the proletariat are in many instances those who do not sacrifice anything, those who are ready to receive rather than to give, which is the inverted principle of the Gospels. This type of philosophy flourishes among those who will disregard any spiritual value of life.

Carlyle said that the verdict on a certain man he knew could be, "Stomach well alive; soul extinct." Of some other it could be said, "Financial sense highly developed; soul extinct"; of another, "Political sagacity acute; soul extinct"; of another, "Intent upon social prestige; soul extinct."

In spite of her equivocal concept of government and her distorted philosophy regarding the value of life, Russia has found entrance to many doors outside her own sphere.

In the Philadelphia convention, John Foster Dulles, alternate United States delegate to the United Nations and a prominent layman, said, "The Soviet Communist party challenges the supremacy of the so-called Christian world." He

continued, "Controlling at home ten per cent of the human race, it offers leadership to a further seventy-five per cent constituting the overwhelming majority of Europe, Asia, Africa, and South America. That challenge has had initial success. In every part of the world there are influential groups which accept leadership from Moscow."

The western nations would do well to remember that our ideas and attitude toward economics, liberty, and democracy are not the same as Russia understands them to be. Professor Harold Laski, who was in Russia recently as head of a British Labor Party mission, suggests that the western nations make a great mistake in thinking that the absence of civil liberties means as much to the people of the Soviet Union as it would in an English-speaking country.

The Russians have not been nurtured in a tradition of freedom. Their tradition is one of despotism. What they have never really had, they do not miss. If there is a choice between economic security and personal freedom, the vast majority of the Russian people would not choose freedom. Whether the Soviet system of regimentation can produce this security is, of course, another matter.

As Communism is not a permanent system, let us hope it will not live forever.

In his play, *Abe Lincoln in Illinois*, Robert Sherwood quotes Lincoln as repeating philosophically the ancient Persian adage, "This, too, shall pass away," whenever confronted with a seemingly insuperable problem. Perhaps that — time and patience — is the answer to the Russian abdures.

As the Chicago Times relates, a wise observer of things international recently expressed concern regarding Russia's obduracy in world affairs. "Stalin, today, is Russia's mouthpiece," he said, "but Stalin isn't Russia. And, man of steel

that he is, he's human, and he's aging, and he won't last forever."

Then they went on to say, in effect: "Don't you realize that Stalin, Molotov, and their satellites in the Soviet hierarchy, are tired, old men, clinging desperately and determinedly to the remnants of a creation which they created and which cannot long outlast them?"

"Stalin, the seminarian, almost a generation ago forsook religion as the hope of his people and became a direct actionist. Together with Lenin, Trotsky, and other revolutionists, he succeeded beyond his wildest dreams. Now he is the chief administrator of one of the most powerful nations the world has ever known.

"Communism, if it ever existed except as a rallying cry for the oppressed masses of Russia, is as dead as the feudalism of medieval England. Capitalism, of course, doesn't exist in the Soviet Union. But it has been replaced by a statism, a form of political economics which has most of the bad features of capitalism, and few, if any, of its good features.

"And Stalin, the young revolutionary (along with all his ruling clique), has become a stern conservative — even a reactionary. He is striving, as the czars before him strove, to stop the inexorable turning of the wheel of destiny. But Stalin is going to die, and all the old Bolsheviks are going to die — not so long from now. And a new generation of Russians, whose minds are not buried in the cold ashes of the past, will carry on. Then Russia will emerge from the bog of her czarist and communist purgatory and take her place among the great nations of the world."

Between the Black and the Red

Two powers are seeking world control today and they are the Vatican and Bolshevism. This fight for power does not have anything to do with the defense of religion. It is a

purely political struggle. Rome cannot tolerate a power over her, and Russia is not ready to submit to the Vatican.

In an extremely outspoken article in *THE SATURDAY EVENING POST*, Ernest Hauser frankly states that mankind is now divided into two worlds, and "two supernatural forces facing each other in a death grapple for supremacy over the souls of men — the Church and the Communist Party. The people of ravaged Europe are keenly aware of this contest. Many of them have come to consider the Vatican . . . and the Kremlin as the principal hitching posts of the two rival camps, and cynics are speaking of the struggle between the 'two Internationals, the Black and the Red.'"

It is in accordance with this political program of dominance that at the Consistory of February 18-22, 1946, held at Rome, Pope Pius XII revitalized and internationalized the highest body of his church, the College of Cardinals. His reason for bestowing the crimson upon a large number of Americans was only part of a shrewd and far-sighted effort to win American friendship, Mr. Hauser points out, because the United States Government is considered the Vatican's most desirable partner in the fight against the Kremlin.

It is with his eye on the coming struggle with the Kremlin that Pius XII has held daily audiences with the American visitors to Rome. The total number of Allied soldiers thus received by him is estimated at 1,200,000. Apart from public audiences for the forces, a steady procession of American newspapermen, senators, congressmen, high Navy and Army officers, businessmen, radio and film executives, has recently passed through the private audience chambers on the second floor of the Vatican palace. Almost every prominent American touring Europe has availed himself of the opportunity of shaking hands with the Pope.

With the strength given by and resting upon the official

promise of the American government, the Vatican is now firing its attack against Russia. In the recent elections in Italy, the bishops of Calabria told their communicants that there is "irreconcilable opposition between Christianity and Marxism," while the Umbrian bishops, writing in *L'Osservatore Romano*, official Vatican organ, told Catholics that voting for Marxists or "Laicist" parties exposed them to "sanctions of canon law."⁴ It was further explained that these "sanctions" included denial of public sacraments, such as marriage, and the prohibition of burial in consecrated ground.

This warning was followed by a forthright broadcast in five languages by the Pope himself. Presenting himself as the champion of democracy and true Christian brotherhood, he went so far as to call upon Great Britain and the United States to break their ties of alliance with Russia. He even urged the United Nations to disfellowship with the Soviet Union. Then he called upon the Protestants of the world to join the Roman Church in a crusade against Communism and the wreckers of Christian civilization.

In February, 1946, the Vatican City newspaper *Osservatore Romano* charged Soviet authorities with religious persecutions in the Ukraine and accused the Soviet radio of carrying out a hate campaign against Catholicism.

Pope Pius XII, addressing a group of American newspaper editors and writers, said: "Denial of men's civil and religious rights has not ceased. Ruthless persecution of men's consciences has not abated; it is not surprising, but it is tragic . . ."

What causes a strong aversion among observers is the cynical pronouncement of the Pope in matters of freedom. The incongruity of such a situation is obvious when one reflects that the Roman Church, far from being the cham-

panion of individual freedom and democracy, has throughout its history been notorious for its opposition to, and repression of, such principles.

As Dr. Charles C. Morrison puts it: "To Protestants this papal claim that the Roman Church stands as the defender of liberty against the encroachments of authoritarian tyranny will appear preposterous. Spain, Portugal, Peru, Argentina, and the Italy of the period when Mussolini was on good terms with the Vatican—all mock the claim of the Pope that Catholicism enters the lists as the champion of a free world."

The Reverend John C. Heenan, a London priest, declaring the "Kremlin and the Vatican are at war," affirmed that the contest "can end only with the unconditional surrender of one or the other side." In an address prepared for a Clydeside Catholic demonstration against what he termed "the Communist persecution of Christianity in Yugoslavia," Dr. Heenan declared: "The battle is already joined between Communism and the Catholic Church. It must be evident to every intelligent man and woman that this war is more vital than the two world wars."

Writing on the subject of Archbishop Stepinac's trial on charges of treason which "represents the boldest tactical success yet accomplished in the Communist Party's strategic offensive against the Roman Catholic Church," Frank Conneliff, a pro-Catholic writer, in a special dispatch to the Los Angeles Examiner, declares:

"The Communist leadership must shudder as it contemplates a coalition between the immense material and idealistic resources of the United States and the spiritual treasury of the centuries-old Catholic Church. This would be a 'two-front' war—material and religious—that even Russia, for all its disciplined millions, its regimented ideol-

ogy, its brilliant estimation of historical currents, must hesitate to begin.

"No, Stalin would never deprecate the influence of the Catholic Church. If I were asked to name the two leaders who best understand what is happening in the world today I would answer: Pius XII and Joseph Stalin.

"The trial of Archbishop Stepinac indicates that Stalin has launched a new phase in the Communist campaign against the party's archideological enemy, the Catholic Church."

We also read in *THE TIDINGS*, official publication of the Roman Church in Los Angeles, California, an article by James M. Gillis, C.S.P., in which he suggests that the Catholics come to the renewal of the war of the Crusaders: "They didn't wait for the Saracens to overrun Christendom. They went all the way across Europe to meet the infidels where they lived.

"Whenever Christians failed to carry the cross into the land of the scimitar, they didn't fare so well. The Moslems got a foothold — much more than a foothold — in Spain and even in France. In Austria and Hungary they kept battering away for centuries at the gates of Vienna and of Budapest. It would have been better, safer, and in the long run cheaper in the expenditure of blood to have gone after the enemies of the cross not only to Jerusalem but even to Mecca."

While the Vatican has lost religious power even in Rome, the Pope keeps striving for more political power. From dispatches and press information we can see where the Pope is going and what his claims are. On December 21, 1946, on the eve of the strongest pronouncement of his pontificate by Pope Pius XII, Rome's Catholics, rallying to fight a resurgent Italian anticlericalism, completed plans for a giant

show. By radio, by posters pasted on the city's walls, by newspapers, and by word of mouth, the slogan was being spread: "Everybody to St. Peter's tomorrow."

Throughout the week, Catholics had used every publicity medium to obtain an immense attendance at the manifestation, organized by the priests of Rome as a reply to virulent attacks upon the Pope and the clergy in anticlerical weeklies started recently. Their protestations culminated in a letter from the Cardinals resident in Rome lamenting the attacks upon "the supreme head of the Catholic Church, whose person has been recognized sacred and inviolate by solemn convention."

This was a reference to the Lateran Pact which regularized relations between the Vatican and the Italian government and ended the imprisonment in the Vatican which successive Pontiffs imposed upon themselves after the Piedmont armies, entering Rome in 1870, added the papal states to the rest of newly unified Italy.

The Cardinals — as had CATHOLIC ACTION and other Catholic agencies — also appealed indirectly to the government to repress the publications, expressing the hope that "those whose duty it is may understand their grave responsibility before the whole Catholic world to bring back order and peace to the land."

The government already has moved against one of the allegedly offending publications. Ruggero Maccari, editor of the anti-Catholic weekly *POLLO* (Chicken), was on trial on charges of publishing "obscenities and insults" to the Catholic religion. Against another, the satirical weekly *DON BASILIO*, the church had fired its biggest gun — automatic excommunication of those who produced it, sold it, and read it.

On the day of the mass demonstration, December 22, con-

demning efforts of anti-Catholics to besmirch the "natal city of Catholicism," the Pope said: "Awake, O Romans. The hour has sounded for you to awake from too long a sleep. With sorrow and with indignation you see the sacred image of Rome — of this holy place of divine disposition, the seat of the Vicar of Christ — exposed to the hand of impious renegeades from God, of desecrators of divine things and of adorers of the sense, and blotted by calumny and covered with mud.

"The mission of Rome perhaps has never been bigger, more beneficial or more indispensable than in the present hour. From its seven hills it stretches its maternal arms and envelopes its spiritual empire throughout the world which it mercifully embraces in its light."

The pretext to combat Communism was that Russia is an atheistic nation. That is so. But it is no longer an infallible argument that atheism is exclusively connected with Communism. To this point Dewitt McKenzie wrote:

"Quite apart from Communism, untold thousands of people in Europe who came under the evil influence of Nazism are bogged down spiritually, morally, and in morale, as I observed during my recent tour of the continent. Hitler deliberately corrupted all he could among his own people and the peoples of neighboring states who came under his control. He did this so that they would assist, or at least not resist, his diabolical schemes for the enslavement of conquered nations.

"That sounds like fiction, but it is all too true. And this host of wanderers constitutes one of the greatest problems of rehabilitation. As they are now, their position is all but hopeless. They are without guidance, and in due course they are going to be caught up by one of two faiths — Red

Communism or Christianity. It depends on which gets there first with the greatest driving force."

The entrance to the infamous Buchenwald concentration camp in Germany bore the inscription, "There is no God." This horrible prison housed forty-two thousand prisoners from thirty-two nations. It was the scene of indescribable torture and the death of thousands. There is a definite connection between the inscription over the portal and the inhumanity of the guards. When man pushes God out of his thoughts, he becomes worse than a beast, and life is made unbearable.

These atrocities and treasons were performed by Catholics like Hitler, the most insensate and bloodthirsty of all. The man who ordered — and admitted that he did — the slaying of many of his dearest friends who helped him to power, was a product of the Church of Rome who was baptized, was religiously educated, and had even hoped to be a priest.⁶ Francois Hacket said that when Hitler penned MEIN KAMPF it was such a mass of hysteria and ignorance that it had to be edited by Father Stamepfle, a priest, and this statement has never been denied. Mussolini belonged to the same communion. Himmler, the sadistic head of the Gestapo, and Goebbels, lean, hungry looking, and devilishly astute, do not add much to the sum total of Roman Catholic plety in Germany. Goering, laden with flesh and medals, had a Roman Catholic mother. Von Papen, trained by Jesuits, whose trail can be traced on this continent and over a large part of Europe, was of the same faith. Franco, of course, is the "beloved son" of Rome. Petain, Laval, and Darlan are all names connected with the Roman Catholic Church.

Another beloved son of Rome, Eamon De Valera, half Spaniard, half American (mother an Irish immigrant), has

literally hated Britain. For years he has withheld the Irish naval bases from the Allies. Dr. C. J. Cadoux has said that eighty per cent of the British Fascists were Roman Catholics. "Lord Haw-Haw," the renegade Englishman, and his counterpart in Berlin, Mrs. Jane Anderson de Cienfuegos, an American, were reputedly Catholics. Ex-mayor Camille Houde of Montreal, Adrian Arcard of the same city, and Tim Buck, who rampaged against Britain during the war, are (or were) Roman Catholics.

The great majority of the people who supposedly belong to the Roman Catholic faith do not realize the dangerous position that they themselves occupy in the political subterfuges of their church. In any unfortunate result of the Vatican's unscrupulous maneuvering it is not the popes or the great dignitaries who suffer the consequences. These Catholics — many of them sincere and devoted but ignorant of what their church really is — are the ones who pay the price. It is time for them to open their eyes to see that they are only tools to help the Pope's intrigues in the world of politics.

Take Germany again, where the Roman Church through a series of political games helped Hitler come to power. These Roman Catholic leaders thought Hitler would give them that power which they in turn wanted. But Herr Hitler had the same ambition as the Vatican, and one had to perish so the other could survive. In this case the situation turned adversely for Rome. Politics do not pay!

That Catholic dignitaries were responsible for the triumph of Nazism is evident; but *TIME* magazine gave information that once again the Roman Catholic bishops of Germany had raised their corporate voice against religious persecution by the Third Reich. The document sent to the United States State Department in a diplomatic pouch from Vatican

City, signed by aged (eighty-four year old) Adolph Cardinal Bertram, Archbishop of Breslau, noted that in Alsace-Lorraine, where the populace received the Nazis "with great enthusiasm," there was now hatred of Germany.

Likewise, Luxembourg who "received the German troops in a friendly way" now detests "all Germans" because of the closing of the monasteries . . . numerous banishments of priests . . . (deaths of) citizens in concentration camps."

On Catholic Poland, declared the prelates, the Germans held the heaviest cross. Almost all churches were closed, some were "used for profane purposes . . . warehouses . . . a riding school." Even priests "who stood up for the German population under the Poles" were persecuted. "Tabernacles were broken open . . . the Most Holy Sacrament desecrated in the vilest way."

Similar was the record in Yugoslavia. There "priests and members of Orders had been forced out, entirely without means . . . or were placed in concentration camps." The enthusiasm which existed for Germany "in ninety per cent of the population" had turned "into hatred."

Noting that they wrote in "this solemn hour when it is important to collect all strength for the welfare of the Fatherland," the bishops called for a halt to the "unrestricted antireligious agitation of party officers . . . destructive measures against the Church and Christianity . . . One cannot expect to win hard-working and upright people for Germany and at the same time destroy the happiness of their hearts . . . One cannot undertake to build a new and fairer Europe and to destroy Christianity at the same time."

Yes, it was with the help of the Catholic Church that Nazism was inaugurated in Germany. As to its results, the *British Review of the World Affairs* published the following in answer to our question of which is worse —

atheistic Communism or Catholic totalitarianism:

"... The Communist is a materialist, thinks religion is all nonsense. The Nazi believes in a religion, but a filthy one. Unlike the Communist, who says there is no God, the Nazi says there is one, Hitler. No one in Russia thinks Stalin is a god. A great many people in Germany ascribed divine powers to the Nazi Chief. These extraordinary people would die in the most hopeless conditions for their creed, and at the same time start and nurture a black market, accept bribes, and make a deal with a Jew if it paid them . . .

"... It is not only Germany with which we have to deal, it is something much more difficult and far-reaching. Moreover, although the anti-Christ tendency in the Nazi movement has always been strong, it is a fact that it has developed and increased under the stress of war, and defeat and physical suffering have not destroyed it.

