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Christ is losing his. -
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CHRIST LOSING HIS WORLD



Lon Francis



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**CHRIST IS LOSING
HIS WORLD**

by
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PUBLISHED IN U.S.A.
March 6, 1944
BY
OUR SUNDAY VISITOR PRESS
HUNTINGTON, INDIANA



Nihil Obstat:

REV. T. E. DILLON

Censor Librorum

Imprimatur:

✠ JOHN FRANCIS NOLL, D.D.

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INTRODUCTION

Dear Reader:

Once a year the President of the United States prepares an address to be delivered before Congress on the "State of the Union," in which he quotes facts and figures relating to the present, and in which he makes recommendations for the improvement of both the social and economic condition of the nation as such, and of the citizenry which comprises it.

In this little book we present a bird's eye view of the *religious, moral and spiritual* "State of our Nation" and of the citizenry, and propose measures to effect the much needed reform for which every Christian-minded American is longing.

We identify, we believe with considerable accuracy, the many agencies which, according to a cooperative understanding, are waging a drive against Christianity in general, and against the Catholic Church, the uncompromising defender of the moral law, in particular. God and orderly government have the identical enemies, and people should know who they are and how to meet their challenge.

After elucidating this fact we point out what is the clear duty of God's children and of His professed soldiers in the army of Christ. They are expected to combat the forces of evil not singly, but collectively, not with political, but moral weapons; not behind the banner of hatred, but of charity—inspired by loyalty to Christ, the King, and devotion to the best interests of their fellowmen and of the common country.

Most evils emanate from our large cities, and it is particularly in these that the Catholic body is numerically strong. Its members, most of whom have majored in the subjects of religion and the moral law, are certainly better qualified to take leadership in these fields than those of any other group—and they offend far more grievously than all others *when they follow* the pagan way.

Will you kindly read this entire booklet carefully, in order to acquaint yourself with the symptoms of the disease gnawing at the heart of Christianity, with its causes, and with the remedies capable of arresting it—assuring that they will be vigorously applied by the Catholic laity and the millions of other people of “good will” ready to support them? Onward, Christian soldiers, to recover the world for Christ.

LON FRANCIS

PAGANISM ONCE MORE PREVAILS

The Pagan vs. Christian School of Thought

There are only two schools of thought in Europe and the Americas—the Christian and the pagan. Since they are mutually exclusive both cannot be right.

The pagan school of thought has long been dominant in the press, in the secular universities, and now in the common schools. It is dominant in social conduct, and even the homes. It has invaded most of the churches, causing them to set aside their "Confessions of Faith," and in many instances, officially to endorse practices belonging to the category of things which the Apostle declared should not even be named among Christians.

The pagan school of thought is responsible for the frightful wars of this century, for the totalitarian states, for the rejection of God Himself, and the persecution of religion, for the brazen attacks on morals, for the flood of printed filth, for the shocking delinquency among tender youths, for the repudiation of the very idea of any moral law based either on nature or revelation.

The pagan school of thought is now exerting its influence, beyond the power of words to describe, to control the world of the future. Those who oppose it from the pulpit or in the press are called "reactionaries" or "Fascists."

Ancient And Modern Paganism

What St. Paul wrote about the pagan Romans before Christianity was brought to them would seem to have been written to describe the world

at the present time. After noting that "the wrath of God is revealed from Heaven against all ungodliness of those men who, in wickedness, hold back the truth of God," St. Paul declares:

Therefore, God has given them up in the lustful desires of their heart to uncleanness, so that they dishonor their own bodies among themselves—they who exchange the truth of God for a lie, and worshipped and served the creature rather than the Creator . . .

For the cause of God has given them up to shameful lusts; for their women have exchanged the natural use for that which is against nature . . . And as they have resolved against possessing the knowledge of God, God has given them up to a reprobate sense, so that they do what is not fitting; being filled with all iniquity, malice, immorality, avarice, wickedness; being full of envy, murder, contention, deceit, malignity; being whisperers, detractors, hateful of God, irreverent, proud, haughty, plotters of evil; disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy. (Rom. I. 24-31).

The world thus excoriated by St. Paul had not rejected Christ, since its people had not yet known Him. How much more guilty, therefore, must the modern world be, whose people are heirs of the revelation brought into the world by Christ, who know well that His law condemns all the vices enumerated by Paul, and enjoins the opposite virtues, which make for a happy state of society?

Speaking on this subject Pope Leo XIII wrote in his Encyclical *Christ Our Redeemer*:

Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But hav-

ing known Him, to reject or forget Him, is so great a crime as to be scarcely credible.

The Future

Anti-Christ rules now, and all signs point to an extension and intensification of his rule on the morrow. While our nation and Britain are waging this costly war to get rid of pagan Caesars, dictators, and tyrants, they seem powerless to prevent other pagan-minded men from naming their successors.

But, you may ask, is not Christ more powerful than His enemies? Yes, but He acts through His friends. Were not the uttermost parts of the earth given to Him as a possession (Ps. II, 8)? Yes, but rulers and people have withdrawn from Him. Did He not declare that He had overcome the world (John XVI, 33)? Yes, but His conquest would remain permanent only through the militant practice of His faith: "This is the victory which overcometh the world, our faith" (I John V, 5). How about His promise to be with His Church until the end of the world (Matt. XXVIII, 20)? That promise to be with *His Church* is being and will be kept; but it does not imply that He will keep the Church strong and vigorous in every country despite the indifference of its members in face of the fanatical opposition of its enemies.

Before the death of the last Apostle, at a time when Christ's Church counted few members, a great pagan imperial power waged war against it. It turned into a merciless and long war, but the Church conquered, because the zeal and earnestness of Christians *merited* the support of the almighty power of God.

Today the Church does not lack numbers, but her members lack loyalty to their Leader. They are nominal Christian "soldiers" with no fight in them. Outnumbering all Christ's enemies in both Europe and America, they are weaker than they, because they are unorganized, unwilling to serve, complacent during persecution, since, they say, Christ *is well able* to still the storm, to cure the ills of society if He will. But His cures are conditioned on cooperation and repentance—"go, sin no more." His peace is conditioned on "good will." He has provided abundantly the means for the Church's triumph, but they must be *used* by its members.

Those who believe in God and His Providence, in the Christian religion and in the faith, hope and charity which it inspires, in the dignity of man which it defends, in the reciprocal justice which it preaches, in the decencies which it promotes, should step forth and defend them at least as vigorously as enemies of the Christian order attack them.

The lay army of the Church Militant is not only *not fighting aggressively* against the enemies of Christ, its divine Leader, but is even too indolent to *defend* His causes against their attacks. Unwittingly most soldiers of Christ subscribe to the Socialist and Communist theory that "religion is a private matter," despite the fact that it is only *through the laity* that the Church can "preach the gospel to every creature." If they were organized and functioned half as well as, and possessed one-tenth of the zeal of the Communist, the Jehovah Witness, the Mormon they, because of their numbers, would be able to interest in the cause of Christ millions of their fellow-countrymen.

When the voice of anti-Christ speaks it is received with acclaim by his followers and henchmen, and like those who mocked Christ under the cross, they shout with glee "Himself He cannot save."

Churchill and Roosevelt, who seem sincere in the belief that their subjects are in this war to crush the destructive pagan spirit, and to make all the world safe for the four freedoms, have discovered that one of their partner allies is not tractable, and is even in position to frustrate their designs if they antagonize him while the war is on. The clergy are severely censored when they even hint that this *might* be true, while lay editors and some columnists say that *it is* true.

George E. Sokolsky, writing in his syndicated column on February 19, 1944, referred to the renunciation by England and the United States of the declared principle for which war was declared on Germany. The smaller nations were to be relieved of fear of future aggression by the more powerful ones. But now,

The Finns have no choice in their destiny. . . . we now officially advise Finland to submit to Russia. . . . We cannot afford to quarrel with Soviet Russia. . . . and so it will soon be with Latvia, Esthonia, Lithuania, and Poland. . . . an enlarged Russian Empire is coming into existence out of a war which started for the territorial integrity of Poland. . . . There are other small countries in Europe who are losing their independence.

Sokolsky then asks:

What happened to the United States and our diplomacy? This country has been in two wars really for the principle which Woodrow

Wilson described as "self-determination" . . . but empire is expanding in this war. What will all this mean to our future?