"The plain fact is that anti-Christ can only be overcome by Christ. The Devil is not cast out by the Devil. One thing is certain, every time we succumb to the use of a Nazi-like method ourselves, we postpone the return to a civilized condition in the world, and make our task more difficult."

If The Lamb Unites With The Wolf

At the time of the San Francisco Conference in April, 1945, a document given to the press and signed by ten archbishops and bishops of the National Catholic Welfare Conference urged the smaller nations to unite with the United States in a struggle against Soviet Russia.

The UNITED STATES CONGRESSIONAL RECORD of May 15, 1945, published an extract of the "Weekly News Letter" and closed with these words, "Every Protestant Church should join up with the Catholic Church in a crusade to

prevent the sovietization of the world."

Certain sectors of Protestantism are pushed now to the task of "calling all Christians" to join in the fight against Communism, or to use the words of some leaders of *ecumenism*, "Unite with Rome to destroy Bolshevism."

As asserted by Dorothy Thompson, the leaders of two Protestant nations, Roosevelt and Churchill, agreed upon inviting the Pope of Rome to the Teheran Conference. They were only waiting for Stalin to give his vote. When the matter was presented to him, the Russian dictator answered: "I would agree, if you gentlemen answer this question — 'How many divisions has the Pope contributed to the victory?' " The answer was obvious. The Pope was not present at that conference.

The Vatican wants to use America as a mere tool to succeed in its ambition to overcome Russia and then declare itself as the only world power. Apart from the religious considerations, the American people should not make hasty decisions in this vital point, without knowing all that is involved in the matter.

Any organized attempt to "unite with Rome to combat Russia" would only justify Moscow's accusation that this combat is done for reasons of monopoly, not even for the "defense of religion." In fact according to a London dispatch in the New York Times, the Moscow Radio recently called the Vatican one of the most powerful monopolies in the world, and said that it was "constantly expanding and strengthening its ties with big American monopolies with which it is united by common interest in conquering every new position in Latin America."

Let us state again and again that the struggle between the Vatican and Russia is exclusively political. Protestant Christianity would be in a worse position at the end if it

joined Rome in her fight against Russia and Rome gained the victory. Protestantism should never join hands with Rome to fight against Communism, because our battles are in the extreme opposite angles. Rome fights for world power, not for spiritual dominion alone. As Protestant Christians our field of battle is nothing but spiritual and in this battle there is a great hope to win even atheists to the Kingdom of God. In fact we have a sacred mission to them. Even though the other churches have misinterpreted the message of the Gospel in Russia, it is imperative for us to fulfill Christ's command, to be the salt of the earth, in this crucial time for Russia.

We cannot deny that we have opposed and will continue opposing Communism with the same determination as before, but should we make an alliance with the second evil to combat the first evil or vice versa?

If the Vatican and the Kremlin want to keep fighting, let them fight alone. We have nothing in common with them and they have nothing to offer to civilization except tyranny and slavery. "Communism and Roman Catholicism are identical twins," writes a modern magazine author. "They reason alike; they have like principles and like objectives. Both thrive on disunity, pretense, and untruth. Both seek to control the minds and bodies of individuals and, through them, the governments of the world. Both harbor radicals; both are perverts — one perverts democracy, the other religion. One claims that all power and wisdom is centered in Moscow; the other claims it is in Rome. One says, 'Join me and I will give you food and clothes, here on earth — today'; the other says, 'Join me and I will save your soul after you die — tomorrow.' They are power-hungry and unscrupulous competitors in promise and pretense, each operating its own shell game in its own way. Both abhor Americanism.

"The promises and pretenses of Communism are newer, understandable and appealing to millions of the ignorant, hungry masses of the world that Roman Catholicism has reared through the centuries. The Vatican State is now angered and chagrined at the sight of millions of its former faithful deserting its ranks and joining with the forces of Moscow after a lifetime of disappointment in the Church. And the Vatican State finds no logical answer when asked to explain why most Catholic countries — that is, Italy, France, and Latin America — are also the most ardent supporters of Communism, and why the Protestant countries — that is, England, Norway, Sweden, The Netherlands, and the United States — are the least ardent supporters of the communistic doctrine."⁸

Then if Russia surrenders to Rome, no other power would assert itself to oppose the Vatican's ambitions. Without a rival the Popes would be free to dictate their policies to the world.

Unrest and confusion covers our international relations. Why should we listen to Rome or come to her aid when a greater job is ahead of us? On what grounds should Protestantism join the Vatican or accept the Government's policy even in international affairs, when men who should know something of the internal affairs of the situation are divided?

How well the San Francisco ARGONAUT has indicated in a few, simple words what our duty should be: "In times past those whom we have designated as 'strangers and foreigners' have had reason to mistrust us. Our highest and gravest responsibility now is to wipe out all occasion for lack of trust. When we ask our Eastern allies to subscribe to Christian ethics, let us strive to serve them truly ourselves, so that 'an understanding heart,' for which Solomon prayed, may be granted equally to us and to them. In no other way

can we lay a sure foundation for the high goal which men of good will everywhere honestly desire, an enduring world peace."

Stanley Rycroft, in an article entitled "Catholicism, Communism — or Protestantism," has given a timely warning to American Protestantism:

"Protestants should be aware of the fact by now that the Roman Catholic Church would have us believe that it champions the cause of Christianity, law, and order against godless Communism, disorder and anarchy. Some Protestants as well as many Catholics will be impressed by Catholic propaganda and will be induced to side with the Vatican in a world shaken to its foundations."

In answer to the question, which is more dangerous, Communism or Clerical Fascism? Rycroft quotes Professor Steinmetz, Dean of Philosophy in San Diego (California) College, who wrote in *THE HUMANIST*: "Each day that passes, the method and the political intrigues of the Jesuits becomes clearer . . . The most dangerous elements of the population are fascist clergy who have been fighting democracy since its inception in modern times."

While these changes are coming to Russia, let us fulfill our mission, both through life and deed, making Russia understand that true Christianity has this severe test: "By their fruits ye shall know them."

Our battle is not to surrender Russia to any temporal dominion. We want to bring Russia to Christ's fold. This is not a carnal but a spiritual battle. It is the pure gospel of Christ which will give a proper concept of true liberty and the excellency of economic, social, and political balance in Russia.

Before God can say to Russia: "Thou shalt devour men no more, neither bereave thy nations any more," the entire

country — government and people — must be prepared to hear God's voice and to obey God's ordinances by submitting themselves to receive a new heart and a new spirit. "I will take away the stony heart out of your flesh, and I will give you a heart of flesh . . . and I will call for the corn, and will increase it, and lay no famine upon you . . ." (Ezekiel 36:26b, 29b).

N O T E S — CHAPTER XIV SINISTER OFFSPRING

1. W. D. Eaton, *COMPLETE HISTORY OF THE WORLD WAR*, C. E. Thomas, 1919, vol. 4, pp. 394, 395.
2. *Ibid.*, pp. 396, 399.
3. Walter Graebner, *ROUND TRIP TO RUSSIA*, J. B. Lippincott, Philadelphia, 1943, p. 100.
4. *San Francisco Chronicle*, May 23, 1946.
5. *PENTECOSTAL EVANGEL*.
6. *WALTHER LEAGUE MESSENGER*.
7. *TIME*, May 24, 1943.
8. *OUR NEW AGE*, September, 1949.

Chapter XV

NORTH AMERICA IN DANGER

IN the middle of a still undecided electoral campaign, the Roman Church wished to confer an honor upon Woodrow Wilson, but he, on one side urged by friends to accept the honorary distinction, and on the other accused by his political opponents of making an "alliance" with the Catholics in order to gain votes, sent the following protest to one of the newspapers: "My attention has been called to the statement that I have become a member of the Knights of Columbus. This is, of course, not true. I am not eligible, because I am not a Catholic. I must warn my friends everywhere that statements of this kind are all campaign inventions, devised to serve a special purpose. This particular statement has been circulated in selected quarters to create the impression that I am trying to identify myself with the Catholic body. It is a very petty and ridiculous business. I am a normal man following my own natural course of thought, playing no favorites, and trying to treat every creed and class with impartiality and respect."¹

It is commonly known to political and religious observers that under similar circumstances when two candidates, Roosevelt and Landon, were campaigning for the presidency, no one could say with certainty who would win the election, whether Roosevelt or Landon. Now it is generally known that Cardinal Pacelli, the present Pope, offered one of the candidates the backing of Catholic votes if, on attaining the Presidency, he would promise to give certain facili-

ties to the Roman Church. On these premises the Catholics voted for Roosevelt and he was elected President. One of the Catholic universities conferred on him the degree of Doctor *Honoris Causa* in spite of the canons of the Church which prohibit the conferring of such degrees on non-Catholics.

Without doubt, the plan and policy of the Vatican is to extend its dominion to Protestant countries, and in this ceaseless aspiration it employs a very astute and well dissimulated strategy. Cardinal Pacelli came posthaste to the United States, not merely to visit, but to seek political profit for the Church. Actually, the leaders of Catholicism, with the support of certain official circles, are using all their powers in a crusade with the aim of overpowering Protestant influence both in the United States and in Latin America. The American Press has written editorials on the compromise of the Government with the Catholics, and as silence implies consent, it would seem that in government circles no means of answering the accusations have been found.

In recent years Roosevelt's pro-Romanist leaning was something that caused nothing but dismay in evangelical circles on both sides of the Atlantic. For foreign ambassadors he selected Roman Catholics. Cudahy, Kennedy, Taylor, Murphy and others, including the unofficial Spellman, were in the list of those who were sent abroad. We would not be at all surprised if Americans find this question of Romanism their Number One problem in the days that lie ahead. The lines of the future are going to be drawn on the matter of religion, and Romanism is going to make a tremendous effort to restore her waning prestige by forming a solid Catholic bloc throughout the world. One of the most brilliant journalists in England, Mr. A. J. Cummings, in an article in his London newspaper: *THE NEWS-CHRONICLE*,

made the following pertinent observations:

"From various sources I have received the strong impression that the Vatican will try to regain its prestige and its power of developing a Catholic political bloc in Europe which would seek to create an anti-Russian bias in all the Western countries. Into this pleasing picture comes the figure of Mr. Robert Murphy, the American Catholic politician, who has been assigned to London with the personal rank of ambassador. The new appointment, for which many other American diplomats would seem to have been more aptly fitted, is regarded here with icy distaste. But it will be welcome to Rome; and I don't think it will cause any feeling of depression in Berlin."

The increasing political interest that the Pope shows in America, especially from the time when he made the deal with Roosevelt, is manifested in favoring leading American men with decorations and honorary appointments. While in office both Postmaster General Robert E. Hannegan and former Assistant Postmaster Gael Sullivan were made Papal Knights by Pope Pius XII.

In 1939 President Roosevelt appointed Myron C. Taylor as his personal representative to the Pope. This appointment was made contrary to the Constitution of the United States and without the authorization of Congress. Many protests were made, but without avail. It was pretended that the appointment was necessary as a war measure. Mr. Samuel Reber of the Department of State answered the criticism. Among other things, he wrote that Mr. Taylor received no salary. This is not a matter of very great importance, inasmuch as the major part of the expense of representation to a foreign "state" is not the salary of the envoy but his expenses and the salaries and expenses of attaches. It was assumed, once the war was over, that Mr. Truman would

discontinue this representative, but the Catholic Church wishes the relation continued.

For the past twenty-five years the Roman Church has been working to gain power in America. Archbishop Spellman is certainly glorified in Roman Catholic circles for his triumph not only in suggesting the sending of the Presidential representative to the Vatican, but also for bringing the Pope's influence to the White House in Washington.

Denial Of Freedom Of Worship To Protestants

The most recent fully authorized document in this matter is given by the Catholic Church in the official publication *FREEDOM OF WORSHIP, THE CATHOLIC POSITION*, by Francis J. Connell, C.S.S.R., S.T.D., with the *Nihil Obstat* (Nothing Objectionable) from Arthur J. Scanlan, S.T.D., Censor of Books, and above all, with the *Imprimatur* (approval for printing) of Francis J. Spellman, D.D., Archbishop of New York, now Cardinal.

Here are some of their official statements in America, regarding this subject of freedom of worship: "The Catholic Church is the only organization authorized by God to teach religious worship. Consequently, any creed which differs from that of the Catholic Church is erroneous, and any religious organization which is separated from the Catholic Church lacks the approval and the authorization of God. The very existence of any other church is opposed to the command of Christ that all men should join His one Church.

"No one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church . . . God has imposed on all men the obligation to accept and to practice Catholicism . . . Logically then, no one has

a genuine right to profess any religion except the Catholic religion. Certainly, no creature has a genuine right to disobey the command of God . . . For if God has authorized only one church to give Him public worship, it is a sin to participate in the religious rites of any other denomination.

"Such, then, is the first Catholic principle relevant to religious liberty — that man has not an unqualified right to practice any religion he may choose. It was in accord with this principle that Pope Pius IX, in his Syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.'"

In the light of this document and assuming that the Latin American countries are Catholic, the Roman hierarchy has carried their policy of persecution to the extent that Protestant churches have been closed and evangelical pastors and believers have been taken to jail for expressing their belief in public. The use of secular force to fulfill their aim in suffocating Protestant propaganda is defended by this document — "The civil rulers . . . can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion . . . They are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their Church, and similar anti-Catholic efforts. For, by such activities, the faith of some of the Catholic citizens — particularly the less educated — might be unsettled and their loyalty to the Church destroyed . . . Our own government (The United States of America) would certainly follow a similar policy in certain circumstances."²

The last part of this quotation is quite suggestive and those of us who really know the Roman Catholic Church

can understand the meaning of this desire burning in the soul of the Roman Church in America. That burning desire is clearly expressed in the words of Catholic spokesmen who would not hesitate to put in written form what the secret aspiration of the Roman Church has been for a long time. In the book entitled *THE STATE AND THE CHURCH* we find these words by Ryan and Millar: "But constitutions can be changed." This is the real aim of the Roman Catholic Church in America and in all countries where Protestantism has been the backbone of the nation.

"The fact that the individual may in good faith think that his false religion is true gives him no more right to propagate it than the sincerity of the alien anarchist entitles him to advocate his abominable political theories in the United States," says this book. "But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic state? The latter 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 religious organization certain privileges that had formerly 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 from him in religious faith."³

Harold C. Fey, Field Editor of the *Christian Century Magazine*, put this question: "But how can Dr. Ryan deny that the Roman Catholic Church seeks to become the state

church in the United States when he declares that 'the state should officially recognize the Catholic religion as the religion of the commonwealth . . . it should recognize and sanction the laws of the church; it should protect the rights of the church and the religious as well as the other rights of the church's members?'" In addition, he holds that the Catholic Church should require the attendance of high representatives of government at its principal functions. This it seems to be doing already. When Monsignor Michael J. Ready, former general secretary of the National Catholic Welfare was consecrated on December 13, 1944, as bishop of Columbus, Ohio, the cabinet officials and other national figures present included Claude Wickard, Secretary of Agriculture; Francis Biddle, Attorney General; Frances Perkins, Secretary of Labor; Adolf A. Berle, Assistant Secretary of State; Senator Burton, several congressmen, representatives of the army and navy, and ambassadors or other representatives of nine foreign countries.

What will happen to other religious faiths when Catholicism comes into power? The question is not dodged in this official Catholic text. Since the Roman Catholic is the only true church, all others must be false. Protestants and other religious groups "may" be permitted to practice their own form of worship, providing it is "carried on within the family circle or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful . . ." But the Catholicized state would circumscribe the religious freedom of Protestants and confine it to such fugitive meetings. "Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice . . . Error has not the same rights as truth."

Dr. Ryan expresses confidence that Protestants can do nothing about this Catholic threat to their freedom because

Protestants believe in religious toleration and are thus required to practice it. One method of dealing with dissenting churches when Catholicism comes into power, states Monsignor Ryan's book, will be to remove their "exemption from taxation," while the Roman Catholic Church will of course retain such exemption. If the state refuses to do the will of the church, the Pope can, says Dr. Ryan, free citizens from their oaths of allegiance to it. Little reassurance is to be found in Dr. Ryan's claim that he is talking about an idealized Catholic state, that Catholics have an obligation in conscience to obey the Constitution until they accumulate enough power to change it, and that Protestants need not worry for a long time to come. In other words, Dr. Ryan tells Protestants not to worry until it is too late to worry.

Shocking as these statements are to Americans who have taken for granted their Protestant and democratic heritage, they are perfectly consistent with the organic nature of the Roman Catholic Church in this and other lands. C. E. Silcox, in a recent pamphlet quotes the apostolic delegate to that country as saying in 1937: "What we do want and what we shall work to attain by all our means is a state completely Catholic, because such a country only can represent the ideal of human progress and because a Catholic people has the right to organize itself socially and politically according to the tenets of its faith."⁴ Dr. Silcox believes that the Roman Catholic Church has made impossible the assimilation of French Quebec into the rest of Canada and has made a split in the dominion inevitable, probably within the next ten years.

This attitude of the church in the United States and Canada is derived from Rome. The principles on which Rome conducts its affairs have little in common with the freedom and equality of democracy, even though it oc-

casionally happens that a person of lowly origin rises to influence in the church. The Pope is an absolute monarch, claiming to rule by divine right.

Augustin Fliche of the University of Montpellier, France, who was asked to write on the Roman Catholic Church for the *ENCYCLOPEDIA OF SOCIAL SCIENCES*, calls it "a spiritual monarchy of which the Pope is the absolute sovereign . . . a double organization, at once religious and political." So long as Rome dominates the church in the United States, the church here will partake of Rome's character. It is the purpose of the church to win America to "obedience to Rome."

How much responsibility Sumner Welles had as Under-Secretary of State in the increasing power of the Roman Catholic Church in America, we cannot tell yet. But we can say that he is wrong when he writes: "I do not believe the two freedoms — of speech and of religion — can ever be assured to mankind so long as want and war are permitted to ravage the earth. Freedom of speech and of religion need only protection; they require only relief from obstruction."⁵

Freedom of religion and speech are the very essence of human life. With or without protection they will exist as long as humanity exists. Welles is advocating that secondary things take the place of the primary. The history of the United States, the struggle and the sufferings were not for taxes for tea, which amounted to very little. The struggle was for religious freedom and freedom of speech.

Lovers of liberty always associate themselves with freedom of religion and of speech. Freedom from want and the rest will make men selfish, intolerant, lazy, and overindulgent. That freedom will not give anybody the incentive to fight for their rights; it is not creative. It consumes but gives nothing. In one word, freedom of religion and of speech belong to the

realm of the soul. The others are for the stomach. As long as we fight for our souls we are fighting for eternity. When we have our spiritual freedom, the rest will be given to us. We cannot change the logic of life and destiny.

Sumner Welles is also wrong when he writes in *TIME* FOR DECISION that after his visit to Rome, he was convinced that the Pope is the only person who could save the world.

We generally find that action is the language of ideas and thoughts. How blind he must have been to arrive at this disgraceful conclusion. We can understand, after reading his book, why missionaries were forbidden to go to Latin America when he was Under-Secretary. . . . Who will protect liberties when the majority come under the dominion of tyrants? What is the value of the Constitution if we have to be at the mercy of protection? No, liberty of speech and of religion, the very essence of life, exist as long as we exist as human beings, be it in jail or in banishment, in hunger or in thirst, in peace or in war. Freedom from want and from fear will exist only in the measure of our securing the essential liberties.

How Rome Interprets Freedom

It is known that the Church of Rome has a definite policy regarding freedom of religion: when they are in the minority, they want freedom from persecution; when in the majority, freedom to persecute.

Typical of this system is the reference to Stepinac's case in the Catholic paper:

"DUBLIN — Premier Eamon de Valera, citing the case of Archbishop Stepinac as 'but an instance' of a campaign of persecution, promised to make representations on behalf of religious freedom. 'It must be obvious to all who desire lasting peace,' he asserted, 'that religious freedom is a vital

part of its foundation.'

"TRIBOURG, Switzerland — Religious institutions seized by the Nazi government were formally returned to the Church this week by the Allied Military Government. At a ceremony marking the return of property seized in Upper Austria, Colonel Edgar Erskine Hume, Chief of the American Military Government in Linz, pointed out that the principle of religious freedom is basic to the United States.

"BOSTON — Christian claims and the rights of Christians to freedom of religion must be considered in any solution of the Palestine problem, Monsignor Thomas J. McMahon, Secretary of the Catholic Near East Welfare Association, told the League of Catholic Women this week. 'The entire Holy Land is a Christian sanctuary; it is the cradle of Christianity,' he declared. 'There are only one hundred and twenty-five thousand Christians in Palestine today.' . . . 'and although they exist in the minority, they have the right to freedom of religion and freedom of religious organization in any regime to be set up around them.' "6

Here also are the press communiques in regard to how the Roman Church reacted in America, where they deny freedom of worship to Protestants, in the case of Archbishop Aloysius Stepinac, head of the Roman Catholic Church in Yugoslavia, who has been sentenced by the People's Court of Croatia to sixteen years imprisonment at forced labor for "crimes against the government."

A parade of prosecution witnesses testified at Zagreb, on October 5, 1946, that Catholic priests armed with pistols went out to convert Orthodox Serbs and massacred them.

. . . Most of the witnesses were Croat Catholic peasants and laborers. One witness said six hundred and fifty Serbs were taken into a church under false pretenses, and then were stabbed and beaten to death by Ustashi members after the

doors were locked.

Archbishop Stepinac was convicted on all principal counts of aiding the Axis, the puppet Croatian regime of Ante Pavelich, and the terroristic Ustashi, and of glorifying the Ustashi in the Catholic press, pastoral letters, and speeches.

The sentence against Stepinac was answered by the Vatican's *Osservatore Romano* denouncing it as "ignominious" and said the trial was a trial against the Catholic Church.

Francis Cardinal Spellman, Archbishop of New York, said that Archbishop Stepinac was "a victim of the forces that seek to destroy men's freedom, ruin America, and dominate the world." He also said the Yugoslav Archbishop had "defended the cause of true liberty for his hungry and harassed people" through the war, adding that the person and principles of Archbishop Stepinac were "violated" in his present plight. "The plague of militant atheists whose code of life and law is moral nihilism," Cardinal Spellman added, "is creeping suffocatingly over the world, poisoning the bloodstream and blocking the heartbeat of America, endangering the freedoms of men everywhere. We must guard against these shamming, shameless, God-hating and slave-making men who seek to drug and dragoon masses of decent men into their merciless dragnet of tyranny."

In an address at a world peace rally, the Cardinal denounced the "satanic Soviet sycophant" of Yugoslavia, who "following the perfidious pattern of Communist godlessness, barbarism, and enslavement," had "already sealed the doom of this noble, humane priest."

Bishop Charles F. Buddy of San Diego, California, wired President Truman asking for a "straight forward fearless protest of the infamous persecution of Archbishop Stepinac and the Catholic Church in Yugoslavia. Liberty-loving Americans are not indifferent to the vicious travesty in

tended to discredit this great patriot who has valiantly championed the rights of his people. Those people are now enslaved; hence the attempt to silence the voice of their intrepid leader who is the foe to every form of dictatorship. The obvious effort of Marshal Tito to crush out every vestige of religious freedom challenges Christians throughout the world . . . We are solemnly pledged to the Four Freedoms. We cannot ignore any one of them and maintain our national honor."

The same Catholic Church which does all in its power to prevent Protestants from the propagation of their religion in Spain, in Italy, and in South America is asking for "religious freedom" now. The Catholic Church stands for full religious liberty in lands where she is not mistress but curtails that liberty in other lands. She wants "religious guarantees in India's future constitution" as demanded by the CATHOLIC UNION OF INDIA. She urges that "all religions be protected in their right to propagate as well as to profess the practice of their religions" in this land, and yet instigates the killing of Protestants in Mexico.

The Roman Church Dominates The Press In America

The Roman Church dominates a large portion of the American press. A few years ago, one of the most important Spanish dailies which had been liberal from its foundation changed, almost overnight, into the most conservative paper that could be imagined. What had happened? The Jesuits had been buying anonymously the greatest possible number of shares in the paper, and when they succeeded in getting enough to give them a majority they requested a special meeting of shareholders. In the meeting, the anonymous shareholders, who turned out to be members of the clergy and moneyed fanatics, requested a change of policy in the

paper. The director answered that the aim, programs and tendencies of the paper were absolutely liberal. A vote was taken, and the Jesuits, by means of their majority, won. The man who was director, founder, and proprietor of the paper was dismissed from the directorate, and the band of Catholics, by means of this maneuver took possession of the printing works, and all the former director could do was realize his shares. Having been deceived in this way, he shortly afterward started a paper not only liberal in the extreme, but anticlerical, and having learned his lesson, excluded shareholders from the new paper.

A large number of North American papers find themselves in the same condition today, and others are already in the hands and under the control of the Roman Church. For this reason, in the papers of liberal and even Protestant origin, articles are not accepted which, in one form or another, are unfavorable to the Roman Church, or attempt to reveal her imperialistic activities. For a good number of years, the clergy in the United States, faithful to the watchword of the Vatican, has been trying to take possession of the Press. Let the readers take note of the policy of a great majority of newspapers and magazines and they will realize that their attitude is not only favorable to, but decidedly under the control of, the Vatican policy.

The manner in which the Roman Church began to work in order to dominate the liberal press of the United States is exposed in an American magazine of good standing in Protestant circles, and reveals the almost complete silence of the secular press on matters whose publication it is not hard to explain would be unfavorable to the Roman Church. That Church makes it hard for any paper which exposes the working of the Roman system in any way. Some time ago the Catholic weekly, *AMERICA*, published an article by a

Jesuit priest under the heading, "Does It Pay Editors to Insult Catholics?" After describing the way the Washington Truth Society, composed of a priest and a number of laymen, succeeded in having a Washington newspaper so effectively boycotted as to serve as a warning to other Washington papers, the writer urged Catholics in other cities to follow this example:

1. Do not attack a magazine or newspaper through its editorial department, but act through its business office.
2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.
3. Call the attention of your friends to the insult and request them to call the attention of their friends. They, too, should write and pledge themselves not to buy any offending paper, and mean it.
4. Call the attention of the merchants with whom you deal to the insults, and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.
5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the faith, and never to deal with the merchants who advertise in such periodicals, and mean it.
6. Tell your news dealer that as long as you see the magazine or newspaper on his stand, an insult to you, you will not buy from him, and mean it.
7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan "We will never buy a paper or magazine that insults our faith. We mean it."

A booklet, *I AM THE CATHOLIC PRESS*, published by the Catholic Press Association now gives the total circulation of their papers and periodicals in the United States of America, for 1946, as 12,734,325, an increase of nearly six million since 1925. As can be seen, this systematic campaign of the Roman Church has been successful in the United States, and the large majority of papers are afraid to publish anything which

might displease the clergy. For that reason, let it be said once more that the press said nothing about the martyrdom of the Protestants in Spain; nothing about the happenings in Mexico, where the priests attacked the homes of the Protestants; nothing about the persecution, stoning, and murder of Protestants in other parts of Latin America.

The threat of boycotting the press, the radio, and public or private business is the powerful weapon which the Roman Church is using. It is common in Latin America for the Catholic Church to suppress any broadcasting not approved by her. For instance, after having broadcast evangelical addresses for six months in Lima, the author was one day called up by the editor of one of the Lima dailies, who told him that he had received a letter from the Archbishop of Lima threatening a boycott of his paper if he continued giving items of news about the Gospel talks over the radio. The proprietor of the radio station received a similar letter and felt much intimidated. To have these things in the United States seems impossible, yet this happens. In Chicago and Seattle the radio stations were threatened by the Roman Church if we went on the air. In Los Angeles, California, one of the most powerful stations of the city canceled our programs. Another time, before signing the contract, we were told decisively through the head of the said station that nothing might be said against the Roman Church nor anything mentioned which might affect her unfavorably.

In an article appearing in the Chicago DAILY TRIBUNE, a quotation from Monsignor Fulton Sheen reads as follows: "Russia is the only nation in the world outside of Germany that does not permit freedom of press and freedom of religion."⁷ Yet he was the principal instigator of attacks against the author, in the very auditorium where he was lecturing. Priests and fanatical people were out not only to

disturb him but to attack his person openly. The radio speaking engagements were canceled because the broadcasting stations were threatened with boycott by the ecclesiastical authorities. One week later a local paper published a most flowery piece about the author; the next week, the same paper was "ordered" by the Catholic Church to publish the following article, at the head of its first column on the front page:

"THE INDEX SAY-SO"

"A Paper without opinion is without character.

"We apologize.

"In the twenty-six years of present ownership of this newspaper we have never before felt the obligation to make a public apology for anything we have published. In last week's issue there appeared an advertisement which we, as well as many of our readers of many religious faiths, regard as an implied, if not an actual, attack upon a church.

"We apologize for our neglect in not having seen this advertisement before the paper was distributed. If we had known its contents, we assure our readers it would not have appeared in our newspaper. We appreciate the feelings of all who are directly affected and are grateful for their understanding view of our position. We assure our readers that every precaution has been taken to prevent the recurrence of such a wrong."⁸

"Romanism and the Four Freedoms just do not mix," says a Canadian magazine, and further remarks that the only freedom the Roman Catholic Church will recognize is the freedom to be absorbed into the Roman fold. The first two of the Four Freedoms are those relating to speech and religion, and to neither of these will popery ever agree if it is in her power to stop them. Rome would bend everything to her yoke and use the sword if necessary to do so. You do not believe it? Well, consider the following from TIME Magazine of October 23 in the year of our Lord nineteen hundred and forty-four:

"On September 11, Scripps-Howard's San Francisco *News* printed an item saying that a Roman Catholic priest with a woman companion had pleaded guilty, in a Madera, California, court, to drunken driving. Other San Francisco papers passed up the story.

"When a *News* reporter called Monsignor Harold E. Collins, secretary to San Francisco's Archbishop John J. Mitty, to check the spelling of the priest's name, the Monsignor said: 'No one in San Francisco has ever used a story like that.' Later, he called back and asked the *News* to lay off.

"The *News* printed the story, and ten days later reported the priest had paid a \$250 fine.

"Last fortnight, at a meeting of a Catholic laymen's club, Monsignor Collins requested members to boycott the *News* and tell their friends that the *News* was antagonistic to the Church. Archbishop Mitty himself urged his Catholic clergy, gathered for a semiannual conference, to point out to their parishioners the 'antagonistic' and 'bigoted' attitude of the *News*, and to keep pointing it out until the *News* recognized the well known weight of the Church.

"The Archbishop also declared that, if this course of action failed to get results, he would write a letter to be read from every pulpit in the diocese, condemning the *News*."

If Rome had the power in California, the San Francisco *News* would today be suppressed. How long is it going to take the right-thinking people of the United States to learn that this is part of a deliberate policy of Romanism to crush everything spoken or written that is inimical to this Church?

Sidney Dark, British journalist, writes in an English newspaper, "While Roman Catholics in England are a comparatively small body, at least three-quarters of them Irish, they exercise an influence in key places out of all proportion

to their numbers, and this is particularly true of the Foreign Office and the Press. . . .

"It is not the rank and file of the Roman Catholic community that counts at all: it is the small body of astute men with a definite political and social philosophy and with a genius for pulling the strings behind those scenes where the pulling can be most effective."

That is how it is done.

Priests know the power in any office of the man who is second in command. Dr. Alexander Robertson says, "The Church puts forth its most strenuous endeavors to have its emissaries appointed subeditors rather than editors-in-chief."

In his handbook, *NON-CATHOLIC MISSIONS*, Father Elliot says, "As the local press is generally under business obligations to the parish priest, the editors will be glad to oblige him if approached discreetly." He adds, "I once asked a parish priest, whose success in making converts I admired, how he got along with the newspapers of his town. He smiled and said, 'I am subeditor of both of them.'" And Catholic journalists are trained for their job.

An interview with Jean Charles Harvey, a well-known French Canadian, that appears in one of the Toronto papers sheds a most revealing light on the pernicious influence Romanism exercises there. Mr. Harvey has suffered much at the hands of clerics for the cause he has espoused. What has this man done to merit the condemnation of the clergy of Quebec? Here is his "crime." He has stood for freedom of thought, speech, association, and assembly in Quebec. For that he has been twice excommunicated, and has twice lost his jobs as journalist and statistician. His friends dare not be too friendly, and no French Canadian magazine dare accept articles from him.

Let none think that this experience is unique. Here is

Romanism as it functions normally when left to itself. Light, liberty, and truth wither and die wherever the Roman Catholic Church rules.

Lillian T. Mowrer, wife of Edgar Mowrer, writing in her book *JOURNALIST'S WIFE*, says of their stay in Italy: "We knew only the cardinal intimately. . . . He had a subtle mind like a beautifully wrought rapier: he and Edgar played elaborate games during which he gradually imparted an immense amount of information concerning Vatican politics. . . ."

"Edgar once used some of the information in a cable, but it was so little in accordance with what Americans at home believed about the Catholic Church that he never repeated it. That was the only occasion on which the *CHICAGO DAILY NEWS* challenged his information. So, since he could not write what he knew to be true, he sent no further Vatican news at all except the customary stories of pomps or spectacles."⁹

The Roman Church Dominates Education

Domination in the press, in the radio, and in the business world has extended itself to the schools and universities. It is sufficient to enumerate the colleges and universities which the Roman Church possesses in the United States. Propagandists, mostly women, are sent to private houses in the neighborhood of public schools in order to persuade parents to enroll their children in Catholic schools. Roman priests visit homes continually, to catechize the children and speak to the parents against secular education and the ill effects of sending children to Protestant schools. They say it is the sacred duty of parents to seek the welfare of their children by educating them in Catholic schools.

When the Government proposed to introduce legislation

for Child Labor, the Catholic authorities at once made a protest, as that would deprive the Roman Church of the power to intervene in the lives of children and adolescents, and thus curb Romanist ambition. Robert I. Cannon of Fordham University opposed ratification, arguing "it will open the way for all the pernicious snooping which was so characteristic of the Eighteenth Amendment. It is not a Child Labor Amendment," he said, "it gives the Federal Government control over the lives of forty-two million persons from the age of one to sixteen."

As can be seen, the protest is voiced not so much against the Amendment, but because the direct intervention of the Federal Government, in the problem of child labor, takes from the Roman Church the power of interfering with children at an age which is the most suitable period for gaining Catholic proselytes and for influencing the inner lives of such persons.