Why is it that the Socialists, Communists and other anti-Christian forces are permitted to organize *now* in the enemy invaded countries of Europe after we have been assured repeatedly from both London and Washington that not until after the war will anyone (and we presume this to mean any organization) be allowed to take over political leadership; that the people of each nation could decide for themselves better what they wanted after the termination of the war?

Why must Congress be warned against Henry Bruening, former Chancellor of Germany, and in recent years a professor at Harvard? We hold no brief for him, and do not know whether he would care to take over the government of Germany, but it would seem that if he had to leave his country because he was anti-Nazi, that after living in England several years and over here even longer, he should know better probably than any other German what the American concept of democracy is.

For the same reason we might ask why our political leaders are warned against Archduke Otto, who detests Communism, and who also lived in England and in the United States for many years, where he learned to admire our form of government. If our leaders are interested in having a true democracy in Austria, why would not the well-educated Archduke be the right man? As in the case of Bruening and the Germans, we do not pretend to know whether the Austria-Hungary people want him. We are only noting that the ones who are op-

posed to these two men are those who want Communist states in Austria-Hungary and Germany.

Governor Henry F. Schricker, of Indiana, speaking in Fort Wayne, Ind., on February 20, 1944, emphasized the need of religion in governments, and of it having representatives at the Peace Table at the end of the war if we would prevent pagan injustices from being imposed on mankind. He said:

I believe that there could have been no Declaration of Independence and no Constitution if the affairs of that day had been entrusted to men who did not believe in God.

The Governor told the audience that he receives many letters from people who are worried that we shall not have "a just and lasting peace." "They say," he observed,

We want some reward out of all this sacrifice. We want justice among men. But we shall not have it unless we take our religion and our faith in God to the Peace Table. The peace cannot be settled on an entirely material basis. Our security is not in the laws of men, but in the spiritual strength of our people. . . God has made us neighbors. Let justice make us friends.

If those who support the anti-Christian forces of the world were consistent they would uphold Hitler as they do Stalin; Nazism as they uphold Communism, because the idea that the State is the source of all human rights, subscribed to by both Hitler and Stalin, emanates from anti-Christian sources.

At the turn of the twentieth century, which means fourteen years before the first World War was launched, eighteen years before Communism was adopted as a political economy, thirty-three

years before Hitler came into power, M. Emile Combes, the anti-Christian head of the French Republic, declared:

There are, there can be, no rights except the right of the State; and there is and there can be no other authority than the authority of the Republic.

It was his Prime Minister, Viviani, who boasted that he would "blot out the stars of Heaven." With the repudiation of God and of Heaven there could be no source of human rights than man and earth.

If Hitler is wrong, then Stalin is wrong also; if both are wrong, then why should any but the irreligious defend their anti-Christian philosophy?

If religion is the antidote to State absolutism why do so many editors, professors and writers attack it?

If George Washington was right when he declared that there can be neither public nor private morality "apart from religious principles," then those who fight religion must not be much concerned whether the citizenry of our nation be moral or immoral.

Nearly every university professor who attacks faith also advocates "self-expression," or the following of sexual urges, by both the unmarried and married. In fact their great hero, Sigismund Freud, taught that the married have no right to expect fidelity from their spouses.

In February, 1944, the Anglican Bishop of Chelmsford, the Right Rev. Henry Wilson, wrote in his *Diocesan Chronicle*:

Morals in the sexual sense are getting worse and worse. . . One of the most sickening features in the divorce lists is the large propor-

tion of titled people whose names disgrace the miserable catalogue. We might have expected a decent example of these people, but we get the reverse. . . The root trouble is the widespread abandonment of the Christian religion.

There is such satanic perversity in any organized effort to indoctrinate a whole people with atheism and everything that flows from it, that that effort must be inspired by what St. Paul calls "the spirit of wickedness in high places." If nothing else proved the existence of a personal devil, or a personal anti-Christ, the drive against religion and morality would be proof sufficient.

What is going to make the world a more decent place in which to live after the war? Will the press of the world suddenly become religious and moral? Will the magazines denounce lust and advocate "cleanness of heart"? Will the movies teach the 100,000,000, who attend them every week, the lessons of justice, charity and forgiveness? Will the "best-sellers" support religion and morality? Will religious instruction be introduced into the school curricula everywhere? Will home life be bettered by "full employment"? Will marriage begin to have greater stability? Will our boys return from the various battlefronts strengthened in religious faith, and committed whole-heartedly to the better observance of the moral law?

We are reminded that "unless the Lord builds the house they labor in vain who build it."

In his first Encyclical, October 20, 1939, Pope Pius XII diagnosed the cause of the world's ills in these words:

The deep and ultimate root of present day evils is the rejection of the universal norm of

morality, from which results a practical denial of Christ, of divinity, and of the teachings of Christ. Hence there is derived a saddening return of paganism to the distress of consciences and of States.

The editor of the St. Louis *Globe-Democrat*, on July 11, 1923, when all the world was still dizzy from the effects of the first World War, made a plea for the inculcation in the citizenry, even by the Federal Government, of the principles of Christianity, which were being attacked, in a world-wide way, by the Communist *Third Internationale*, and by all sorts of irreligious and immoral forces which were in sympathy with it.

One one side or the other, or on both, it was violation of Christian principles that caused the war in every case, and it is therefore conceivable that the application of these principles to the causes beforehand would have averted the war . . .

The only way that Christianity can be tried in this matter is by the application to international relations of those principles of conduct which are found in the teachings of Jesus Christ and of which He is the supreme exponent; and there is no way to apply them except by the establishment of international standards of comity and right, and of international rules of procedure in case of dispute, through international agreements to that end. Put the principles of Christ into international law and intercourse and then, and not till then, will Christianity be effective for peace.

WHO ARE FIGHTING CHRIST AND WHY?

I—Organizations

You are well aware that your Church is being most unjustly attacked in this country, but do you know the precise *reasons why* the attacks are so frequent just now, when Catholics are doing more than their share to win this war for the United Nations? If you can sense the reasons why, do you know *what combination of forces* is leading the attack?

Both questions are answered in this book by one who is certain of his position (1) because the enemies of God and of His Church have been the special object of his study for thirty-five years; and (2) because his evidence is gathered from official publications of the Church's opponents.

Archbishop Spellman, of New York, writing in *The American Magazine* (February, 1944) designated anti-Catholicism—and to some extent anti-Semitism—a “disease,” of whose existence most people know only by its symptoms. After Catholics will have had the disease diagnosed for them, and will let the world know that they are acquainted with the organizations spreading it, will prove to Protestants that Christianity itself is its target, and with them will unitedly combat it, they will render incalculable service both to God and the State.

Back in 1912, when Socialism had its greatest strength, the editor of a Chicago paper observed:

It is rather surprising that the Protestant churchmen of this country have been so slow to see that Socialism is the enemy of Christianity—so slow in defense of their faith.”—*Inter-Ocean* (Chicago), August 12, 1912.

The Reasons Why Just Now

Chief among the reasons why there is a widespread concerted effort to smear the Catholic Church at this time is the fear that the Pope will have too much influence after the war, which would prevent the designs of Communism and of anti-clericalism from being realized. Hence the Pope must be denounced as a "Fascist," and the Catholic Hierarchy as "political," even if there be not a shred of evidence to support the charge. Communism, like Socialism, and Freemasonry thirty years ago, sees in the Catholic Church its one obstacle and enemy.

During The Last War

Here it may be appropriate to observe that during the first World War, when Communism, as we now know it, was non-existent, great fears were expressed in the Masonic press that the Pope might have considerable influence in the Post War Peace, and even have representation in the League of Nations.

The October, 1924, number of the *New Age* contained this observation:

Let it not be forgotten that the majority of the nations represented in the League of Nations are nominally Roman Catholic, and the secretary of the League, Sir Eric Drummond, although an Englishman, is an ardent Roman Catholic. Readily it will be seen that the Vatican is reaching out for the control of this institution

The Vatican is also reaching out for control in the newly created republics of Central Europe, and these nations are becoming restive under the gradual encroachment of papal influence.