The Catholics affirm now with arrogance that sixty per cent of the highly placed employees in Government offices are Catholic and that the Roman Church has special institutions and universities for the preparation of candidates solely for posts in the Government—national administration, and foreign diplomacy.

Harold E. Fey writes in this respect: ". . . The center of Catholic power in America is found in an office building, not in a cathedral. This . . . is the focal point of the Catholic educational system. Here too is planned the Catholic attack on the free public school system, which Bishop John F. Noll . . . refers to as *Public Enemy Number One*. . . ."

"Here is also the organization which feeds and services the Catholic papers of the country and which influences the general Press. Here too is the office which keeps a careful

check on public statements by Catholics, particularly by members of the clergy and the hierarchy, to make sure no individual deviates from the Church's official position or is tainted by the 'Americanism' which the popes have formally denounced. Here are the headquarters of the organization through which the hierarchy controls the activities and thought of laymen and women, of students, of social welfare workers, and of various immigrant groups. Here the Church's interest in the radio and in motion pictures comes to a head and here its policies with reference to these two powerful channels of influence are framed. Here at Georgetown University the Jesuits conduct their School of Foreign Service which each year feeds its graduating class into the United States diplomatic service.

"The legal department of the National Catholic Welfare Conference . . . has gained the reputation of being able to make Congress and government agencies do almost anything the Church wants. It claims it was successful 'in defending the diocesan seminaries and similar institutions conducted by the religious orders' from the efforts of the Selective Training and Service Administration to 'tighten the conditions of exemption' of seminarians from military service. It had a share . . . in securing financial aid through the operations of the Lanham Act for the work of the church in war industry centers of population. 'Catholic hospital facilities were expanded and some new hospitals were erected' and medical and engineering colleges and schools for nurses' training were aided. Church services were recognized as essential by the War Man Power Commission through the intervention of the legal department. It has been successful in defending Catholic institutions from the efforts of the United States treasury to find new sources of revenue."¹⁰

It has now succeeded in a campaign to have Catholic chil-

dren carried to Catholic schools on busses run by public funds. The Supreme Court by a five to four decision supported the Roman church's appeal. The Chicago TRIBUNE issues a strong editorial against this decision favoring the Roman Church:

"The majority of the court chose, in the absence of any contrary evidence, to assume that the specification of Catholic pupils arose from the fact that they were the only ones in the township who did not attend public schools.

"The majority then went on to emphasize the traditional American policy embodied in the first amendment to the Constitution, which forbids Congress to make any law 'respecting an establishment of religion or prohibiting the free exercise thereof.' The fourteenth amendment, of course, extends this prohibition against state governments and their local subdivisions.

"It was intended not only to keep the state's hands out of religion, but to keep religion's hands off the state, and, above all, to keep bitter religious controversy out of public life by denying to every denomination any advantage from getting control of public policy or the public purse, said Justice Jackson in his separate dissenting opinion."

Dr. Charles Clayton Morrison wrote to this effect: "The Supreme Court decision . . . should open the eyes of all American minded citizens, and especially Protestant citizens, to the strategy of the Roman Catholic Church in its determination to secure a privileged position in the common life of this country. . . . The Roman Church wants the state to provide for the complete support of its parochial schools with money derived from taxes levied on all citizens. . . .

"The Protestant churches have themselves to blame. . . . Few Protestant ministers have brought this issue to their

people. . . . They felt that it was such 'a little thing' to get excited about — first free textbooks, then free bus transportation for parochial schools at public expense. They were blind to the strategy of the Roman Church in using these apparently insignificant matters as the thin edge of the wedge which would ultimately crack open the Constitution. . . .

"If Protestantism passively tolerates any compromise of the principle of the equality of all religious faiths before the American state, it seals its own destiny. It dooms itself to become, in the end, a minority sect existing on the margins of American life. . . ." ¹¹

Rome Enters Into Matrimonial Life

Roman Catholicism does not stop here the political parade. She goes on to enthrone herself in the most sacred precinct of America: the home. When she dominates the American home, as she does in other countries, then she will do here what she pleases.

If a Protestant wishes to marry a Catholic, he must apply for *two* marriage licenses: one from the county clerk and the second from a Roman Catholic priest. And before the Catholic Church will grant the permit for the marriage of a Catholic and a non-Catholic, both must sign the Prenuptial Contract. The Protestant party must sign the following:

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. that I will not interfere in the least with the free exercise of the Catholic party's religion;
2. that I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;
3. that all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;
4. that I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;
5. that no other marriage ceremony shall take place before or after this ceremony by the Catholic priest.

In testimony of which agreement, I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof.

(Signature of non-Catholic party)"

The Catholic party must also sign a contract, which in the main is similar to the contract which the non-Catholic has signed. But there is *one significant addition*: the Catholic party promises that he (or she) will endeavor to bring the non-Catholic into the fold of the Roman Catholic Church.

To this strategy — not limited to America but extended to Great Britain — no one other than the famous seventy-one-year-old second ranking Anglican prelate, Most Reverend and Right Honorable Cyril Foster Garbett, gave the following warning, as he spoke before the Full Synod of the Convocation of York: "I feel it necessary to warn Anglicans against signing this document, and to ask them to do their utmost to dissuade members of our Church from doing so.

It means that Anglican fathers or mothers married to Roman Catholics are deprived of the right to influence the spiritual and religious upbringing of their children. It means disloyalty to the Church of their baptism and of their fathers. It is a humiliating condition. . . ."

The Catholic Press calls this protest "Provincialism." Britain's angry CATHOLIC HERALD was quick to point out that the Archbishop of York's thrust followed close on the Archbishop of Canterbury's statement, during his visit to the United States, that "the 'iron curtain' interposed by the Roman Catholic Church against the Protestant churches is the greatest single obstacle in the way of (Christian) unity. Here we have the two highest dignitaries of the Church of England suddenly complaining in pointed language about well-established Catholic teaching and discipline. . . . Provincialism, whether in spiritual or political matters, is becoming an increasingly dangerous outlook."

To answer this point, the words of Canon Melville may not be inappropriate here: "Make peace if you will with Romanism, receive it unto your Senate, shrine it in your churches, plant it in your hearts. But be certain as that there is a heaven above you, and a God over you that the popery thus honored and embraced is the very popery that was loathed and degraded by the holiest of your fathers, the same haughtiness and intolerance which lorded it over kings, assumed the prerogative of deity, crushed human liberty, and slew the saints of God."¹²

Cognizant of the methods and practices of the Romanists who take away all liberties and set up the tyranny of the Inquisition, we see only two alternatives—that the Protestants rouse themselves to fight in the defense of the Faith and for the preservation of the spirit of the Reformation, or that they remain apathetic and heedless until the Vatican

gains complete dominion over the land of North America.

The Protestant religion of the United States was not, of course, imposed by force but took its form as a result of conviction and experience. Of that religion Washington wrote thus: "Reason and experience convince us that national morality cannot exist apart from religious principles." Should such a misfortune occur as the overthrow of Protestantism, it would mean the loss of the sole bulwark which sustains and defends America, the Christian Faith, and the Bible, that Bible which has been many times consigned to the flames by the Roman Church and been condemned for generations. In that event it would be immaterial how much power the Church of Rome might gain, for all would be lost.

Ex-President Calvin Coolidge said once, and was right in saying, "I can conceive of no adequate remedy for the evils which beset society, except through the influences of religion. There is no form of education which will not fail. There is no form of government which will not fail. There is no form of reward which will not fail. We do not need more national development; we need more spiritual development. We do not need more knowledge; we need more religion. We do not need more of the things that are seen; we need more of the things that are not seen."

Of what spiritual power, of what religion was Coolidge speaking? He was speaking of the spiritual power which molded him, of the religion which his father preached as a Protestant pastor and which he himself practiced with so much devotion—the Protestant religion.

On one occasion Will Durant, speaking at the Ebell Club, said to us: "Instead of breeding from the top down, we are now breeding from the bottom to the top. The birth rate of the abler people is rapidly decreasing. Civilization with-

out morality is impossible. Morality should be taught in the school, church, and home. We are tending to build the most unscrupulous generation ever trained." He referred to the lack of character building and Christian teaching in both the home and the school. He declared his soul had been "cauterized in Christianity" when young, for which he was grateful, and demanded: "Is religion losing its hold on the American people?"

While Will Durant was speaking, our thoughts were on the Protestant inheritance of America. What will happen in this country if the Protestant churches do not awaken quickly to the seriousness of their responsibility and to the need of a spiritual revival? It is high time that, instead of mere liberalism and making a social enterprise of religion, they should set themselves urgently to return to the true faith, laying aside compromise, and all pretense of neutrality. The Catholic clergy are making straight for their goal; they lose no time; their aim is to march as one united army for the conquest of America for the Vatican. What opposition will they encounter from the Protestants and true believers?

Even Garibaldi, the patriot and liberator, father of Italian unity, foresaw that the domination of the clergy in Italy would mean national retrogression. He therefore in these memorable words drew the attention of his fellow countrymen to the great danger they would run if they failed to realize this: "I am not a member of the church of the Pope, I should even like to cleanse the Eternal City from the clerical abominations which have accumulated during a thousand years of temporal sovereignty and iniquitous malgovernment. Nevertheless, I am a member of that Catholic church whose doctrines Christ, our Saviour, came to preach on the earth. What I wish you to understand clearly is, that Christ came to redeem humanity and His expiation is suf-

ficient for those who believe in the eternal truth of the Gospel. Liberty and the Gospel go hand in hand, and only those who preach the true doctrines of Christ can be called His disciples."¹³

The Roman Church and the Gospel can never go hand in hand. Either the Gospel thrives and the Church perishes, or the Church imposes her authority and the Gospel dies.

N O T E S — CHAPTER XV NORTH AMERICA IN DANGER

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5. Sumner Welles, *PREFACE TO PEACE*, Published Cooperatively by Simon and Schuster, Doubleday Doran and Co., Reynal and Hitchcock, and Columbia University Press, Kingsport Press, Kingsport, Tenn., p. 424.
6. *THE TIDINGS*, Los Angeles, November 15, 1946.
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Chapter XVI

AS A SPIDER'S WEB

WHILE the previous chapters would clearly indicate the struggle for fundamental liberties and human rights so openly denied by the Roman Catholic system, some sectors of Protestantism in the United States are, without realization, constituting themselves as Quislings by opening the portals of freedom to tyrants or joining with those who will strangle the aspirations of lovers of liberty.

THE FEDERAL COUNCIL BULLETIN, of June, 1946, under the heading "Wanted: a New Word," said: "The word 'Christian' is too inclusive to be applied to a group which does not include the Roman Catholic Church. The Federal Council is not, therefore, a Protestant body, as it is generally described by the public press. As the situation now stands, no matter how careful a news release may be, the Press almost invariably uses 'Protestant' in its headline. The constitutions of the councils are truly ecumenical because they do not draw a line that excludes the Roman Church."

When the Federal Council was organized in Carnegie Hall, New York City, November 15-21, 1905, five hundred delegates from twenty denominations were brought together to "secure an effective organization of the various Protestant communions of this country," and "to form a bond of union that will enable Protestantism to present a solid front."

Once more Protestant Christianity has been put to shame by the action of some of its leaders who seem to have lost the spiritual heritage of the Reformation and the religious

conscience of our forefathers. It is evident that when the power of the message is lost, courage and manhood also disappear. Once that power is lost, men will blindly seek other fountains, other remedies, and other powers.

This is the case, for instance, of a Protestant group that cabled Bernard Shaw asking if he would give them a message for this hour. He answered in the negative and added, "If the Church hasn't listened to Jesus Christ in two thousand years, how is it going to listen to Bernard Shaw?"

When the power of God has gone from the life and the testimony of the Church, people will go after any kind of force — even the Vatican camouflaged with religious garments — as if the remedy of the needs of the world would be found in their enthronement and political subterfuge.

What a humiliation was inflicted upon the testimony of true Protestantism when the leaders of the "World Council of Churches" met in England on August 3, 1946, to seek, according to the New York Times, "some kind of *satisfactory understanding between the World Council of Churches and the Vatican.*"

The LUTHERAN MAGAZINE said to this point: "The movement seems to be purely political and intensely in favor of strengthening the Pope's hand throughout the world."

Did not these Protestant leaders realize that even the soil on which they were standing was telling them of the Protestant heritage? Up to this day the Church of England, in its Prayer Book, characterizes the Mass as "a blasphemous fable and a dangerous deceit." The Church is Protestant and the Bill of Rights states that "it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish Prince or any king or queen marrying a Papist." The Coronation Oath reads: "Will you, to the utmost of your power,

maintain the law of God, the true profession of the Gospel, and the Protestant Reformed Religion established by Law?" To this question the monarch replies: "All this I promise to do." Then the words of the Accession Declaration are: "I do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant." After this the king, laying his hand upon the Holy Gospels, shall say: "The things which I have here before promised I will perform and keep; so help me God," and then shall kiss the Book.

The effects of this compromising attitude of the Federal Council is already felt in the policy of some local churches whose pastors are throwing their members into the fold of the Roman Catholic Church. The following clipping from a community newspaper in New England indicates how far Protestantism has gone in this compromise: "The Methodist Church in this village will not have any service for the next two Sundays as the pastor and his wife will have their vacation. It seems to us that those who desire to attend a place of worship on Sunday may avail themselves of the privilege of attending our sister church of the Catholic faith, and we believe that our Catholic brothers and sisters will welcome us just as heartily as we would welcome them."

"Formerly," says the UNITED EVANGELICAL ACTION, "there were several well-attended Protestant churches in this community. Now ninety-five per cent of the people of the town do not attend any church regularly. Perhaps this announcement may suggest the explanation as to why Protestantism is dead in the region, just as it is dead or dying in scores of other New England communities where the propaganda of organized modernism for the organic union of all churches has been accepted. It is sad to witness the willingness of

leaders of a once spiritually great denomination to sell out to Rome."

What John Wesley said in his letter of January 21, 1780, to the Editor of the PUBLIC ADVERTISER, City Road, London, should be enough to help us realize the danger of compromising: "It is a Roman Catholic maxim, established not by private men, but by a public council, that 'no faith is to be kept with heretics.' This has been openly avowed by the Council of Constance. . . . It is plain that members of that Church can give no reasonable security to any government of their allegiance. . . . Therefore they ought not to be tolerated by any government, Protestant, Mohammedan, or pagan.

"You may say 'Nay, but they will take an oath of allegiance.' True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web . . .

"Sometime since, a Romish priest came to one I knew and, after talking with her largely, broke out, 'You are no heretic! You have the experience of a real Christian!' 'And would you,' she said, 'burn me alive?' He said, 'God forbid, unless it were for the good of the Church!'

"Now what security could she have for her life if it had depended on that man? The 'good of the Church' would have burst all the ties of truth, justice, and mercy. Especially when seconded by the absolution of a priest, or, if need be, a papal pardon . . ."

The CONVERTED CATHOLIC Magazine — the most authoritative publication in America on matters of Protestantism and Catholicism — answers to this proposal of union:

PROTESTANTS BEWARE!

"Won't you walk into my parlor?

Said the spider to the fly;

*'Tis the prettiest little parlor
That ever you did spy.'*

If there are any Protestants who think that the Vatican has any other objective than political gain in collaborating with them, they are gravely in error. The awful consequences of Protestantism ever entering into alliance with Roman Catholicism is well put by Dr. Charles C. Morrison in the last of his series of thirteen articles in which he bluntly opposes even a "fellowship" with Roman Catholicism in the following words:

"Protestantism can never have ecclesiastical fellowship with a church which maintains itself as a system of irresponsible power derived from the abject submission of its members. Such a system is the essence of Roman Catholicism. It falsifies Christianity, is an affront to human dignity, is incompatible with both the spirit and the institutions of democracy, and contains within itself the ineradicable seeds of its own corruption. No such irresponsible power is safe in any hands."¹

The Roman Catholic Church of the United States boasts that every day that passes sees an increase in her membership. The Official Catholic Directors for 1946 claimed a total of 24,402,124 Roman Catholics in the United States, Alaska, and the Hawaiian Islands.

If this is so, to speak plainly, the Protestants are partly to blame in their blindness for the way in which little by little, the Church of Rome has been insinuating herself into the politics of the country, and interfering in most important national affairs, actually with the support of some Protestant associations.

No one disputes that all religions, however ridiculous and superstitious they may appear to us, have the right to function as long as they do not attempt to undermine the morals,

good habits, lives or liberties of the people. But when a religion arises with intent to dominate nationally and politically, then the very existence of all the things which constitute the true freedom of a country is endangered. Religion has its special role and particular function in the realm of spiritual development.

Protestantism has made the United States one of the foremost nations of the world. Unhappily this glorious heritage is being forgotten and is losing the radiance of its early years, when religious ardor and heroic faith were the support of those who built up this great nation. The danger which threatens the United States is the weakening of Protestantism, the abandonment of the "faith of our fathers," and the enthronement in the realm of religion, politics, and administration of an institution, which for years past has been struggling determinedly to rule the country, namely the Church of Rome.

Here is the confirmation of history. The entrance of the Roman Church, to all appearance peaceful and innocent in the beginning, invariably ends in the same spirit of the Inquisition. For years and years the Greek Orthodox Church worked for political dominance in Russia and by means of all kinds of artifices, efforts, and determination she succeeded. The result was the sad spectacle of a Rasputin ruling in the Czar's palace as lord and master of the people, until the people themselves, tired of such abuses, broke out in revolution, and their fury led them to destroy everything religious, whether of Greek Orthodox or Catholic origin. Religious persecution, and the destruction of churches assumed alarming proportions and resulted in the proclamation of atheism as the national religion. Who was to blame for that? The Church!