Count de Sainte-Aulaire, who was the French Ambassador to Spain, and later to England, in his *Geneva versus Peace* (Sheed and Ward), writes on page 62:

M. Leon de Poncins published a full review of the Congress of Freemasons of the allied and neutral countries, held in Paris on June 28, 29 and 30, 1917. This document established that two years before the Treaty of Versailles Freemasonry was beginning to place its foundations in position, was adopting a scheme for the League of Nations in thirteen articles and communicated it to all governments of allied and neutral countries. Every essential point in this project is reproduced in the Covenant.

On page 9 of the above mentioned work, Sainte-Aulaire writes:

The secrets which have reference to the destinies of nations, before they speedily become open secrets, are the property of international bankers, Masonic Lodges, socialists and radical causes, in a word, of all those occult powers which control or exploit the world through the nominal powers of the world.

Bishop Gawlina, who, during this War, spent many months in London, told the writer that the same forces are now at work quietly but effectively, reinforced by the agents of Moscow.

Three Times In Two Weeks

On February 1, 1944, *Isvestia*, the official organ of the Russian Government, accused the Vatican of being Fascist, and on February 8, the *Red Star*, the Russian Army newspaper, in a dispatch sent out over the world, charged that Vatican influence would prevent the establishment of Democracy in the countries of Europe. What was implied is that the

Vatican was the only influence in the world *which might prevent the establishment of Communism* in the various countries of Europe. On February 12, *Pravda* accused the Polish Government in exile of working with the Germans—this for the purpose of prejudicing the whole world against Polish demands for an independent nation.

The publishers of Stalin's newspapers seem to read most sedulously excerpts from anti-Catholic publications over here—for they quote from them—but they greatly exaggerate the importance which should be attached to them.

The attacks on the Vatican and on the Pope, issued from Russian newspapers under the control of the government, followed immediately in the wake of the report of the *Foreign Policy Association*, parts of which appeared in the Catholic press and were quoted as clearing the Church of the Fascist label. But there were many observations made in that report which were not true, and this was to be expected because the *Foreign Policy Association* has been *pro-Communist* over the years. It, more than any other influence, prevailed on the United States Government to recognize Soviet Russia, and was named in the *Congressianl Exposure of Radicals* as one of the organizations which cooperated with the Communists.

Russia most inconsistently accuses the Pope of having established friendly relations with Mussolini, since it was the very first country to establish such relations, and this long before the Lateran Treaty.

One Time Power Of Socialism

Let the writer point out the tactics of Socialism during the years 1910 to 1914, and you will better

understand the composition of the "united front" arrayed against the Church today.

During those years the Socialist organizations reached a membership of 2,000,000 in the United States, and published many national papers and magazines such as *The Appeal to Reason*, *The New York Call*, *The Worker*, *The American Socialist*, *The Emancipator*, *The Melting Pot*, *The National Labor Tribune*, *The Peoples' Press*, *Social Revolution*, *The Weekly People*. The most widely circulated among these was *The Appeal To Reason*, published at Girard, Kansas.

Socialism then, as Communism now, preached the doctrine of Karl Marx, of Bebel, of Liebknecht, of Lafargue, of Blatchford, of Spargo—all anti-Christian to the core.

The publishers of *The Appeal To Reason* soon discovered that, because Catholics were so numerous in the ranks of labor, it was unwise for it to attack their Church in every issue. They, therefore, founded another paper at Aurora, Missouri, named *The Menace*, which would take over the anti-Catholic campaign, leaving to *The Appeal* the field of economics.

That the Socialist membership was more anti-Catholic than pro-Socialist soon became clear because the circulation of *The Appeal* declined rapidly while that of *The Menace* grew quickly and enormously.

The reader might be disposed to ask what has become of all the Socialists, if there were 2,000,000 of them from 1910 to 1941? Most of them who are still alive are now Communists, or they are mem-

bers of one or more of many groups known as "fellow travelers."

Earl Browder, General Secretary of the Communist Party, gives this explanation:

The program of the Socialist Party and the program of the Communist Party have a common origin in the doctrine written by Karl Marx and Fredrich Engels in 1847-1848, known as *The Communist Manifesto*. *There is no difference*, so far as the program is concerned, in the final aim. The differences between the Socialist and Communist Parties are gradually being eliminated, and *one unified Socialist or Communist* movement is emerging

Communism's Methods Similar

We would have you recognize the great similarity between the methods employed by the Socialists and those employed by the Communists of today.

(a) Socialism achieved its greatest success by boring into the Labor Unions which were, however, not so strong at that time. Communists or their sympathizers have penetrated Labor Unions with such success that many of them hold important offices in "locals" of all kinds. They have become such efficient organizers, and have so carefully kept religion in the background, that they have not been suspected by the large Catholic element, believed to constitute at least one-half of all labor. Catholics are most numerous in the cities where the large industries are located.

(b) To offset Protestant suspicion of their aims and to elicit Protestant support, the Socialists founded in Washington, D. C., a paper which they named *The Protestant Magazine*, published by Gilbert O. Nations. Of course, it was *not* a Protestant

magazine, but a Socialist and anti-Catholic periodical. Communists, or their fellow-travelers have done the same thing. They succeeded in having launched in New York City a monthly magazine, named *The Protestant*, which has no interest in Protestantism, but only in Communism and anti-Catholicism. Its editor has a long pro-Communist, anti-Catholic record, and, while befriending the Jews today, has denounced that section of them which is cooperating with Christians in the promotion of good will—even if it be chiefly for their benefit.

(c) Socialism sought to promote its cause by engaging the services of nearly 200 men and women to speak in Protestant churches and public halls in denunciation of Catholicism, and in favor of Socialism. These usually were heralded as “ex-priests,” “ex-nuns,” or “converted Catholics.” But because the true character of many of these bogus patriots, with prison records, was traced and publicized by *Our Sunday Visitor*, great injury was actually done to the Socialist cause.

Having learned a lesson from that mistake Communists sought rather to promote their program with the help of many “front” organizations bearing patriotic names, the better to ward off suspicion of their real purposes. Some of these “front” organizations were *The League For Peace and Democracy*; *The American Civil Liberties Union*; *The International Labor Defense*; *The American Federation of Teachers*; *The American Youth Congress*; *The American Friends of Spanish Democracy*; *League of Struggle For Negro Rights*.

Communists have also been able to secure a

very firm foothold in the *League of American Writers*, *The American Newspaper Guild*, *The Writers' Project*, *The United American Artist Union*, all of which publicity forces have been exhibiting an extraordinary sympathy towards the Communist cause and thereby advancing it immensely.

Other tactics, which Socialists never thought of, are now being employed by Communists. They are, according to a very definite plan, striving to array Jews and Negroes against Catholics, and are having considerable success, despite the fact that no other voice has denounced racism so vehemently as that of the Catholic Church. In New York City, where a Communist paper and two Socialist magazines have long held forth, two dailies, catering chiefly to Jewish support, have recently become regular vehicles of anti-Catholic poison.

But what has given the Communist movement its greatest boost is the excellent record made by Soviet Russia in its fight against the Axis Powers. A host of newspapers, radio commentators, motion pictures, governmental officials, have deceived the American people into believing that any attack made on Communism is an endorsement of Fascism. Few there are who are not now obsessed by the strange notion that Fascism and Communism represent opposite poles, two extremes, when, as a matter of fact, they are identical in all essentials. Both are totalitarian; both repudiate the dignity of the human person and deny fundamental human rights; both are anti-Christian.

How radical and drastic has been the world's change of mind! In December, 1924, Robert Underwood Johnson, former Ambassador to Italy, in a

signed editorial written for the Buffalo *Evening News* expressed surprise that all nations did not join France, Belgium, Japan and the United States in "quarantining Bolshevist Russia." He complimented Pope Pius XI on his first Encyclical against the Soviets, but thought that it should have been written earlier.

Observing that "conservative forces were never more needed" in that day of social reconstruction, he said that chief among these forces was the Roman Catholic Church. He observed:

One need not relinquish one's differences with "Rome" to admit that in all that concerns order and the sanctity of the home and of property it is standing like a cliff of granite against the seething waves of Communism.

He then quoted Matthew Arnold, who opposed the disestablishment of the English Church, not because he accepted the thirty-nine articles of faith, but because he considered it a colossal institution for doing good.

About the same time Captain Francis McCullagh was writing articles on Russia for the New York *Herald Tribune*, in one of which he called Communism "a phenomenal iniquity." Churchill has condemned it in even harsher terms.

Therefore, those who entertain no fears for Communism because the Party membership is not formidable, are greatly deluding themselves. Its chief promoters regard it as better if people are *not members of the Party* provided they become fellow-travelers by having all their prejudices against Communism dispelled. With Russia's newly won

prestige, and with the "go-sign" given to her by many world leaders, there is a very definite danger of Communism's almost universal triumph. This is the real reason why Moscow has instructed Earl Browder to use present Party members to bore into the Democratic and Republican Parties and to vote for the most "liberal" candidates irrespective of party. This is why the *Young Communist League* has become the *American Youth for Democracy*, to embrace *all* youths.

Those who would like to see Soviets established in all the Balkan countries, and also in Finland, Poland, Hungary, Austria, Italy and France—as Stalin does—evidently do not want the Pope to stand in their way. This explains the attacks on the Pope emanating from Russia and from every pro-Communist paper, magazine and organization at present when the time is near for the establishment of new political regimes throughout Europe.

What the American people do not seem to know, and what they are disinclined to believe, is that every anti-Catholic and every pro-Communist movement is supported by individuals and organizations, who openly repudiate the moral law, and even the very existence of God. *The American Association for the Advancement of Atheism*, with headquarters on Park Avenue, New York City; the *Freethought Press Association*, the secret printers and distributors of pamphlets designed to destroy the morals of youth, the publishers of several scores of filthy magazines, the teaching of "Positivist" professors at all large secular universities, who repudiate God and revelation, are helping to prepare the way for atheistic Communism.

The American Jewish Congress

We do not wish to leave an anti-Semitic thought with the reader, but our list of anti-Christian activities so prevalent today would not be complete if we failed to mention the American Jewish Congress.

The American Jewish Congress, headed by Rabbi Stephen Wise, of New York City, has built up a nation-wide network of espionage agents to ferret out individuals and organizations suspected of being anti-Semitic. Their findings are printed in a fortnightly confidential publication intended only for the inner circle, but made available to friendly government officials, sympathetic radio commentators and newspaper editors. It assists in promoting the sale of the smear book, *Under Cover*.

In the January 7, 1944, number of this *Congress Weekly*, the question was asked "Where is anti-Semitism spawned?" It then answered its question by saying: "In a denomination other than Protestant."

In that same issue the *Weekly* quoted, with approbation, the charge that "anti-Semitism, as we know it in the western world, is an element which has been for two thousand years part and parcel of the Christian tradition." Then the editor remarked: "It can only be dealt with as such"—which means nothing else than that Christianity must be destroyed because it fosters and promotes anti-Semitism.

The American Jewish Congress also solicits non-Jewish support to prevent week-day religious instruction for children of the public schools. In many places, after ministerial associations and Catholic

clergymen had secured the consent of local School Boards for religious instruction under "released time," the permission was revoked at the instance of affiliates of *The American Jewish Congress*. The Jews' contention is that Christian instruction by its very nature produces anti-Semitism.

The same organization publishes a *Congress Weekly*, which, in some issues, has assailed the Catholic Church most unjustly, thus giving stimulation to the very intolerance which the Congress aims at suppressing.

This *American Jewish Congress* is not to be identified with *The American Jewish Committee*, headed by Judge Joseph M. Proskauer, who prefers to allay anti-Semitism by having Jews and non-Jews sign a four-point pledge to refrain from lending any support to any anti-religious or racial group. This gentleman is even *criticized by the Congress*, which prefers to continue to attack the Catholic Church and her prelates, so long as religious books of instruction carry Scripture texts unfriendly to the Jews even of Christ's time.

Joseph M. Proskauer, President of the American Jewish Committee, speaking before the Jewish Federations in Pittsburgh, in February, 1944, warned against the "false friends" of the Jewish people who seek to profit from intolerance. He charged that Kenneth Leslie, editor of *The Protestant* was anti-Catholic rather than pro-Jewish, and was seeking to harm the Catholic Church rather than to help the Jewish people.

Other Organizations

Sufficient importance is not given to those organizations which function *in the name of religion*,

but which are designed to break up what is known as "organized Christianity."

There are, for instance, the Jehovah Witnesses, everyone an apostle ready to die for his strange faith. Professedly Christian, these men and women carry their literature, all of it bitterly anti-Catholic, and, in effect, equally anti-Protestant, from door to door. They claim that about 40,000 workers distribute this literature. If each of the 40,000 visited twenty-five homes within a day it would mean that 1,000,000 homes would be covered by pamphlets and leaflets in which organized Christianity and organized government are attacked. They are, therefore, the best advance agents for Communism.

Then, out of a town fittingly named "Moscow," Idaho, nearly everyone in the nation receives circulars from Dr. Frank B. Robinson, in which he advocates direct communication with God as his religion which, he claims, is "the largest religion in the world operated exclusively by mail." He calls this religion "Psychiana," which must have many victims or its author could not afford to advertise as extensively as he does.

Impress on the majority of the American people, one-half of whom already are outside the churches, that organized religion is wrong, and, after a time, they will care little whether organized religion is persecuted or not.

Even Stalin would offer no objection to direct communication of Russia's citizenry with God, if the visible Church had no following.

2—The Press

P.M. of New York City

The owner of the *P.M.* is Marshall Field III, a multi-millionaire. Field's mother was a Catholic. At the time of his birth, in Chicago, the papers carried the word that Marshall Field III was probably the wealthiest baby in the world. He was sent to England in his early youth to be privately tutored. He is now out of the Catholic Church not altogether by choice, but because his marriage is wrong.

According to Westbrook Pegler, (January 20, 1944) the *P.M.* has employed a "cell of reporters, writers and editors who are either Communists or so much like Communists that they could easily pass for comrades." Its editor, Max Lerner, foreign-born, was once editor of the *Nation*.

Pegler confesses that he does not know what Mr. Field's motives are, but believes that he is doing more harm to the Jewish cause than good by finding so many instances of anti-Semitism to criticize day after day, and that he is promoting intolerance by his frequent attacks on the Catholic Church, members of her Hierarchy, and priests who denounce Communism or criticize Soviet Russia.

Pegler, in his column February 18, 1944, referred to the *P.M.* as follows:

"It is without question the nastiest, fairest publication ever offered for general circulation in my time in the newspaper business, which runs from the summer of 1910 to the date of these presents.

Mr. Field is also the publisher of the Chicago *Sun*, which, however, is only mildly "red."

Frank Smothers, columnist for both papers, is very unfriendly to the Catholic Church. He believes that the Pope should play ball with Stalin.

The New York Post

The Post is another New York daily whose leanings are anti-Catholic and even anti-Christian. Since it has published articles by the same men who contribute to *The Protestant*, which is pro-Communist and anti-Christian, it is fair to conclude that the editor of *The Post* has the same bias. Only recently the *Post* ran serially a book by Pierre Van Paassen, which attacked Catholics and Protestants alike. Thereupon, it began to run serially a book by Lewis Browne, which is very offensive to Christian readers.

On January 16, 1944, the *Post* organized a Bureau to hear complaints about intolerance of every type in New York City. Of course, it does not expect either the Catholic or the Protestant group to record many instances.

Intolerant outbursts against Catholics are frequent in the city of New York, where Communist papers are circulated in both English and foreign languages; where, week after week, the *New Republic* and *The Nation*, with their Socialist and anti-Catholic doctrine, are published, and where *The Protestant* and several other organs hold forth, which have no *raison d'entre* except to promote ill-will and to make money for themselves.

There are many newspapers in the United States most unfriendly to the Catholic Church, but they are not so consistently and brazenly offensive as those mentioned above, published in New York City, where the Jewish population is large, where Communists are so active, and near-Communists

in the *American Labor Party* and in other organizations relish attacks on the Church.

The Protestant

Frederick Woltman exposed Kenneth Leslie, editor of *The Protestant* in a series of three articles in the *New York World Telegram* on February 7, 8 and 9, 1944. After noting that *The Protestant* is, in no sense, a church publication, Woltman said that while it *professedly* fights anti-Semitism, it is violently anti-Catholic and militantly pro-Communist. He points out that prominent men and women, including Harold L. Ickes, Newbold Morris, Pearl Buck, Fannie Hurst, many Protestant Bishops, union heads, and college presidents, lend their names as "sponsors" of the publication. It assails the American Jewish Committee (not the American Jewish Congress which supports *The Protestant* with all its weight) for seeking the cooperation of Christians in promotion of a good-will effort, even though that Committee is backed by President Roosevelt, Wendell Willkie, Governor Dewey, Al Smith, Jeremiah T. Mahoney, Philip Murray, Dr. John A. Lapp and other well known men.