Protestant ministers do not realize the danger that is imminent. While, as already indicated, the Roman Church is maneuvering craftily behind the backs of a people who owe their very origin and life to Protestantism, that people seem blissfully unaware of the danger which, in the end, may result in a national catastrophe, the ruin of democracy, and the death of liberty of conscience. That the Roman Church should strain every nerve to gain territory is nothing extraordinary. The sad and alarming state of affairs is that the Protestant ministers are assisting her in her efforts. They are, in fact, nourishing a viper which will sooner or later kill them with its poison.

Protestant ministers are too well intentioned, too sincere to be able to comprehend the cunning of the dignitaries of the Roman Church. A few years ago I pointed out the following things, but no Protestant paper would publish them:

1. When Mr. Cantwell was made Archbishop, prominent Protestant ministers of various denominations sent congratulations to the new Catholic Archbishop, and their names were published in the Press. Without a doubt the Catholic leaders laughed up their sleeves at the blindness of these ministers who are so ignorant of the artifices employed by the Catholics. In addition, the congratulations of those Protestant ministers gives an advantage to the Roman Church, for the members of Protestant churches, if not properly instructed, will think that going to Mass and attending a church service is much the same thing and so may one day become Catholics.

2. In the United States there is a Federation of Jews, Catholics, and Protestants. Who takes this Federation as an Index of brotherly feelings? The Jews and the Protestants perhaps, but certainly not the Catholics. The Catholic priests who attend the meetings know quite well in their

hearts that they can never be effective members because the canons of their Church prohibit such a thing. The sole reason why they form part of such a group is that, by exploiting the blindness and good intentions of one and another, they may the better surround themselves with defences for their campaign for domination. The Catholic teaching goes the length of saying quite definitely that "Heresy is an awful crime against God, and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch traitor to truth and to divine revelation, and law and government . . . And the power of capital punishment is acknowledged for every perfect society. Now, by the will of the Lord Jesus Christ Himself, the Church is a perfect society, and as such it has the right and power to take means to safeguard its existence."²

Now all Protestants are heretics in the eyes of the Roman Church, and consequently are guilty of crime and should be put to death. What a good thing it would be if Protestant ministers and non-Catholics from America could be present at some of the celebrations of the Roman Church of Latin America! There they would hear sermons with quotations from the Canonical Law and from the doctrinal books proving that Protestants cannot be saved and are condemned; that they are devils, that they must not be given even a sip of water, and also that those who speak to Protestants will be excommunicated. What the Protestants do in those federations is to help lay the foundations of the throne from which the Roman Church will reign if she gains her end in the United States.

3. The domination of the clergy in the United States would seal the doom of Protestant missions in other countries. This needs no explanation. Instead of Protestant missionaries, the United States would send Roman Catholic missionaries to the mission fields.

4. The domination of the Roman Church in the United States would mean the closing of the Protestant churches and the opening of an inquisitorial system which would lead to bloodshed and murder.

5. The domination of the Roman Church in the United States would inaugurate an era of revolution with the sanguinary conflicts which have been a feature of Roman Catholic rule all over the world.

6. The domination of the Roman Church in the United States, besides destroying the national wealth and economic system, would mean the abolition of freedom of conscience, freedom of the Press, and freedom of expression. The only voice which would be heard would be that of the Roman Church.

While the United States still exists as a Protestant country, the Roman Church will be heard to speak of "liberty," but if she gains supremacy, liberty will perish. The Roman Church contributes neither life nor spiritual strength. Her interest is political power.

This great country of North America must retain her freedom; the Protestant churches must wake up. I pray God that the ministers may have a greater passion for souls and that the day may not come when, ere they have awakened, the Roman Church will engulf them and never more let them live in the freedom of their faith, or their evangelical religion. For that reason I say to them from the bottom of my heart: Look well to your flock because the wolf is coming. Wake up and do not be deceived by appearances. Fight for,

and defend the "faith of your fathers." May this nation which has triumphed gloriously by means of its Protestantism never sell its birthright.

Ten years have passed since I wrote this document. Today we can see that in practically every aspect the Roman Church has a controlling hand.

Compromise Extended To South America

Sometime ago the CHRISTIAN BEACON published a series of articles regarding the attitude taken by some Protestant schools in Latin America in the matter of compromising with the Roman Catholic Church.

"Money collected in Sunday schools and churches in the United States for supposedly Christian missions in South America," one of the articles said, "is actually used in the educational institutions for the teaching of Roman Catholic doctrine. Pupils are taught to say the Mass, to bow before the cross, to place the emphasis upon the virgin Mary, and all the distinctive Roman Catholic doctrines!

"In regard to opposition to the Roman Catholic hierarchy in South America we heard Dr. John R. Mott plead before the Federal Council not to adopt this declaration because it would interfere with the splendid progress of cooperation which is being made between the Protestants and Roman Catholics. He used an argument of appeasement toward Rome, but fortunately the Federal Council overruled such an idea."

When this article reached its readers, a great volume of correspondence came to the author's desk, asking him to verify whether or not the above statements were true. Here is an excerpt from a letter sent by a prominent and faithful Christian, a loyal advocate of missions:

"Can this possibly be true? If so, it is an outrage and scandal and the church in this country is guilty of obtaining money under false pretenses. Certainly *the thing should be made known* . . .

"Why don't you protest against it and try to get all evangelicals in Peru either to put this school out of the Evangelical Council of Peru, or if that can't be accomplished, then the evangelicals should withdraw."

The following answer was sent on June 28, 1943:

The Peruvian Government has given a most intolerant program of religious education in Peru, ordering all schools, private and public, Catholic and Protestant, not only to teach Romanism, but to oppose Protestantism.

Before I left Lima we had meetings with those who are in charge of Protestant schools and all of them, including the accused school of Lima, were ready to close their schools if the Government insisted upon their teaching doctrines against Protestantism.

This program of education is not new. Our schools, that is the Protestant schools, were ordered long ago to follow this program of religious education. It is true that this program of education included teachings of Romanism, but in the past our missionary teachers dealt with this matter like this: "The Roman Church teaches in this manner, but the Protestant church's doctrines are based upon Christ's words and are these . . ." Then the teacher would have the opportunity of giving the pupils a clear explanation about the Protestant faith, accompanied by quotations from the Bible.

. . . The Evangelical Council of Peru is not a creation of Dr. John R. Mott. He does not have anything to do with any of the affairs of the Peruvian churches.

The Council was formed because all the churches have been put under such a condition that only a united action before the Government of the country and the high dignitaries of the Roman Church would make them realize that it is not very easy to wipe out the Protestant churches in Peru . . .

The religious situation and the persecution that our churches are suffering are matters which I personally have been calling to the attention of some of the North American churches. With what result? Would they be really concerned when we tell them that our work in Peru is hindered most of the time by the intolerance of the Government allied with the Roman Church? Would they take it seriously when we inform them time after time that there is no religious liberty for the Protestants and that our work is done under most severe persecutions? No! It is difficult for the Protestants of this country to realize the cost that we have to pay today for our faith.

As for the Federal Council of Churches of North America, it does not have any contact with us. When Dr. John R. Mott came to Peru, we explained our position as clearly as possible, in order that he should be aware of the conditions prevailing in Latin America. We believed that his plan of trying to link Protestantism with Romanism was wrong, that no one from the outside nor the Federation of Churches had any authority to dictate what kind of policy we should follow. We also made mention of how erroneous were those leaders of Protestantism gathered at the Edinburgh Conference in 1910, when they said that it was not a good policy to disturb the Roman Church by sending Protestant missionaries to Latin America, 'because

this continent was already a *religious* continent.'"

When it was found that a particular North American school was teaching Roman Catholicism, the Evangelical Council of Peru asked this denominational school to withdraw its membership from the Council, which it did. Thus the loyalty and the clear testimony to the Protestant faith were once more expressed by the Peruvian Evangelical Council. Those who object to this Council have asked: "Will the Council remain always faithful to the truth?" Our answer is: No one can guarantee that. God created man according to His image and likeness but the work of His hands lowered himself and chose death instead of life. He created the Angel of Light, Lucifer, and Lucifer chose eternal darkness.

Unfortunately, an American clinic established in Lima under the sponsorship of the same American denomination supporting these compromising schools followed the same policy of compromising with the Roman Church. In previous years we used to have meetings in that clinic and give spiritual talks to the students. Its former director was the personal physician of the President of the nation. His own testimony to us of how he was reared as a Protestant and how his mother's devotion influenced his life more than anything else was known everywhere; the President of the nation knew that he was a Protestant. Under his leadership the clinic became the outstanding Protestant institution in the country.

When the clinic came under new directorship, one of the first things done was to bring Roman Catholic priests to bless the diplomas in the graduation exercises. Prominent Roman Catholic people called us after these ceremonies to tell us that they repudiated the hypocritical and insincere action of the clinic, because it tried to play Catholic when

all knew that it was a Protestant institution. They told us that they had respected it as such, but now they had lost respect for Protestantism when they saw how Protestants played with the Catholics.

The efforts of many years of evangelical work have been broken by some "liberal-minded Protestants" who would never be able to pay the cost of being loyal to the Protestant cause in Latin America.

The Fundamentalists' Position

It would be unfair to condemn only the "modernists" for things like these, when some of the "fundamentalist" advocates in America, by taking a neutral position, have done the same thing in compromising with the Roman Catholic Church.

At the time when the author and his family came from South America to the United States, this matter of Protestantism in Latin America was a burning question. With the Roman Church opposing so bitterly from one side and some sectors of Protestantism asking from the other side: "Why Missions in Latin America?" the evangelical work in that continent did not have many friends in the United States. In addition to all of that, Dr. John R. Mott speaking in meetings stated that "the Roman Catholic tradition in Latin America is with us in our essential ideals."

Some well known fundamentalist magazines invited the author to write for their columns, and he contributed an article which is copied here below. The result? The following reactions came from these magazines: "We have found it desirable to omit as much controversial material as possible for the time being" . . . "Our magazine is read by many Catholics . . . We cannot publish this article. Please give us another one on a different subject." . . . "We are

sorry that lack of space will not permit us to print this fine article."

The article remained unpublished. Those friends who have seen the manuscript have requested its publication. We reproduce it here:

Dr. John R. Mott is, as we all know, an outstanding figure in religious circles. His wide experience and deep knowledge of international affairs make him an authority in many respects. But apart from this general appreciation, Dr. Mott has qualities of a supreme grade that are not common to all men. We are easily captivated by his sincerity, his earnestness, and his fatherly affection. We remember the busy days we spent with him in Peru. For this reason, one hesitates to write articles like the present one. But there is a greater cause for which we have to speak, even at the cost of disagreeing with men like Dr. Mott.

It is very unfortunate, judging from this message delivered before the Consultative Conference on East Asia Fields on March 12, 1943, that Dr. Mott is becoming blind to actual realities in some missionary fields and to the circumstances that are taking place in connection with the Roman Catholic Church's activities.

"I have made, in the last three years, five extended tours to nearly all the Latin American countries," said Dr. Mott in that Conference held by the Presbyterian Board at New York, with ninety-eight missionaries attending, representing eleven fields. "I am prepared to say," Dr. Mott continued, "that generally speaking the Roman Catholic Tradition in Latin America, barring only one country, is with us in our essential ideals . . . From the Pope down through the Vatican, by no means are the Roman Catholics in Italy against us.

This statement, in the light of present events, does not correspond to facts, and not one missionary, with enough experience in Latin American fields, would back up such a statement. I had hoped that the conversation we had with Dr. Mott and the discussions, private and public, relating to the most intolerant policy of the Roman Church in Latin America, in which Dr. Mott took part with us, would have changed his opinions on this matter. Did he not admit that with others he made a mistake, when in 1910, at the Edinburgh Conference, it was said that it was most unwise even to consider the project of sending Protestant missionaries to Latin America, because this continent was already a religious field with the Roman Church working there for four hundred years? Historians, writers, sociologists, and the like, will say, as they have said time after time, that the Roman Catholic religion in Latin America exists only to exploit and degrade, to keep people in ignorance and fanaticism.

If Dr. John R. Mott were not holding such an influential position and his declarations were not taken as authoritative, we would have preferred to remain in silence. But his statements made before a representative organization were circulated profusely among religious circles. As the Presbyterian Church hears and receives this interpretation of what the Roman Church is in Latin America (Dr. Mott's statement is certainly in open opposition to the letters and articles that we have been sending to the religious press and organizations particularly now that the Roman Church is working to have Latin America completely closed to Protestantism), the people will naturally assume that either one or the other declaration must be right — Dr. Mott

knows what he is saying and we are not telling the true facts, or we are right and Dr. Mott is mistaken.

The Roman Catholic Tradition In Latin America

To quote Dr. Mott again: "The Roman Catholic Tradition in Latin America is with us in our essential ideals." By way of comparison, let us briefly examine some of these ideals.

1. DEMOCRACY. Protestantism is for democracy. Does the Roman Church hold the same ideals? How could you make a democratic institution out of an absolute and essentially totalitarian system? What about the open condemnation of democracy on the part of the high dignitaries of the Roman Church in Latin America? What about the Catholic priests, emissaries of Franco's Falangismo, sent to Latin America to tell people that it is their duty to back up the Axis and repudiate democracy? What about the five hundred thousand Republicans in Spain who are kept in prison, under the severe vigilance of priests, because as Republicans they are opposed to the progress of Hispanidad which represents the policy of Fascism? What about the Catholic church's attitude in sending young people to jail, right there in Lima, the capital city of Peru, for the *crime* of exhibiting the posters of the Four Liberties prepared by the Office of the Coordinator of Inter-American Affairs? What about the Pastoral Letters sent out by the Archbishop and the Bishops of South America to "destroy Protestantism?" What about the Roman Catholic Church's asking the Government of the United States to close Protestant work in Latin America and put actual impediments to American Protestant missionaries entering the country, while hundreds of Catholic priests are welcome? If this is the Protestant Tradition, we are not Protestants, nor does Protestantism

exist any more.

2. **HUMANITARIANISM.** The spirit of Protestantism has gone everywhere to fulfill without respect of persons the policy of the Good Samaritan. But we invite North America to find out and see with their own eyes that Protestants are not admitted even to public hospitals, since most of them are controlled by Catholics. Many of the Protestant believers die at the doors of these hospitals before any attention is given them. If they are admitted they are immediately forced to confess their sins to the priest. Their refusal to comply has meant in several cases their death by poison. A Protestant believer is not permitted to be buried in the general cemetery, where decent people are buried. Since the Catholic Church controls even the cemeteries, unless one makes a Catholic profession of faith one must be buried like a dog, outside the general cemetery. Is this Protestant tradition?

3. **EDUCATION.** Some governments in Latin America have prepared a program of Roman Catholic religious education to be taught in every school, public or private. Unless one follows this program one cannot have his own school. It is not only a matter of teaching Roman Catholicism but of the teaching subjects opposed to Protestantism. In other words, Protestant schools can exist only if they agree to teach against their own doctrine, their Church, and their faith, which of course means the end of Protestant schools. Protestant children in public schools are persecuted. Some teachers went as far as to ask their pupils to spit in the faces of Protestant pupils. Does any authority give penalty to the teacher for such an action? Is this Protestant tradition?

4. **WORSHIP.** In places like Peru, as the result of political authorities prohibiting the Protestant believers to have

their services, some churches were closed. In one town under the influence of the Catholic priests, a political authority went as far as prohibiting Protestants to have prayers in their own homes. Distribution of Gospel literature is prohibited. Open-air meetings are not permitted except on the part of the Catholics for the purpose of attacking the Protestants. The burning of Bibles in plazas, according to a report by Dr. Money, Secretary of the Peruvian Evangelical Council, is a familiar scene. There have been attempts on the part of Catholics, instigated by their prelates, to assassinate Protestant ministers while they were praying in the pulpit of a Protestant church. In one word, the Catholic Church does not believe in nor allow freedom of worship. Is this Protestant tradition?

The only object of this article is to give with impartiality information as to what the Roman Church is doing in Latin America today. It is not our desire to open a controversy or create prejudices against anyone. The people of this country have the right to know the facts just as they are. The United States of America has been called by God to be in the New World the lighthouse of Christianity, freedom, and democracy. Its Constitution has inspired other nations in the Western Hemisphere to love and pursue human rights. It is this nation's duty to watch with zeal and care that religious liberty be maintained. We hope that in the light of its principles other nations will learn to love freedom not only for themselves, but also for those who do not hold the same beliefs. (Our article ended here.)

Although no fundamentalist publications would accept this article, and while Protestantism in general was refusing to deal with this question, we are happy to say that the secular press of America thought that this was a serious matter, so, in a critical period, it spread the news. Reporters

from New York to Los Angeles as well as Washington, D. C., have interviewed us. The Associated Press, the United Press, and other agencies have echoed our cry for religious liberty in Latin America. The following paragraphs from an article in the *EVENING NEWS* of Atlantic City are a sample:

"SOUTH AMERICAN ASKS CHURCH FREEDOM"

"Protests Limits Upon Liberty to Worship

"The religious situation in Latin America is very serious, and it is for this country, where the 'Four Liberties' program for the world was originated, to work so that no creed or church will reanimate the fires of the Inquisition, said Dr. Walter M. Montañó in his message yesterday . . .

"The various governments are putting severe restrictions on religious freedoms," said Dr. Montañó. "In places like Peru, some of our churches have been closed by political authorities instigated by the high dignitaries of the Roman Church.

"Orders have even been given against the distribution of tracts and Bibles in the streets. Open-air meetings are prohibited. Some authorities have even gone so far as to prohibit Protestant believers from having family altar services in their own homes. American Protestant missionaries are not allowed to enter the country.

"Two weeks before we left Peru we sent a memorandum to the president of that country, in the name of the churches of Peru, proving with facts that persecution exists there against the evangelical churches. Some of the native pastors have been maltreated in the streets by the police and sent to jail, where they have been made to do the lowest type of work. Young people from Protestant churches were sent to prison for having exhibited the poster of the four liberties prepared by the office of the Coordinator of Inter-American

Affairs, while the Catholics are permitted to attack them publicly, and Catholic bishops are writing letters with statements like this, 'Go ahead against these Protestants, fighting them wherever you find them.'

"The day before we left Lima, I was in the government office asking guarantee for some of the splendid and faithful young people who had been taken to jail for standing for their evangelical convictions. We would like to make a suggestion to you in connection with this fact.

"Your church could write a letter to the Secretary of State, calling his attention to these facts, asking him to use his influence so that American Protestant missionaries as well as native Protestants might enjoy the same religious liberty that the Catholics enjoy in the United States. Then secure as many signatures as possible to the letter. In addition to this, if you could, send a cable to the president of Peru asking him to guarantee religious freedom to the Protestants."

A great proportion of the American Press has fulfilled its mission! While our own Protestant ministers were afraid to mention this subject from their pulpits, civic organizations like the Rotary Club, from Minneapolis to Beverly Hills and Hollywood, Lions and Kiwanis Clubs and Masons, Christian Business Men's organizations, universities, and many other groups have invited us everywhere to present the truth. They have done their part in enlightening the North American conscience in such a matter as to how liberty is curtailed in other lands.

Dr. Mott's efforts for a type of "unity" have been rewarded now with the Nobel Prize as we read in a publication of national coverage of November 15, 1946:

"The \$34,000 peace prize will be shared by Miss Emily Greene Balch of Wellesley, Massachusetts, economist and

worker in international women's organizations, and Dr. John R. Mott of Orlando, Florida, an evangelist who has aided in founding five world federations."

Should we congratulate him or should we lament that his great ability and noble heart were not used in a better way than trying to unite Protestantism and Catholicism. While the Nobel Prize goes to him for these efforts, the editor of the London Times, after remarking "we are witnessing a return to corporate ways of thought and action," gives a warning: "Conditions are becoming adverse to the spirit of free religious enterprise, which founded missions, schools, and hospitals supported by foreign contributions and staffed by foreign workers. The days of free trade in ideas are over."

In the light of recent events in Mexico, where Protestants were murdered by followers of the Roman Church; in Argentina, where Protestant missionaries must have a permit from the Roman Catholic Church to enter the country; and in the United States, where the highest ecclesiastical authority, speaking in the name of the Roman Church, has approved the doctrine that Protestants do not have the right of freedom of worship, the London Times wording, "conditions . . . adverse to the spirit of free enterprise" means that the Church of Rome has one plan — to be the only voice who can speak for religion. Is it right then to promote this type of unity between Protestantism and Catholicism? Is it wise to act like Pilate who "took water, and washed his hands before the multitude, saying, I am innocent . . . see ye to it?" Is it wise to be like Gallio who "cared for none of those things" when "all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat?"

NOTES — CHAPTER XVI

AS A SPIDER'S WEB

1. Dr. Charles C. Morrison, "Can Catholicism Win America," *THE CHRISTIAN CENTURY*, July 3, 1946, p. 833.
2. *THE TABLET*, Official Organ of the Diocese of Brooklyn, November 5, 1938.

Chapter XVII

AMERICA'S MISSION

EVIL needs no betrayers. It is to make traffic with good things that traitors are engaged. The finest principles are sometimes paralyzed by the sons of darkness. But this work is only of a temporary effect. Sooner or later the sun will shine and the sons of light will work freely again.

In the providence of God, America's existence responds to a great mission. It is obvious that America must come to a new adjustment — regain her heritage — before she can fulfill her mission to the world.

The most powerful, the highest commercial, moneymaking propaganda agency in the United States is the motion picture industry. The eyes of the world are focused on the material this organization exports from America and it is through its glittering lens that the people of the world are introduced to the American way of life. But the motion picture industry can never depict the true and genuine American heritage. The hands that move the Hollywood mirrors are not always controlled by wisdom nor inspired by the laws of cause and effect.

Editorializing on "United States Movies Abroad," the Providence BULLETIN says that "peoples of other countries, more than ever before, are getting an impression of us as a nation from the films we send them."

Richard de Rochemont, a film producer himself, writing recently in the New York TIMES, contended that "the movies which we are sending to Europe display America and

Americans in the worst possible light, and especially at a time when the building of such an opinion abroad can do us irreparable harm."

"I wish to report," he writes, "that the provincial French think that we Americans are somewhat off our rocker . . . They cannot understand how such military power grew out of the civilization which Hollywood depicts for them, a civilization in which the chief values are luxury, ostentation, opulence and frivolity, and in which constructive action and concern for the rest of the world and its problems have no place. To them it all adds up to irresponsibility . . ."

"Europe is asking us for spiritual and emotional bread, and we are giving it a glittering cascade of rhinestones."

What are these pictures?

The Reverend Patrick J. Masterson of the National Legion of Decency, quoting an analysis of one hundred and fifteen pictures, said, "eighty-four per cent of them portrayed crimes, ninety per cent portrayed love making and seventy per cent depicted intense love making. Illicit love is the goal of the leading characters in one-fifth of the pictures."

Two Catholic clergymen said on March 12, 1947, that immorality and indecency are increasing because of the "pernicious influence" of periodicals, books, and motion pictures.

Bishop John F. Noll of Fort Wayne, Indiana, said that immorality was portrayed not only by cheap sex and love confession magazines, but "by at least one serial story appearing in what were, until recent years, regarded as the most respectable family magazines." He listed LADIES' HOME JOURNAL, GOOD HOUSEKEEPING, COSMOPOLITAN, COLLIER'S, McCALL'S and PARENTS' MAGAZINE.

Noll, addressing the National Catholic Conference on Family Life, said, "Our country has lost its Christian char-

acter, and is, in many respects, more pagan than paganism of antiquity."

He said that most best sellers "offend against morals" and are "designed to destroy both faith and morals. The spiritual and moral poison brought into practically every home of the nation today was almost nonexistent in the last generation." Newspapers "reek with the worldly spirit," and the "average magazine features the portrayal of the worst in human behavior."

While sincerity is the motivation of the first constructive critics, no one can overlook the fact that there is a definite purpose behind some of the Catholic declarations. When the church of Rome publicizes these conditions not only to impress American people but to tell the entire world that the America of today is "more pagan than paganism of antiquity," the intention of the Roman hierarchy is to make Protestantism appear as a corpse and establish the hypothesis that it is now time for the Roman Church to rebuild this "heretical" country. The Pope's invitation to Protestantism "to return to the mother church under the authority of the Pope," has the same meaning. This plan and this thought are clearly expressed by the former editor of America, Jesuit Francis Talbot, in the following public pronouncement which appeared in the New York GLOBE:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For

one hundred and fifty years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims, and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."¹

But even in this instance, the arguments of those who try to indicate that the Roman church can rebuild America, are destroyed by their own sword. The same Bishop Noll said in the conference previously mentioned:

"Nearly all the evils of society prevail most where we live and not where Protestants live." Most Catholics, he said, live in large cities where "the big motion picture houses are located, the filthy magazine racks, the taverns, and gambling halls."

But, is this America? Does this picture represent the American tradition — the American heritage?

The admonition given by Bishop Burt, of the Methodist Church, should cause a great concern in every freedom loving American citizen, inspire him to re-study his position in this critical hour of decision between democracy and totalitarianism and re-dedicate himself to the great mission and noble task that God has for America.

"Centuries have passed since our fathers broke with Rome, and a new generation has arisen that knows little about the Protestant exodus and of the struggles in the wilderness.

"Some, from a cowardly dislike of religious controversy, some for fear of damaging their personal interests or of disturbing their personal peace and comfort, and some from a desire to appear tolerant, liberal, and broad-minded in these days, prefer to be silent on the Roman Catholic question. It seems to be an inconvenient subject for those who have political aspirations, for the lawyer, the doctor, and the merchant, because of the tyranny which the church of Rome exercises through her tremendous organization.

"Hence many public men have deliberately ignored the subject, while some of our church members regard it as a 'hoax.' The result is, on the part of the people, a lamentable ignorance both of the evils from which the Reformation delivered us, and of the blessings which the Reformation brought us.

"Whatever we have of religious liberty in the nation, of purity and happiness in the home, and of personal independence of conscience, we owe to the Protestant Reformation, to separation from the Roman Catholic Church."²

America, as the lighthouse of the world, has a mission to mankind. As the champion of fundamental freedoms, she is bound to defend them. Any suggestion, from any source, that would imply a change or abandonment of her democratic system, is a criminal attempt to destroy her foundation. Let us stop for a moment to see what would happen to America if such a tragedy would occur on her soil and a despot or a succession of despots, secular or religious, would come to power. It would be the repetition of the thirteenth century when Pope Boniface clothed himself in a cuirass and, with a helmet on his head and a sword held aloft in his right hand cried out: "Am I not the sovereign pontiff? Is not this the chair of Peter? Cannot I protect the rights of the empire? I am a Caesar, I am the emperor."³

From a Latin copy of the writings of Augustine, in the British Museum, is the following: "The decision of the pope and the decision of God constitute one decision . . . Therefore no one can appeal from the pope to God."⁴ This power to rule and judge was exercised to the full during the Middle Ages.

In his great eulogy written in 1832 of General George Washington, Daniel Webster reminds us what that heritage is: "Other misfortunes may be borne, or their effects overcome. If disastrous wars should sweep our commerce from the ocean, another generation may renew it; if it exhausts our treasury, future industry may replenish it; if it desolates and lay waste our fields, still under a new cultivation, they will grow green again, and ripen to future harvests. It were but a trifle even, if the walls of yonder capital were to crumble, if its lofty pillars should fall, and its gorgeous decorations be all covered by the dust of the valley. All these may be rebuilt.

"But who shall reconstruct the fabric of a demolished government? Who shall rear again the well proportioned columns of constitutional liberty? Who shall frame together the skillful architecture which united national sovereignty with state rights, individual security and public prosperity? No, if these columns fall, they will not be raised again; they will be destined to a mournful and melancholy immortality. More bitter tears, however, will flow over them than were ever shed over the monuments of Roman or Grecian art; for they will be monuments of a more glorious edifice than Greeks or Romans ever saw — the edifice of Constitutional American Liberty."

"After great dislocations," Dr. Humm says, "readjustments are inevitable." Some of our social and political leaders are inclined to think that the "readjustments" will come by way

of good will toward men. We admit that never before was the world in such a desperate need of good will toward men as it is today. When the angels sang at the birth of our Saviour, the nations of the world were quite small, simple, and somehow backward. They did not suffer from the complications of our civilized world; they were free from systems that create conflicts, and they ignored the intricacies of wars with atomic bombs! While we have progressed in material, mechanical, and scientific power, we have lost spiritual dominion. We have brains that work like machines, but our souls are dying. Since we do not obey the spiritual laws, we are unable to build up friendship and unity. The fruits of the flesh are manifested in distrust, suspicion, and war.

The desire for good will or the good neighbor policy is not new. We have already mentioned men like Simón Bolívar, that South American Washington, who originated Pan-Americanism one hundred and twenty years ago, and wrote to the governments of our Hemisphere: "The will of God has not separated us without purpose, by the immensity of two oceans, from the rest of the world." There are enough fundamental reasons to convince us that we should live in harmony and cooperation. But, in sad reality, we have failed in our aims for good will. Why?

Does Good Will Depend On Economical Systems? Under the title "Partners in Prosperity," a distinguished author writes: "This is the story of your postwar partners — 133,577,648 other Americans who live south of the Rio Grande. With them you are going to make or break postwar peace and prosperity . . . and guarantee that the enemies of Democracy won't have a chance to cook up a third world war right in your own backyard . . . Two out of five forward-looking enlisted men nearing discharge have possibilities

in the other Americas. Eighty out of one hundred major United States industries are already working on their own Latin American expansion plans. Half of our smaller business men think there are possible openings for them down there. Ask nine out of ten North Americans where they want to travel, once overseas restrictions are lifted. They will answer: 'Latin America.' One hundred and fifty billion dollars have been saved during the war by the North American people to be spent in pleasure travel in Latin America.

Politically, economically, and socially, Latin America is more and more important to the United States, Lee Hills of the *Miami Herald*, pointed out at the final session of the Associated Press Managing Editors Association Convention at the Biltmore Hotel in Los Angeles.

"Indeed," he said, "our survival may depend on our relations with Latin America. We should work for better cultural harmony and a kindred political ideology between the two countries."

He said Germany and Austria have a Communist vote of eight to nine per cent while Brazil has a Communist vote of ten per cent and Chile fourteen per cent.

"Latin Americans are apt to be more influenced by friendship than by the dollar, and American newspapers should do all possible to cement cultural relations and social understanding."

"There is strong reader interest in Latin-American news. The manufacturers, farmers, and advertisers of your section will be interested in more Latin-American news, for nearly everything you produce may be exported to the south. Latin-American exports should rise sharply in the next few years."

Perhaps this should bring optimism to our hearts. But we tremble when we remember how greedy capitalists and

unscrupulous industrialists originated bloody conflicts like the Chaco War between Bolivia and Paraguay.

Does Good Will Depend On Political Systems? Inspired by the Good Neighbor Policy, innumerable good will tours have been organized in the past. Lend-Lease money for the benefit of a few men has been given to the countries. Declarations of non-recognition to revolutionary movements have been adopted, thus helping dictators to remain in power. Church dignitaries and heads of governments have shaken hands for succeeding temporarily in their claim that "inasmuch as Latin America is Roman Catholic, Protestant missions should withdraw from this continent." We have used the Atlantic Charter as a camouflage to cover our political insincerity; and using the same instrument, advocates of liberty have been sent to jail or stoned and beaten in the streets. This is the case of several Protestants. This is done in the name of the Good Neighbor Policy!

Referring more concretely to Lend-Lease to Latin America, on November 27, 1943, the Senate investigators called for a detailed examination of "good neighbor" activities and spending. Describing United States' aid to Latin-American countries as "naively conceived and badly coordinated . . . boondoggling," Senator Butler (Republican Nebraska) told the Senate the program should be changed to one of technical assistance and cultural contact and understanding.

Reporting on his twenty-thousand mile tour of Central and South American countries, Butler said the present "good neighbor" policy is based on "sentimental dreams . . . which are merely reflections of our own ideals, not of theirs, and is tolerated by the Latins solely because it is accompanied by liberal donations from our treasury." Declaring that only three of the twenty countries he visited can fairly be called democracies, Butler said: "All the rest are dictatorships of

the most autocratic sort, and generally militaristic dictatorships at that."

Although official totals have never been announced, the Nebraskan estimated this country has poured six billion dollars into "good neighbor" countries through loans, subsidies, grants and outright gifts. Instead of resultant good will he said he found:

1. At least one country is using United States lend-lease armaments to prepare for war on its South American neighbors.
2. Many countries are openly playing us for suckers, and American officials told Butler United States cash is finding its way into local graft.
3. High wages on American projects are looting local business men of workers, causing labor unrest and forcing inflation in some countries.
4. United States Government money is being used to industrialize nations which intend to compete with us for postwar markets.
5. When good neighbor spending ends we will reap the blame for any unemployment and economic chaos that results.

Butler turned his report over to the Truman and Byrd Committees investigating Federal spending and the war programs.

As expected, these declarations caused a tremendous commotion, not only in the Congress of the United States but in several of the Latin-American Republics. A prominent businessman of this country asked me, after an address which I delivered in California, for a written statement to be sent directly to Senator Butler. On December 23, 1943, I gave the following reports, which my friend sent to the Congress:

"In answer to your note concerning the situation in South America as to how the North American lend-lease dollars are being spent in that Continent, I am prepared to say from experience, studies, and close observation that the lend-lease dollars are not doing much in benefit to the people. The North American money serves only to support dictatorships in South America and disappears inside the government circles. While they have money, the dictators are able to remain in power and keep thousands of political enemies in jail or in deportation. People, especially the middle classes, are starving in South America while the dictators and their supporters are living in luxury.

"You also ask me how the Good Neighbor Policy is being interpreted in South America. A few days before leaving Lima, Peru, several prominent intellectuals of that country said to me, "If the Good Neighbor Policy represents the practice of the four liberties in the Western Hemisphere, then we do not know yet what that Policy is, because we only have the theory, but we are far away from practicing it. Tell the North American people," they emphasized, "that we do not have any liberties in this Continent. They must realize that the only ones who have liberties are our dictators and the Roman Catholic Church. They are at liberty to ostracize their political or religious enemies."