Leslie has organized one Committee to "Eliminate anti-Semitic Statements in School Textbooks," and another to "Combat anti-Semitism." These Committees have run full-page advertisements in many city newspapers, designed to make it appear that Protestant clergymen alone are friendly to the Jews and that Catholic clergymen are not. Active on these Committees are Pierre van Paassen, well known for his anti-Christian position, Johannes Steel, radio commentator, and Joseph Brainin.

The Protestant has written about the "Hitler-Vatican Schenanigans"; called Archbishop Spellman "the Dainty Servant of Vatican Intrigue," and Monsignor Sheen, "a Dangerous Subtle Fascist." Van Paassen, writing in that magazine, blamed the slowness of the conquest of Hitler and Italy to the "secret council chambers of Madrid, Vatican City, the Washington State Department, and the Archiepiscopal Palace on Madison Avenue, New York."

Writing in the *Daily Worker* (November 7, 1943), Leslie said: "If there is a heart of justice in the universe, it is beating now in the Red Army. I believe in that heart. I call it God."

A frequent contributor to *The Protestant* is Gaetano Salvemini, of Harvard, who, together with La Piana, an ex-priest, wrote a work entitled "*What To Do With Italy*," in which the Holy Father is blamed for both Fascism and Nazism.

"Leslie's technique," wrote Rev. John Clarence Petrie, a Protestant clergyman of Houston, Texas, recently, "is to advance Communism without deliberately, in so many words, calling his magazine Communist . . . His attacks on the Catholic Church are particularly vitriolic for the very reason that it is the only religious body in the world that condemns Communism as un-Christian . . . Communists are using the American Protestant churches today."

The Converted Catholic

In connection with *Christ's Mission* a monthly magazine, the *Converted Catholic Magazine*, is now published, and seems to be thriving because it is procuring financial help for its placement among the soldiers in the United States Army.

This magazine was founded by James A. O'Connor, suspended from the priesthood in the Archdiocese of Chicago many years ago. Today the magazine carries the subhead "Edited by former Catholic priests," and then five of them are listed as editors and contributors.

This magazine feeds people with the same falsehoods as does *The Protestant*. It represents the Catholic Church as anti-Semitic, as Fascist, intolerant, and her people as "priest-ridden."

The unsuspecting reader naturally assumes that the former priests should know the Catholic Church and that, when they propagate the identical charges broadcast by other unfriendly papers and periodicals, the charges may be true.

When the *Izvestia* attacked the Vatican as Fascist early in February, 1944, the daily papers reported that it had copied the charge from *The Converted Catholic Magazine*.

Life And Time

These two weekly magazines of very wide circulation (*Life* claims nearly 3,000,000) exhibit a far greater prejudice than sympathy towards religion, and a much greater friendliness for Soviet Russia than for any other nation. In editing the news, the publishers quite frequently display their dislike for the Catholic Church. In a feature editorial Feb. 14, 1944, *Life* endorsed the *Izvestia's* criticism of Vatican war policy, and charges the Catholic clergy with using their spiritual influence for political ends.

Life devoted a whole edition to Soviet Russia and it contained nothing but glorification. A few weeks later it had a feature article on Spain, which

contained not a single favorable paragraph. In other feature articles Catholic Quebec and Puerto Rico were treated with depreciation and ridicule.

Many Catholics, who have taken the trouble to write to the editors of these two periodicals, have sent to the writer the replies they received—and they are all the same. The correspondent is told that they are not anti-Catholic; that they have many Catholic friends; and employ a number of Catholics. They justify their criticism of the Catholic Church by saying that *Life* has also carried pictures of Catholic events and services.

“Why is *Time* so constantly sniping at the Catholic Church in violation of all responsible journalistic practice,” asks the editor of the *Catholic News* (February 26, 1944)? The editor was referring to a recent offensive anonymous letter credited to a chaplain, critical of the Catholic chaplains in our armed services. This letter was well answered by a member of the Military Ordinariate staff, but only for those who read the Catholic paper.

Here is a sample letter written by the editor of *Time* to complainants:

Yes, one of the points in the Atlantic Charter is Freedom of Religion for all the peoples of the world. But this doesn't mean that we are fighting only for Christianity; it means that we are fighting to let the Indians be Moslems and Hindus, help the Jews fight for Judaism, the Near-Easterners for Mohammedanism and the Chinese for Buddhism as well as for the Western World to have Christianity. And it doesn't mean that we should be missionaries, attempting to spread the Christian Gospel throughout the earth. But Freedom of Religion does mean that each and every person

will be able to worship in the manner he sees fit, be it Catholic, Protestant, Jewish, Yogi, Mormon, Christian Science or Holy Roller.

Christianity has been a powerful spiritual force for two thousand years but it has also been the cloak for some scandalously corrupt practices. The philosophical assumptions of Democracy and Christianity are identical in recognizing the dignity of man and the worth of each human being, but historically Christianity and Democracy have not always gone hand in hand. The Pagans in Ancient Greece did quite a neat job of setting up one type of Democracy and since then, strains of Platonic thought have recurred throughout the development of Christianity and Western political thought.

There is also danger in identifying Catholicism completely with Christianity. Christianity has taken other forms besides Catholicism, although until the beginning of the 16th Century, Catholicism was the main house of Christianity. Our own democratic country was settled by those escaping the persecutions of religion, both Catholic and Protestant.

From Russian actions toward Poland, it will be difficult to assure you that the United States and England will have control of all Europe after the war is over. Russia has done most of our fighting and may decide to do a great deal of the policing. And as for the United States and Great Britain "cracking down on them" if Russia does stay in Europe, we'd better think twice. They control one-sixth of the earth's surface and the possibility is not remote that they could beat us. I'd rather stay at peace with the Russians, thanks. England isn't going to have much to crack down with, much as she would like to, perhaps.

We'll all just have to keep on doing the best job we can.

Henry R. Luce, born of American parents in the Province of Shantung, China, in 1898, was a Rhodes student at Oxford. He founded *Time* magazine in 1923; began the publishing of *Fortune*, a monthly, in 1930; and *Life*, the picture magazine, in 1936.

Russel Davenport, now an editor of *Life* and *Fortune*, is charged by the *National Republic* with having aided financially the author of *Under Cover* to conduct his investigations. Davenport has been president of "Citizens for Victory" with which ex-minister Leon M. Birkhead, founder of "Friends of Democracy," (Communistic) is associated. This gentleman officiated at the "companionate marriage" of the daughter of Haldeman-Julius, the publisher of the Little Blue Books—mostly anti-Christian, anti-moral and atheistic. Birkhead, who was in turn a Methodist, a Unitarian, and agnostic, wrote some of these books. His organization is also active in the promotion of the distribution of *Under Cover*.

The editor of the *Foreign Policy Bulletin*, which recently published a report on the Vatican and then immediately followed it by another on Russia, is Vera Micheles Dean, born in St. Petersburg, Russia, who, in different works, has displayed a very bitter attitude towards Christianity.

The Press And Birth Control

Dr. J. H. J. Upham, head of the Planned Parenthood Federation of America, Inc., is the former President of the American Medical Association. He denies to the Catholic Church the right—since he says she alone of all religions is opposed to his movement—to interfere with legislation designed

to make information on birth control available to everybody.

Magazines, enjoying the largest circulation, range in this order:

(1) *Life*; (2) *McCalls*; (3) *Ladies' Home Journal*; (4) *Look*; (5) *True Confessions*; (6) *True Story*; (7) *Woman's Home Companion*; (8) *Saturday Evening's Post*; (9) *Colliers*; (10) *Good Housekeeping*. Exceeding all of these in circulation is *Readers Digest* (about 8,000,000). All of these have carried articles endorsing Birth Control and Planned Parenthood with the help of contraceptive devices. In fact there are very few newspapers or periodicals, outside Catholic and Lutheran, which do not defend it.