As it happens, it is in the name of the Good Neighbor Policy that several young people in Lima were sent to jail for exhibiting the posters of the four liberties prepared by the Inter-American Coordinator's Office in Washington. It is in the name of the Good Neighbor Policy that Protestant churches are closed, Protestant believers persecuted, and Protestant missionaries are

prohibited to enter the country, while hundreds of Roman Catholic priests are going there, many of them sent from Spain by Franco to work for the *Falange* in order to create and support sympathy toward the Axis.

The last letter received from Lima informs me that prominent priests were burning the Bible while at the same time they were crying, "Down with North America and its pernicious liberties." In one word, the Good Neighbor Policy is nothing but a principle to keep Latin America under political and religious dictatorship of the most totalitarian type. The political dictators, who are most faithfully supported by the high dignitaries of the Roman Church, are engaged in the work of interpreting the Good Neighbor Policy just as a way, "to keep the country free from influences or ideas opposed to the government and the official church."

This policy has been carried on in some countries to the extent of forcing all the schools, public or private, Catholic or Protestant, not only to teach the Roman Catholic doctrine and practice, but to attack openly Protestantism as "unsound and pernicious in doctrine, destructive of national unity and the fountain of social diseases." "Every time that we have the victory over Protestantism," they say, "we are closer to putting North America under our feet." (My report ended here).

Does Good Will Depend On Educational Systems? Education is good and necessary if inspired by Christian principles of democracy, and if it does not become the monopoly of certain classes as an instrument of exploitation. The system of exchanging students and professors from the United States to Latin America and vice versa would have presented an opportunity to know each other if this

tactic had not been directed to please only those who are in power and have influence and money. Unfortunately, nothing has been done for the underprivileged. Thirty-three million Indians, who do not know how to read or write and are kept in practical slavery, do not derive any benefits from this system. The masses of middle class people who hardly know how to sign their names are left without help. The Universities of Lima and Mexico City were approaching their hundredth anniversary when Harvard was founded, but these and other institutions are not open yet to the unfortunate Indians or the middle classes. Cities were established in Latin America when Plymouth Rock was only a rock, but they do not have space for the lower classes. The nations of the Western Hemisphere who are divided into castes do not feel that they belong to one family. In the schools, public or private, Protestant or Catholic, children are forced to receive only Roman Catholic religion and are taught by means of crude attacks against Protestantism. They grow up hating each other in school. When they reach maturity, they still hate each other. The system is to blame!

Does Good Will Depend On Forced Religion? The Crusades, the martyrdom of Huguenots, the cruelties of the Inquisition remind us that religion also, when directed in the wrong way, can bring only torture and bloodshed instead of peace and love to humanity. Who will respect that kind of religion? Many people ask: "Why is it that the educated people in Latin America have almost hatred for religion now, when religion has been with them for over four hundred years? Why is it that only the Roman Catholic religion is recognized in the Constitution of most of the countries? Why is it that the Roman Church has to use police and force to maintain its position?" It is because

this religion has never penetrated into the hearts of the people. The leaders of the Roman Church conquered the body, but the soul of the Continent has not been enslaved. They realize that now, and they think that by expelling Protestants from the countries, they will be able to stop their loss. Our governments, both in Latin America and in the United States have fallen into the trap prepared by the Church of Rome permitting, or closing their eyes to, the bloody persecutions instigated by the Roman Church against Protestants. Will there be good will through this kind of religion?

"This is never to be forgotten, that New England is originally a plantation of religion, not a plantation of trade," said John Higginson in his sermon to the American colonizers. "... Worldly gain was not the end and design of the people of New England, but religion. And if any amongst us make religion as twelve, and the world as thirteen, let such an one know he hath neither the spirit of a true New England man, nor yet of a sincere Christian."⁵

The Only Method That Cannot Fail! When the Apostle Paul says, "I am not ashamed of the gospel . . ." (Romans 1:16) he is only emphasizing the Lord's method of establishing good will toward men: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) The message of good will does not have anything to do with economics, politics, education or even religion. It does not find a dwelling place in the hearts of double-minded people nor help those who compromise. The prophet says: "How beautiful upon the mountains are the feet of him that bringeth good tidings." (Isaiah 52:7) The evangelical missionary method is the only practical support of good will toward men.

"Christian work fills a very modest chapter in the early annals of European action in South America, compared with the long story of repine and war — of ruthless conquest and greedy searching for gold," says Lardner.⁶ This was so in Mexico and in Peru. After the death of Montezuma, who remained a captive of Cortés all his life, the Aztec capital was captured in 1521 and Guatemozin, now the ruling chief, was questioned under torture to learn if treasures had been concealed. On the site of Tenochtitlan a new capital of a new despotism was built. The country was named New Spain, and Cortés, forgiven at the Spanish Court for the lawlessness of his remarkable exploit, was appointed Governor and Captain General, with extensive powers, and a dominion extending up to Central America.

In open contrast with the barbarous method of the Spanish conquest, the colonizers of North America had shown a definite purpose of establishing spiritual principles and the practice of Christianity. The first publication issued in London describing the New Provinces, a recital of the successful beginnings of Lord Baltimore's plantation in Maryland, in 1634, shows clearly how the colonizers conducted themselves with the natives:

"Heere we went to a place, where a large tree was made into a Crosse; and taking it on our shoulders, wee carried it to the place appointed for it. The Governor and Commissioners putting their hands first unto it, then the rest of the chiefest adventurers. At the place prepared wee all kneeled downe, and said certain prayers; taking possession of the countrey for our Saviour, and for our sovereigne Lord, the King of England.

"Heere our Governour had good advice given him, not to land for good and all, before hee had beene with the Emperour of Paschattoway and had declared unto him the

cause of our coming: Which was first to learne them a divine Doctrine which would lead their soules to a place of happiness after this life were ended; And also, to enrich them with such ornaments of a civil life wherewith our countrey doth abound: and this Emperour being satisfied, none of the inferiour Kings would stirre. In conformity to this advise, hee took two pinnaces, his owne, and another hired in Virginia; and leaving the ship before St. Clements at anchor, went up the river and landing on the south side, and finding the Indians fled for feare, came to Potoemack Towne, when the King being a child, Archihau his uncle governed both him and his countrey for him. Hee gave all the company good welcome: and one of the company having entered into a little discourse with him touching the errors of their religion, hee seemed well pleased therewith; and at his going away desired him to return unto him againe, telling him he should live at his table, his men should hunt for him, and hee would divide all with him . . .

"God no doubt disposing all this for them, who were to bring his law and light among the Infidells . . . Is not this a piece of wonder that a nation which a few days before was in armes with the rest against us, should yeeld themselves now unto us like lambes, and give us their houses, lands and livings, for a trifle? *Digitus Dei est hic*: and surely some great good is intended by God to this Nation . . .

"For modestie, I must confesse, I never saw from Man or Woman, any action tending to levitie; and yet daily the poore soules are heere in our houses, and take content to bee with us, bringing sometimes turkies, sometimes squabrels as bigge and English rabbitts, but much more dainty; and other times fine white cakes, partridges, oisters ready boiled and stewed: and doe runne unto us with smiling countenance when they see us, and will fish and hunt for

us, if wee will; and all this with entercourse of very few words, but wee have hitherto gathered their meaning by signes . . . Generally the nation is so noble that you cannot doe them any favour or good turnes but they return it.

"If these people were once Christians (as by some signes wee have reason to think nothing hinders it but want of language) it would be a right vertuous and renowned Nation."⁷

Charles and Mary Beard, after quoting Captain Smith, who declared that the first duty of the Virginians was to "preach and baptize unto the Christian religion," comment: "Spain, like Rome, conquered and exploited, but the English, by force of circumstances, were driven into another line of expansion. They had no less lust for gold than had the Spanish, yet in the economy of history this was not to be their fate in the New World."⁸

The English people were at that time far ahead of their Continental neighbors on the road from feudal bourgeois economy, a long and dusty road marked by toil, revolution, and war . . . "With the decline of the feudal order went the downfall of the monopolistic clergy similarly sustained by landed property . . . With the decay of feudal and clerical authority went political and legal changes of vital significance." How had this happened? England's early transition from a feudal and clerical system to a civilian and more democratic culture was no doubt due to the spirit and genius of the Teutonic race who lived for liberty and struggled for self-government. "John Richard Green, who united racial pride with evangelical enthusiasm, saw in local meetings of rude tribesmen held in the forests of Northern Germany — a moot more ignorant than an assembly of Russian muzhiks — the origin of the English Parliament, the source

of popular liberty. He looked upon it, he exclaimed, as upon the headwaters of a mighty river."⁹

The first Virginia charter stated that the colonial companies were charged, before they could operate in America, with the duty of "propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God." The Virginia House of Burgesses, the first legislative assembly on the soil of America, established this law: "All persons whatsoever upon the Sabbath days shall frequent divine service and sermons, both forenoon and afternoon." The church wardens were put under the obligation to report for trial "all who led profane and ungodly lives, common swearers and drunkards, adulterers, fornicators, slanderers, talebearers; all such as do not behave themselves orderly and soberly during divine services and all masters and mistresses delinquent in catechising children and 'ignorant persons' placed under their charge." The Pilgrims, similarly, enforced laws in the same order, with punishment for the lawbreakers. The general spirit, the whole frame of the colonies, regardless of where they were established was the "fear of the Lord and the keeping of His commandments."

But we observe, even in this country, during the same period as the Pilgrims and Virginians, that those who were from the Catholic Church had an entirely different outlook and interest in coming to America. Sir George Calvert, from Yorkshire, was Catholic. He became Lord Baltimore and, having obtained an immense grant of land from Charles I, he named Maryland in honor of Henrietta Maria, the wife of the King of France. The terms of the charter made Lord Baltimore and his heirs and assigns "the true and absolute lords and proprietaries" of the land granted, their duty being an annual tribute to the Crown consisting of

two Indian arrowheads and one-fifth of the gold and silver ore found in the colony. The terms of the charter also stated that the land owner became captain general of the armed forces, head of the Church, and disposer of all offices, civil and clerical. He was also authorized to create freehold estates. He had the right to create a medieval system in the New World by granting manors to vassal lords subject to feudal obligations. Yet with all of that, and even with his absolute surrender to the terms that "all acts of Roman Catholic religion to be done as privately as may be," the Protestant Governor and Protestant councilmen of the Maryland Assembly gave them — the Catholics of Maryland — the Toleration Act of 1649. "If it had not been for that, the Catholics would have been immediately subdued to Protestant dominion."¹⁰

The English colonizers were law-abiding citizens in contrast with the fugitives of former prisoners of Spain who accompanied the *Conquistadores* of South America. It is mentioned that a Puritan leader exclaimed in the first great expedition: "We will not say, as the Separatists were wont to say at their leaving of England, 'Farewell Babylon, Farewell Rome!' but we will say, 'Farewell, dear England! farewell, the Church of God in England and all the Christian friends there!' We go to practise the positive part of the church reformation, and propagate the Gospel in America." Rich in this world's goods, rich in the religious learning of the schools, imbued with a firm belief in the proper subordination of the lower ranks, and endowed with a charter of self-government, the directors of the Massachusetts Company embarked on their great experiment. As the Massachusetts Bay Colony grew in numbers and prospered, the trend of affairs in the open air of the New World indicated a decided bent in its religious and economic life . . . The Puritans

floated off into independence, each of the little churches becoming, before many years had elapsed, a sovereign congregation.

It was in this atmosphere that Roger Williams spread his four points that were destined to flourish: (1) Persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus; (2) no one should be bound to worship or to maintain a worship against his own consent; (3) Church and State should be separated; (4) the Civil magistrate must not interfere in matters of conscience. Three years after this, Mrs. Anne Hutchinson was proclaiming the doctrine of justification by faith and declaring that the Holy Ghost dwells in every believer. Of course, it was expected that these theories would create dissension in some circles and unrest in others. For those who accepted his principles, Williams, in 1636, founded Providence and they followed him there. Mrs. Hutchinson, two years later, established a colony in Portsmouth for those who were in favor of her teachings.

It was evident that there was enough space for all of them in America a fertile soil of liberty destined to transplant its seed of freedom to all parts of the world. This destiny even today is fulfilled through their noble "missionaries" who carry with them the rich and beneficial traditions of Protestant America wherever they go.

The Book That Made America

George Washington interpreted thus the symbolism of the American flag: "We take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty." But his tribute to the Protestant religion as derived from the

Bible is expressed in an even greater way, in his farewell address to the nation:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness — these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It is universally recognized that America rests upon four cornerstones: The English Bible, the English language, the common law, and the tradition of liberty. But liberty, language, and laws might have been drawn from the Bible alone. "Had we brought nothing with us across the sea beside this supreme Book," says Odell Shepard, "we might still have been great. Without this Book, America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more. Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails which drove the tiny Mayflower. The hope and faith of ancient poets, kings, and lawgivers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a

commonwealth in the Western world were drawn 'as near as might be to that which was the glory of Israel.' "

From those beginnings until now the Bible has been a teacher to the best men, a rebuke to the worst, and a noble companion to all. For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of the vast pioneering adventure, this great, solemn, and beautiful voice has been echoed in American literature.

Toward several other arts the Puritan fathers were indifferent or hostile; but literature in one of its supreme examples had been familiar to them from infancy. Upon this one Book, which is, in fact, many in one, their sense of beauty had been fed. And America has not even yet outlived this early, long-enduring, and almost exclusive dependence both for beauty and for truth upon the Book.

Even today that spirit of the Bible is expressed in the generous and prompt response of the people to any calamity or affliction that may come to the nation. In Latin America we talk about *charity* in a way which puts the receiver in the lowest category of a human being. The Bible's concept of good doing is expressed in the parable of the Good Samaritan, which in essence is sacred duty and individual responsibility and a privilege to help others. This Biblical spirit of human responsibility to share our goods with others is typical of Protestant virtues.

We study the nations of the world in time of crisis or political defeat. Those which have been created only by human wisdom and formed only in political structure suffer the effects. Those countries which have been built in that

tradition of the Bible remain unchanged in times of crisis. By way of comparison, Peru, after the revolution of 1930, had nine presidents in one year, and even the provisional Archbishop of the Catholic Church fell into the temptation of becoming the head of the nation. For a few hours he was president of Peru until someone else came, saying: "It is my turn now."

In America, a president dies. There is no bloody revolution, no tumult in the streets, no confabulation of politicians. The law which is supreme is the only voice that is heard and obeyed. The editor of the Oregon JOURNAL remarked to this effect, when President Roosevelt died:

"A president passes — another steps into his place. The picture is the same, though the details shift and interruptions caused by the shifting involve heartbreak, uncertainty, and disquiet.

"But the picture is still the same — America! It was painted in 1776, retouched in 1812, the colors vivified in 1861. In the years that have passed, the forms and figures have taken on the comforting mellowness which time gives to all the old masters. America is still the picture it was before the passing of our president. It continues in the lights thrown upon it by industry, by social equality, by religious calmness, in war, in peace, as the ideal of the world, and all eyes look upon it as the greatest picture ever painted."

The power is not vested in one person but in the nation through its proper representatives. That is why in any continuing dispute between the President and Congress, it is always Congress that wins. That is because Congress is a permanent governmental institution, while the Presidency is a succession of individuals. Regardless of his powers, even in wartime, a President is helpless in the face of an almost

totally rebellious Congress. The only alternative for a President is to go to the polls, demanding a mandate from the voters to keep Congress in line. Few, if any, however, have ever succeeded in that situation.

In the Bible people have learned the highest type of loyalty to their countries. That loyalty is revealed in the defense of the Constitution and the readiness to die in its defense. The secret of the American Constitution's stability is found in the sacred pages of the Bible.

When we compare the constitutions of nations, we see that their stability runs parallel to their foundation. Machiavelli wrote good but futile constitutions for the unhappy Republic of Florence. France has had four constitutions, good or bad, in one hundred and fifty years. Italy has had three (counting Mussolini's) in seventy years. Some of the South American republics have had a dozen in one hundred twenty years.

It is the Protestant conception of government which has helped to make the American Constitution the longest lived in the modern world.

As an editorialist comments on this subject: "To last, a constitution apparently must be venerated like the Ark of the Covenant. In some measure it takes the place of the divine kingship. Such veneration was manifested in the United States a few years ago when Franklin Roosevelt, at the zenith of his popularity, tried to subvert our Constitution by destroying the balance of executive, judicial, and legislative powers with his plan to pack the Supreme Court — Some of his most slavish followers in Congress rose against him."

Crotona, an ancient Greek colony in the arch of Italy's boot, was "given laws" (a constitution) in the seventh century B. C. The Crotonians were so well pleased with their

laws that they required any citizen who proposed a new law (amendment) to appear in the assembly with a rope around his neck. If his motion failed, he could be disposed of without inconvenience. The Crotonian constitution endured for more than three hundred years without vitiating changes. The Crotonian spirit has prevailed among the American people because their characters have been molded in the Bible.

The Bible and the Bible alone has given a mission to this country to be the prototype of peace and the fortress of brotherhood.