The December, 1943, number of the *Journal of the A.M.A.* presented a list of birth control devices as the "new and non-official remedies" accepted by the Association's Council on Chemistry and Pharmacy.

If Gallup Polls are reliable, 83% of all women in the country endorse Planned Parenthood, by whatever means, including, so George Gallup says, 68% of all Catholic women. This is likely not true. There is often a "catch" in the manner in which questions are posed.

Despite the existence of Federal and State laws against the advertising and sale of contraceptives they are sold openly everywhere. In dozens of places in every city they may be procured by self-service through vending machines. The War Department itself supplies contraceptive devices in large quantity to the Army Camps to be delivered to the boys on or without request. In fact posters

are pasted in many places in the Camps reminding the boys that these things are available.

With public sentiment so favorable to this immoral practice, it will become increasingly more difficult to keep our people wedded to the Church's stern interpretation of the law of God. Conversions to the Catholic faith will also be impeded, especially if young people entertain the notion, as most of them do, that it is the Catholic Church, and not God Almighty and the law of nature, which forbid the use of devices designed to prevent conception.

Is There A Natural Moral Law?

There are very few non-Catholic scholars today, who subscribe to the teaching that there is any moral law imbedded in nature. In a recent number of *Life* the editor quoted from Charles Beard's *The Republic*, as expressing his own belief, the observations: "a natural right is an asserted moral right, claimed by anybody who chooses to assert or claim. If enough people joined in upholding the assertion or claim, then the right has force and becomes a right respected by government and society." This is tantamount, of course, to saying that there is no natural moral law, and that rights are determined by majority vote.

Such is the teaching, according to a professor at Johns Hopkins, of practically every professor of the Social Sciences in all secular universities. It makes clear what will be the battleground of the Church's fight in the future, namely, the field of morals more than of doctrine. In fact, the same professors teach that no one has a right to teach religious doctrine, because it is all guess-work if

there has been no divine revelation—and there has been none, they say.

Magazines Destructive of Morality.

The pornographic magazines had increased in number and circulation to such an extent during the depression period that it was necessary, in the year 1938 for the Bishops of the United States to organize a movement to combat them. The Episcopal Committee heading the National Organization for Decent Literature, found more than two hundred, with sufficient circulation to reach every family in the nation, which specialized in featuring illicit love and marital infidelity, to the great injury of faith and moral sense of the readers. Scores of them were too filthy to entitle the publishers to the second class mail privilege, even under the most liberal law of the United States Post Office Department. Cartoons and illustrations contained in these were directly intended to excite lewd thoughts and to make light of lewd behavior. Many of them carried advertisements designed to arouse the curiosity of youth, and to lead him to purchase nude pictures, immoral comic strips, and articles which they would not dare to purchase in any store.

While it was easy to form a local branch of the National Organization for Decent Literature and to enlist the support of non-Catholics in it, a considerable part of the press of the United States criticized the organization for infringing on the right of a "free press." During the past few years the Post Master General has withdrawn the second class mail privilege from about sixty such publications, and has been denounced for it by the editors

of many newspapers, magazines, newspaper columnists and radio commentators.

The people of the nation need to be awakened to the idea that the destruction of morals, the checking of the juvenile delinquency problem deserve far more consideration, as practical matters, than the technical liberty to further promote these evils.

Fully one hundred magazines published in the United States had been denied entrance into Canada, and even into England and Australia.

A publisher has no more right, in principle, to spread poison for the mind and heart than the producer of canned foods has to fill the containers with matter injurious to the body.

Columnists

Many newspaper columnists have more readers than have the editorial observations of the largest papers in the country, and it is likely that their views, nearly all individual, and somewhat biased by their political, social and religious viewpoints, influence readers more than do those of the editors. The daily column of one of these appears in more than 800 city papers, and that of another in more than 600, which means that they probably reach half the people of the United States. There are 2,200 daily newspapers, but many of them exist in towns of small population.

Some of these same men are radio commentators, and when they are ultra-liberal in relation to matters relating to faith and morals, when they exhibit a great friendliness towards the Soviet Union, and denounce every unfriendly person as a Fascist, they contribute much towards the molding of public

opinion along unhealthy lines. You need hardly be informed that too many of them are scandal-mongers.

We prefer not to mention by name those who offend most frequently, but believe that our readers should know that Dr. George W. Crane has been writing "copy" very anti-Catholic in tone in recent months. Within one week recently, this gentleman filled his column several times with anti-Catholic observations. On one day he carried "copy," which placed the Church in South America in a very unfavorable light, and wrote as though all of South America was a political unit under the complete control of an antiquated Church. Two days later he commented on a letter received from a mother who wrote. "Our priest has been chiding me for not sending Jacqueline to Sunday School, but I cannot swallow a lot of the old-fashioned doctrines of the Church. . . I do not like the fact that my Church has opposed education of the masses, as in Mexico, South America, Spain and Russia. And why should I who am strictly of Irish descent have an Italian Pope try to dictate my religious opinions or arbitrarily set forth rules for my conduct."

The advice given by Dr. Crane was "always criticize your Church officials when you feel they deserve it, for this keeps them from growing mentally and spiritually fat. . . If Loyola and Luther and other leaders hadn't challenged the complacent thinking of the older leaders of the Catholic Church in the sixteenth century, impartial historians say the Church might have died of spiritual obesity."

Walter Winchell, who claims that he has a host of Catholic friends, and who frequently takes occa-

sion to deny that he is a Communist, is accused by *The National Republic* of having, in September, 1932, participated in a symposium conducted by the *New Masses*, a Communist publication, on the theme, "How I Came to Communism." By frequently recommending the purchase of *Under Cover*, he was probably responsible, more than any other, for its vast sale.

Books

Never before were so many books written, calculated, and often designed, to weaken the Christian faith. The ones which do the most harm are no longer those written by atheists and rationalists which made direct attacks on faith, but rather the many novels—and often best sellers—which sneer at religious practices and indirectly approve of misconduct while they entertain the reader.

Then there are those like *The Nazarene*, which presents Christ attractively enough as man, but robs Him of His divine character; and *The Apostle*, written by the same author, which presents St. Paul to the world as not merely the zealous propagator, but as the *founder* of the Christian religion, as a zealot who is not to be taken seriously, because he had "visions" and was an epileptic; the *Ten Commandments* prepared by ten different novelists. Thomas Mann, who writes on the First Commandment, rejects the very idea that God had delivered them to Moses or that He had communicated with Moses at all.

The author of *The Nazarene* and *The Apostle* has announced that he will bring suit against the *Jewish Daily Forward* because it charges him with having accepted the Christian concept of the Holy

Trinity. He says he wants exposed before the whole world the "bloody frame-up" against a Jew "who devoted all his life to the Jewish cause"—*The Jewish Advocate*, February 17, 1944.

Joseph Lewis is president both of an Atheistic organization and of the Eugenics Publishing Company, and sends out to the home address of millions of people circulars advertising books calculated to destroy both faith and morals. A multitude of our own people, and even more the 70,000,000 Americans, who never had either religious or moral training, are mentally wounded in heart and soul by such pagan immoral books.

The Very Rev. R. Campbell, of Hindmarsh, Australia, said recently in a public address:

All through our long human history men and women have indulged in sin and vice; but our fathers did call vice, vice, and did not justify it. Today it is made attractive, given "nice" names and flaunted in public by the printed word and on the screen. Your novelist of today does not call people guilty of adultery "adulterers."

The real danger is they are made attractive and their conduct normal. The modern novelist manages to make them interesting and nice people, not secret and sordid sinners, by any means. For "lust" he writes "romance."

In novels today sin brings happiness. There is, of course, no sense of sin at all. The charming lady who is unfaithful to her husband, and yields to her paramour, would be as surprised as her author to be called a harlot. The debauchee is a hero, and his conquests are devastatingly interesting. The average reader is charmed by them both—and this is the colossal fraud of bad literature and bad pictures,

that they present that sort of thing as normal life, as the thing to be expected and to be done.

Frederick Collins, writing in *Liberty*, November 27, 1937, declared that the wide circulation of demoralizing literature "is part of the Communist program to weaken any attack which might be directed against it by organized religion."

Religion cannot be destroyed in any more certain way than by stunting the moral sense of its adherents, and by the glorification of what they had been taught to be morally wrong. Stalin began the destruction of religion in Russia by the open advocacy of promiscuity and abortion. Hitler began by an attempt to create a distrust for the clergy, accusing them of immorality. The chief grievance entertained against religion by most irreligious professors, and by such writers as Bertrand Russell, H. G. Wells, Douglas Reed and Sigismund Freud arises from its *moral* doctrine.

"Christianity has rarely been attacked except in the name of immorality and of the abject doctrines of materialism—by blackguards, in so many words. This is a fact, and I am prepared to prove it."—Ernest Renan, the infidel.

WHY MODERN TACTICS ARE EFFECTIVE

Those who entertain no fears for the Christian Church because she successfully withstood the might of the Roman Empire in her infancy and because during the Middle Ages Christian States were able to check the several attempts of Mohammedan invasion, fail to take into account how vastly different are (1) the modern mentality and (2) the advantage enemies of religion take of that mentality. The divine Church will not, of course, be utterly destroyed, but her membership can be greatly reduced and her freedom and influence almost totally destroyed.

(1) *What is that modern mentality?*

It is not only extremely worldly and wholly pagan, but quite indifferent towards organized religion. In fact it is actually fearful of a strong Church, and is rebellious towards the Christian code of morality.

Interest in religion in the commonly called Protestant countries is very weak. In the *United States* less than half the population has any interest in religion, and two-thirds of professed Christians attend church most infrequently.

Outside the Catholic, Lutheran, Adventist bodies, there has not only been a decline in church membership, but a rejection of the very fundamental Christian tenets by a multitude of ministers, such as Christ's divinity, Original Sin, the Inspiration of the Scriptures, and even a rejection, in large part of the moral law. Most Protestant churchmen approve of divorce, birth control through contracep-

tive devices, and seemingly rate minor faults as worse than sexual misconduct among the unmarried.

The established *Church of England* now counts only 2,000,000 members (World Almanac, 1944) and 35,000,000 out of a total population of 44,000,000 are not even nominal members of any religious body.

Communism was forced on 170,000,000 *Russians* by 150,000 party members, because the Russian Orthodox Church was only superficially alive.

In the 1930 elections in *Germany*, 14,000,000 voted for the Communist and Socialist candidates for the Reichstag. Since that time, the irreligious ideology of National Socialism has captivated the bulk of the population.

Austria was under a Socialist regime for many years, and during the single year 1929, nearly 30,000 Catholics apostatized formally (Cardinal Laurenti) in order to procure employment.

The Czechs have no interest in religion. The Balkan countries, where Communism has been illegal, are now under its influence, and will be powerless to protect themselves.

In South America the Church has had very little influence over the masses. Socialist and Communist forces have exploited our own social justice doctrine and impressed on the Indians of the northern countries, and on the proletariat of the southern Republics, that the Church has shown no interest in their national welfare. It is easy, therefore, to stir the common people into revolt against both the Church and the State. There are excellent Catholic schools in most South American countries, but they are patronized only by the children of parents who can

afford to pay the tuition. The State schools are far inferior.

(2) *How do enemies take advantage of that mentality?*

Opposition to the international Church has been well planned by anti-Christian organizations, which aim at becoming international themselves. The Latin countries in Europe—Catholic for centuries—have had to struggle unsuccessfully against politically backed anti-Christian forces so long that a multitude has lost interest in their faith.

(a) Professors at most secular universities in every country have, for many years, taught that there is no certainty at all that God—even if His existence be admitted—made a revelation to man. If He did not, no religion has anything more than its opinion to offer, none can claim an exclusive right to speak with authority, and, therefore, organized religion has not a foot to stand on.

Mortimer Adler, of the University of Chicago, and Walter Lippmann, the widely read newspaper columnist, have frequently called attention to this break by professors with the long Christian tradition.

(b) Socialist and anti-clerical education in the schools of France, Belgium, Italy, Portugal, Mexico, over a period of years, introduced by enemies of the Church for the one purpose of destroying faith, is chiefly responsible for the decline of faith in those nations. The wonder is that the people have as much faith as they have.

(c) The introduction of Nazism in Germany and of Communism in Russia as substitutes for re-

ligion, by the State itself, the closing of churches and seminaries, together with the deliberate poisoning of the wells of knowledge in text book and by official propaganda, could have no other effect than to create a national anti-Christian state of mind in the people.

(d) In South America (outside Brazil) the indoctrination of the people, both by the agents of irreligion and by Protestant missionaries, with the teaching that the mother country, Spain, has become a backward nation because it is Catholic, and that England, Germany, and the United States became powerful because of their Protestantism, has had its effect.

(e) In the United States, the exclusion of religious instruction from the public schools over a period of one hundred years has produced a religious apathy among our citizenry, which renders them quite indifferent to attacks on faith in general, and on the Catholic Church in particular, which they regard as a "foreign" institution. Unacquainted with either Protestantism or Catholicism, millions of the non-Catholic intelligentsia have, through their secret order affiliations, been taught to fear, suspect and oppose the Catholic Church.

Protestant churchmen, jealous of the Catholic Church and her claims, are easily persuaded to encourage movements even fundamentally anti-Christian if they are represented to be anti-Catholic only.

HOW TO INTEREST OUR FELLOW COUNTRYMEN

The population of our nation contains 65,000,000 non-Church members; 35,000,000 adherents of Protestantism; 5,000,000 Jews, and 25,000,000 Catholics.

(a) *The 65,000,000 non-Church Members*

It is erroneous to assume that all the non-Catholics of the United States are to be approached with religion's appeal in an identical manner. According to the latest release of religious statistics, fully one-half of all the people in the United States, which means 65,000,000 out of the 100,000,000 non-Catholics have no religious affiliation whatsoever. The Bible means nothing to them, nor does the authority of the Catholic Church. In fact, never having learned the ABC's of religion, they are in no position to talk about it intelligently. They have been, for the most part, "indifferentists." If they believe, as they do, that "one religion is as good as another," they logically conclude that all religions are human, and that, therefore, none of them is necessary.

We must make our approach to them with the thesis, "The Catholic Church is *essentially* different from all others"; that it is not merely an organization of men and women for the pursuit of religious objectives like the many denominations, but that it is a divine *organism*, a *living body* guided and animated throughout nineteen centuries by the God to Whom it owes its origin.

The average person has placed all religions

in the same category, because he judges by "externals," and externally they are pretty much the same. They all have religious edifices which look pretty much alike; clergymen who also resemble one another outwardly; they all use the Bible, etc. This average person needs, therefore, to be informed at the outset that it is the *divine*, the *supernatural* in the one Church, having had 1900 years of life, which differentiates it *essentially* from all others.

(b) *Members of Protestant Churches*

35,000,000 among the 100,000,000 non-Catholics are divided among more than 200 different religious denominations, all of them offshoots of three or four original Protestant sects, which came into being by severance from the Mother Church, to which all Christians belonged from Apostolic times.

All Protestant churches in the United States claim that their faith is built on the Bible. The logical approach to them, therefore, is to make clear that the Bible is *our* book, that its acceptance as an *infallible* authority actually requires one to accept the *infallibility of the Catholic Church*, which 1500 years ago gave the world that book and officially stamped it as containing the inspired word of God. There is absolutely no other way of proving the authority of the Bible except by the *infallibility of the Catholic Church*.

Few Protestants are ever told that they received the Bible from Catholics. They were rather told repeatedly that the Catholic Church did all in her power to conceal the Bible from the people. Correct these wrong impressions, and you will have half converted any sincere inquirer among Protestants.

The last generation of non-Catholics was descended from those who had membership in the Protestant churches and who had been reared in an anti-Catholic way. They provided a very large market for anti-Catholic papers and magazines, and for books which were filled with bitter attacks on the Catholic Church and nasty accusations against her clergy and religious. But their children, with whom we have to deal, are, for the most part, not prejudiced. They have not become deeply interested either in anti-Catholicism or in Protestantism; few of them have ever read an anti-Catholic book, and if they did it is likely that they would wish to ascertain what the Church herself had to say about the accusations. They are simply illiterate from the religious viewpoint, not having attended Sunday School, and not having received any religious knowledge in the public schools. The first choice of a multitude of them would be the Catholic Church if they were to affiliate with any. Every Army and Navy chaplain will verify this statement, as would also most Protestant chaplains who served these boys in Camps and on the battlefield.