Dr. Ramón Collazo, past President of the Lions Club International, a great Cuban on whom the governments of Cuba, Panama, and Venezuela conferred honors and decorations, said of America: "I remember being here a few weeks before Pearl Harbor. I saw the most peaceful people, not wishing war, and believing that, in the sincerity of their purpose, they could still avert a world armed conflict. Yet when the time came to fight, they created in a few months the greatest war machine that has ever been built by any nation in history. And when total victory was achieved they were quick to discard the uniform for their civilian dress. The boundary line between the Dominion of Canada and the United States of America is more than three thousand miles long, and yet it is not fortified by a single line of defense, in the true spirit of the Americas."

All the nations of the world have supported the ancient philosophy: *Si vis pacem, para bellum*. (If you wish peace, be prepared for war). Their constant work has been for war. But a country like America comes into existence and her most sacred bulwark is peace and brotherhood. When America wins, if war comes, her action with the defeated nations is not what she would have received from them if

she were the loser. The golden rule is her guide and in solving the defeated peoples' problems, her duty is to give them light rather than keep them in chains and the dark cells of a prison.

A vivid example of that type of American is General MacArthur, who is bringing the Empire of Japan into the shape of democracy. Inspired by him, the new Japanese Constitution has been promulgated as a democratic document with this preamble:

"We do proclaim that sovereignty rests in the people." There will be an Emperor, as there is a King of England, but he "derives his position from the sovereign will of the people in whom sovereignty rests."

When Commodore Perry visited Japan he found a feudal system comparable to that of thirteenth century France. Under the stimulus of western ideas a "constitutional monarchy" was instituted, but through this instrument an air-tight despotism was set up, for only the western forms were used in the "constitutional monarchy." There were a Cabinet and a Parliament and all the trappings of legislative government, but the Emperor's shrewd political handlers seized the opportunity to make a nominal ruler, with less real power than Philip Augustus the Crusader, into an absolute lord partaking of divinity. This god-emperor was above the government. It was pretended that he derived his power from his ancestor, the Sun Goddess, and that the executive, military, legislative, and judicial branches derived their power from him. Being divine, he could give or take away. Naturally he was influenced by advisers, and because the military clique had an ascendancy over him, his divine commands sent Japan to war and destruction.

General Douglas MacArthur, in his V-J Day address at Tokyo Harbor, said: "We have had our last chance. If we

do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character . . . It must be of the spirit if we are to save the flesh."

Yes, the secret and the sustaining power of Protestant America's freedom and democracy, of which General MacArthur and other genuine Americans are the interpreters, is found in religion. As Dr. Gerald Kennedy said at a Thanksgiving Day address: "The fundamental liberty which undergirds all others is that of religion. No liberty in any realm is safe unless it is supported by the belief that man, because he is the son of God, is destined for freedom. America was founded on the Protestant tradition of freedom for each man, inside the church or out of it. Every man has the right to propagate his faith. That right must be extended to every minority and every sect. Even the atheist has the right to try to win others to his cause."

"While we sometimes deplore the divisions of Protestantism, it is well to remember that no institution ever gets too much power without being corrupted by it. It is better that there be several traditions, each making its own contribution, than that we should be dominated by any one church."

In the midst of a world of confusion and approaching chaos, the leaders of the nation who are searching desperately for a solution to the fast accumulating social problems, piling higher and higher almost every day, must remember that no solution will be found for them apart from the one in which this nation found greatness. Men are crying for a way out of these troubles, but no way will be found, unless we let the light from on high shine on our way. The world's great men can produce inventions for destruction and lead

the way in progress along mechanical lines, but the moral force to make these tangible things help us out of our difficulties rests in God. America with all its material wealth, with all its inventive genius, all its farms, its factories, its banks, its railroads, its billions of dollars in stocks and bonds, may expect a revolution that will threaten the very existence of those things that have made it the greatest country in the world, unless America goes back to restudy its heritage. The danger of losing liberties — freedom of speech, of religion, of free enterprise — is at the door and must be repelled with the same faith and courage that made the founders defy every adverse situation and triumph over every obstacle.

Benjamin Franklin saw that the only place where a solution might be found was in God's Word, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5). This is the only way out of our troubles. It is the way of the Gospel of which Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

The Ladder By Which America Climbed Up

The author is indebted to his friend, Dr. Preston D. Richards, for the exact text of the references, from *FUNDAMENTALS OF PROSPERITY*, by Roger W. Babson, quoted here:

"Just before I went to Brazil I was the guest of the President of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said, 'Mr. Babson, I have been wondering why it is that South America with all its great natural advantages is so far behind North America notwithstanding that South America was settled before North America.' Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in

one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and water powers which rival Niagara. 'Why is it, with all these natural resources, South America is so far behind North America?' he asked. Well, those of you who have been there know the reason. But being a guest, I said:

"Mr. President, what do you think is the reason?"

"He replied: 'I have come to this conclusion. South America was settled by the Spanish, who came to South America in search of gold, but North America was settled by the Pilgrim Fathers, who went there in search of God.'

"Friends, let us as American citizens never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based."¹¹

Those who speak of liberty little realize that without the Reformation, humanity would still be under the heel of despots. Without Luther, without Calvin, without Knox and Zwingli, our world would not be able to use the language of democracy. These names are synonymous with freedom. Be it in the study of Europe, be it in the background of Protestant America, these names were supreme forces that inspired men and women to fight for human rights. Reformation is liberty, democracy, and human rights.

As history shows, it was not in art, in literature, or in science, but in religious feeling and religious thought, that the powerful influences working on the men of the remarkable age of the Reformation showed their most rapid far-reaching effects. For, unquestionably, the Protestant Reformation is to be looked upon as the most significant manifestation that was given of a changed state of mind in the world. The change in that direction came largely from an increasing independence of feeling and thought; and, too, the half-century preceding the Reformation had made appalling additions to the previous reasons for discontent with the Church.

It was the deplorable era when one would have dared to speak freely for his rights, the era when the popes were too busy with temporal interests and sore afraid that liberty would bring a loss of their power. Sixtus IV, Innocent VIII, and especially Alexander VI, the second pope of the Borgia family, present lamentable pictures of worldly schemes, and "nepotism," as the projects for the temporal advancement of their relatives were termed. Sixtus sacrificed the peace of Italy and the cause of Christendom against the Turk for the aggrandizement of his family, and Alexander brought the papal office to its lowest degradation, from which happily the Church raised itself in due course.

Julius II, who succeeded the Borgia (after an interval of two months), purged Rome of those horrors, and pursued, for the most part, what would have been, in a merely temporal prince of that age, a fairly reputable career, distinguished, indeed, by a princely patronage of letters and arts; but his wars, conducted personally, and his political intrigues, were a scandal to the church of Christ. There was nothing of the priest in him, said the contemporary Italian historian, Guicciardini, except the cassock and the name. His successor, Leo X, the genial, amiable, cultivated, pleasure-loving, self-indulgent, Medicean man of the world, appears to have lacked hardly any grace of personal character except the piety which his functions as the "vicar of Christ" required. The time had come when that lack was to be taken into account.

The influences of the time had not only prepared large masses of people for detachment from the existing organization of the church, but had developed leaders of a more robust and practical stamp than any found in former revolts. Savonarola, who perished at Florence in conflict with the papacy in the reign of Alexander VI, was not one of these.

His mystical spirituality and fine heroism did not supply the qualities that were needed for the work to be done. It required, not a leader in the clouds, not a prophet, not a seer of visions, not one from whom miracles could be demanded, and whose influence would vanish when the miracle did not come — but a man possessed of the power to dominate multitudes without stepping to any height of vision or emotion above the common plane.

Such a man was Luther. He had high courage, without rashness. He had earnestness and ardor, without fanaticism. He had the plain good sense and sound judgment which win public confidence. His substantial learning put him on terms with the scholars of his day, and he was not so much refined by it as to lose touch with the common people. A certain coarseness in his nature was not offensive to the time in which he lived, but belonged rather among the elements of power in him. His spirituality was not fine, but it was strong. He was sincere, and men believed in him. He was open, straightforward, manly, and commanded respect. His qualities showed themselves in his speech, which went straight to its mark, in the simplest words, molding the forms and phrases of the German language with more lasting effect than the speech of any other man who ever used it. Not many have lived in any age or any country who possessed the gift of so persuasive a tongue, with so powerful a character to command the hearing for it.

Something of the same character appears in Zwingli, the Swiss reformer, whose contemporary movement was entirely independent of that which Luther led, and in John Knox, whose temper, however, was more imperious and more militant than Luther's, and who overthrew the papal church in Scotland with a suddenness hardly paralleled in any other country.

Of another type of character was John Calvin, native of France, but adopted citizen and ecclesiastical ruler of the free city of Geneva during the last twenty-three years of his life. While Luther's was the greatest personal force in the Reformation movement, Calvin was the man of theological intellect, who stamped his mind on the resulting Protestantism of Christianity with the most lasting effects. The stern theology that he formulated has been accepted substantially by most of the Protestant peoples, and entered with a powerful influence into their character and their historic life. But the austere Calvin, with no Luther preceding him, would no more have wrought the religious revolution of the sixteenth century, from his closet at Geneva, than Melancthon, the theologian of Lutheranism, could have done so, by his own influence.¹²

It is in that wealth of heritage that America was molded, "In America," said George Bancroft, "a new people had risen up . . . more sincerely religious, better educated, of serener minds, and of purer morals than the men of any former republic."

It was this heritage and this spirit of the great Reformation that, transplanted on the American soil — fertile to these ideas — has produced such fruit. It inspired Patrick Henry to pronounce his immortal words: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery. Forbid it, Almighty God! — I know not what course others may take, but as for me, give me liberty or give me death!" This heritage also was the inspiration for the words cut into the stone of the Statue of Liberty:

Give me your tired, your poor,

*Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore;*

*Send these, the homeless, tempest-tossed, to me —
I lift my lamp beside the golden door.*

To understand America's destiny in the New World, we must understand its origin, or as the eminent Dr. Collazo says: "To understand the Americas we must understand their early pioneers. The 'Pilgrim Fathers' sailed across the Atlantic Ocean to make a home where they might have freedom of worship. Half their number died of privation and disease within the first years, but the remainder resolutely held on to establish, on a firm footing, the first of the New England group of colonies."

It is only in the return to the "Faith of our Fathers" that America will find strength and wisdom to fulfill its great mission to lead other nations and especially the Western Hemisphere to political and spiritual success.

It is only with the renewed fervor of that Protestant heritage that President Harry S. Truman's hopes can be fulfilled: "There is no problem of this earth tough enough to withstand the flame of a genuine renewal of religious faith," he said. "When the sages and the scientists, the philosophers and the statesmen have all exhausted their studies of atomic energy, only one solution will remain — the substitution of decency and reason and faith in God for the rule of force in the government of man. The threat to the well-being of the nation and the world calls for a moral and spiritual awakening. Oh, for an Isaiah or a Paul to reawaken a sick world!"

"A truly religious fervor among our people would go a long way toward solving our problems," continued President Truman. "If the world is long to survive the gigantic power which man has released through atomic energy, that power must be matched by spiritual strength of greater magnitude. No other agency can do it, and unless it is done, we are headed for the disaster we would deserve. Our hope for the

future is in the truth of Jesus' teaching. To make this message take root in the hearts of men and women everywhere is the aim of Christian missions . . ."

Americans are talking about what they are going to do to get the Chinese on their feet. We hear a lot of impractical suggestions about the needs of India; Britain's leaders know that to give the people of India self-government without their having the training necessary for such government would be fatal to them. But what these leaders should remember is that in the Gospel is the transforming power of God to every Indian — salvation from sin, from superstition, from moral degradation, and from the thousand other ills that must be removed before these people are prepared for democracy. The Gospel is the only solution to the problems of China, India, Africa, South, Central and North America, and all the other nations that the leaders seem so anxious to help.

The mission of America is still the mission of the Pilgrim Fathers, as expressed by Robert Charles Winthrop: "The Pilgrim Fathers of New England 'shielded and helmed and weapon'd with the truth' . . . assume their perilous posts, as pioneers of an advance which is to know no backward steps, until, throughout this Western Hemisphere, it shall have prepared the way of the Lord and of liberty. They come with no charter of human inspiration. They come with nothing but the open Bible in their hands, leading a march of civilization and human freedom, which shall go on until time shall be no more, if only that Bible shall remain open, and shall be accepted and revered by their descendants as it was by themselves as the Word of God!"¹³

NOTES — CHAPTER XVII

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EPILOGUE

*In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.*

— Julia Ward Howe

Mr. Rafael Larco Herrera, while President of the Peruvian Senate, Vice-President of the nation, and owner of the outstanding newspaper of Lima, LA CRONICA, used to visit me at my home, especially at a time when I was ill. Discussing the contents of some of my editorials and articles published in his newspaper, he used to emphasize that their value rested in the many quotations from the Scriptures and their application to life. One day he asked my reason for quoting so much from the Bible. I answered, "I do it because all the rest is emptiness; only God has the words of Life."

"If we all could come to discover this truth," Mr. Larco Herrera commented, "our countries and our peoples would discover happiness and peace. We could live then in harmony. It is almost impossible to believe that out of one Person — Christ — comes all this brilliancy."

Apart from Christ, no other way offers hope. There is nothing substantial in the world except Christian truth. This world has long tasted hate, ambition, vengeance, and selfish interest, that have only driven us to the border of a bottomless pit. Only the Word of God can establish the fraternity of man based on the paternity of God, in submission to the experiences of the everlasting Gospel.

Alfredo Palacios, Argentine lawyer, senator, and intellectual of renown, finds in the gospel teaching the return of people to equilibrium. "In this uncertain hour," he declared in a lecture, "in which the world is submerged in unbridled sensuality, giving itself blindly to the dominion of forces that threaten to destroy all occidental culture, only Christianity can save us . . . That is the incorruptible treasure of which we are depositories. True Christianity is the consecration of self to betterment, and to our fellow men . . . Almost a century ago our great Alberdi, of free mind and a true democrat, affirmed that the highest ideal was to live Christian morality, not to live outside of life but to convert it into civil ethics, and a practical measure of existence. And that high aspiration is now more actual than ever before. We have reached the crossroads in civilization where man's life has no value. He is simply cannon fodder, the bolt in a machine, a number in a prison, or a lonely unemployed person, who is one of the too many in the world. Those great powers which he has created have transformed him into a mere toy or discarded him as a useless kettle. The indefinitely prolonged, absurd situation will lead to the disappearance of the human race."

Pierre Loti, the famous French naval officer and literary genius, has made this confession: "Those who still bow before the feet of Christ, believe me, are the only happy beings in this world. They do not know the anguish of time; they do not know the anguish of solitude, and they ignore the terror of fast extinction. They follow their way confident and in calmness. I'd give my life to possess their radiant illusion, even at the risk of being committed with the lunatics who believe in their imagination that they live among the rich and powerful of this world . . . When we lack this faith, we seek to rest on some hope, some immortality . . .

But there is nothing. Outside of the ever radiant personality of Christ there is only terror and darkness."

We have spoken of the confabulation of forces — political and religious — to prevent missionaries from going to and laboring in foreign fields. But who could stop men and women who, having fallen in love with Christ and His message, have the vision of a world in agony and feel the urgency of giving out the Word of Life? Who can stop them? Who can prevent them from fulfilling the Master's orders, those who have been charged with such a sacred commission and are compelled to cry out with J. Hudson Taylor, "I feel as if I could not live if something is not done for China?" Convinced, with David Livingstone, that "God had an only Son and He was a missionary," the missionary comes to this decision of life as Count Zinzendorf did: "The land is henceforth my country which needs the Gospel." How deep the call went to C. T. Studd's soul one can judge by his words: "Christ's call is to feed the hungry — not the full; to save the lost — not the stiff-necked; not to call the scoffers — but sinners to repentance."

Henry Martyn, who won a name for himself as a missionary in India, made this remark on his way to the Far East: "Even if I never see a native converted, God may design, by my patience and continuance in the work, to encourage future missionaries."

John and Betty Stam said: "as for us, may God be glorified whether by life or by death." They glorified Him by dying a martyr's death.

"If I thought anything could prevent my dying for China, the thought would crush me," said Samuel Dyer.

"If I had ten lives, I would gladly lay them down for Christ in the white man's grave, to gain, by the grace of

God, the black man's resurrection," declared Canon Taylor Smith.

Do we need more inflamed testimonies? Let us hear David Brainerd, as he says, "If I had a thousand souls, and they were worth anything, I would give them all to God."

"There was a time when I had no care or concern for the heathen; that was when I had none for my soul. When by the grace of God I was led to care for my own soul, I began to care for them," concludes Alexander Duff.

We live today in an era of one of the greatest missionary challenges. Compared with the magnitude of the work to be done, the missionary army is very small. There are approximately 27,500 missionaries in the world. In military parlance there is one division of missionaries to the whole world. Hitler had three hundred divisions in Germany alone. Yet, if only twelve disciples were able to bring such a testimony to the world, we can expect great things with the number we have now.

Christ encouraged His disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32)

To those who are laboring already on the fertile or the arid soil and to those who are answering God's call to tell the message to others, we say with Longfellow:

*Like fiery tongues of Pentecost . . .
Go, breathe it in the ear
Of all who doubt and fear,
And say to them, "Be of good cheer!"*

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We are deeply indebted to all the authors who have been mentioned in this book, and gratefully acknowledge those who have granted us permission to quote them. Our heartfelt apologies to anyone who might have been unintentionally omitted, and our respectful consideration to those whose ideas we oppose.

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