(c)—*The Jews*

Among the 100,000,000 non-Catholics there are now about 5,000,000 Jews, who dislike Christianity too much to become interested. They antecedently set it aside and follow the advice of their leaders not to become interested. Comparatively few among the 5,000,000 are even interested in the Mosiac religion which, they say, with its animal sacrifices and liturgy, is unsuited to modern times.

The rank and file of the Jews, however, do not offend any more than the average Gentile who is



BISHOP'S
DIOCESE OF
Fort Wayne

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to prepare by the body of Bishops in Washington

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BISHOP'S HOUSE
DIOCESE OF FORT WAYNE
Fort Wayne, Indiana

Dear Father:

I am sending you a pamphlet, written under the pen name Lon Francis, which I was directed to prepare by the body of Bishops in Washington last November.

The Bishops feel that, in these days, when the secular press has lent itself so much to the propaganda that Communism is Democracy, and that anyone who opposes Communism is Fascist, and when enemies hostile to the Church are active to prevent the Pope having representation at the Peace Table, a strong body of Catholic men in every diocese is needed to combat these forces. It is not proper that the Bishops or priests should be forced to do it, when an organized body of men, properly directed, could do it for them.

I am also enclosing herewith a sheet on which you will record names of men in your parish who are prominent in industry, in business, in law, in medicine, or "prominent" as earnest Catholics. From this diocesan list of names I should like to form, where they do not exist, Deanery Councils of Catholic Men, who would be tied into a Diocesan Council, and then affiliated with the National Council. It would probably be more important to have inter-parish Deanery Organizations of men at this time than purely parochial organizations. Let the N.C.C.W. remain *parochial* as well as Deanery.

I hope that you will peruse the pamphlet carefully, because it shows not only who the enemies of the Church are, now cooperating as a "united front," but *what their motives* are. Officers of Catholic organizations should have that information.

Read particularly carefully the chapters "*Can the World Be Regained for Christ?*" and the next chapter which tells how Catholics should proceed.

While writing to you I should note that I am quite willing that the Collection for War Relief, to be taken up on Sunday, March 19, be a "second" collection, although this is not permitted in any diocese I know of. But because it is a "second" collection, do not merely announce it, but ask your people to make a little Lenten sacrifice to help Catholic refugees and others throughout the world who are actually destitute.

On that same day, March 19, the Bishop would have every pastor call all his people to a special Holy Hour, after having received Holy Communion in the morning, that Almighty God may save the city of Rome from bombing, and that, following the war, the wishes of the majority of the people in every land, rather than those of an organized minority, may be respected.

If Stalin has his way most of Europe will go Communist, while if the majority of the people in the occupied and defeated countries could have their way, the Catholic Church would probably begin to flourish more than it has for centuries.

The very best way to make the Catholic laity more religious and spiritual minded individually is to have them work for the Church among others.

The book I recently send to you dealing with *Catholic Action* points out the "cell" way under which Catholic Action can be best promoted. We cannot do "business as usual" when so much is at stake, when our people, who are, for the most part, only *Sunday* Catholics, are under pagan influ-

(OVER)



HOUSE
 FORT WAYNE
 e, Indiana

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The rank and file of the Jews, however, do not offend any more than the average Gentile who is

unaffiliated with a religious organization, against belief in God. Hebrew publications urge Jews, living in the cities, to make friends with Unitarians who, like them, reject the divinity of Christ.

We Must Work Outside Our Own Zone

We live too much within our own zone, when we could do so much good in the bigger zone, containing 105,000,000. Practically all the ills with which our nation is at present beset originate in that big zone and overflow into the Catholic zone.

There is practically no effort on the part of the 25,000,000 to be of help to the 105,000,000 religiously, morally, or socially. They have everything that is needed to change the heart of the nation, but they not only keep the same all to themselves, but even discard their higher ideals in favor of the lower ones brought into their environment.

(1) What Protestants Should Know

Anyone who is acquainted with the confidential literature circulated among the "trusted ones" by those organizations which are now promoting movements against the Catholic religion, knows that their real target is Christianity itself. The writer has much of this literature and can, therefore, talk from conviction.

Enemies of Christianity and of all religion are careful to lead Protestants to believe that their one grievance is the Catholic Church in order that the sympathy, and even the cooperation of Protestants may be enlisted in their satanic campaign.

The non-Catholic should be charitably warned against those who, behind the mask of patriotism,

ences the other six days of the week. They must "lead" in their places of work, in their neighborhood, among their associates, rather than "follow."

Have the organizations you form follow the directions I give in this pamphlet on "watching the press."

With best wishes, I am,

Yours sincerely in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

N. B.: The debts of parishes were decreased during 1943 in the amount of \$673,038.64, or \$2,000.00 a day. South Bend Deanery did best by decreasing parish debts by \$263,931.51; next came Hammond, with a reduction of \$155,794.72; next Fort Wayne, with a reduction of \$132,412.00; then Gary, with \$83,582.44. The Deaneries of Muncie, Lafayette, Logansport have not much indebtedness to pay off. The sum total of indebtedness of these three deaneries is, in round numbers, \$100,000.00.

The present indebtedness of parishes in the diocese is \$2,274,116.32, considerably more than half of which is in Lake County alone.

At the beginning of the depression the parish indebtedness amounted to about \$7,000,000.00, and the rate of interest was twice as high as it is today.

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seek to destroy the soul of our nation; against those who create a situation of intolerance, in order that, by having an opportunity to denounce it, they may be hailed as apostles of tolerance.

Ask them if they ever heard of Catholics organizing against Protestants or Jews, or of organizing politically, under their Church even in cities where they comprise from forty to fifty per cent of the entire population.

All organized campaigns against the Catholic Church—whether conducted openly or clandestinely—as well as the many publicists who back them, either knowingly or innocently, are equally opposed to the Christian code of morality, the repudiation or even relaxation of which is bound to be disastrous to society.

Every Protestant organization is supported and benefited whenever the Catholic Church speaks officially on Christian marriage, the Christian home, the Christian school; or on the subject of Communism, Socialism, Racism, because the Church's official word is broadcast throughout the world, is carried in thousands of secular newspapers, and assists in keeping religious ideals before the people.

When Christian-minded non-Catholics, therefore, give encouragement to those organized groups which attack the Catholic religion, they are contributing to the destruction of Protestantism, which will surely die first.

In what way is the Catholic Church a menace to any nation? As to her *teaching*, is there anything which Protestants regard as fundamental for salvation that she does not teach? As to *morality*,



"LIFE OF CHRIST" SET—Picture No. 4

THE BAPTISM OF JESUS.

Math. 3: 13-17.

When Jesus was thirty years old, He bid good-by to His mother and friends at Nazareth of Galilee, and went to the river Jordan in Judea, where He was baptized by John. When Jesus came out of the water, "the heavens were opened to Him: and He saw the Spirit of God descending as a dove and coming upon Him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." The baptism of Jesus marks the beginning of the three years of Christ's public life, for which the first thirty years of His life were a preparation.

Memory Verse: "This is my beloved Son, in whom I am well pleased."—Math. 3: 17.

READ THE BIBLE STORY of "Gabriel's Message to Zachary"—"The Visitation"—"The Birth of John the Baptist"—His preaching, baptizing and death—"Christ's Fast" and "Temptation by the Devil."
CAN YOU TELL how this picture illustrates the Catechism lessons treating of: *The Most Holy Trinity, Father, Son and Holy Ghost—Forgiveness of sin—Penance—Self-denial—Jesus Our Model—Humility of Jesus—Willingness to Do God's Will—Baptism—Sacramentals?*

NIHL OBSTAT: Amos E. Giusti, J.C.D., Censor Librorum.
IMPRIMATUR: † James A. Griffin, D.D.
NOV. 24, 1932. Bishop of Springfield in Illinois.
EDITED BY Rev. George M. Nell.
PRODUCED BY CO-OP PARISH ACTIVITIES SERVICE,
EFFINGHAM, ILL.

is she not the most insistent of all religious organizations on the observance of the *entire moral law*?

Religion In Education

Among religious-minded people of all faiths there is a growing demand for the instruction of youth in religious and moral principles. It should be quite evident, therefore, to the non-Catholic, that any attack on the Catholic school system, is an attack on religious instruction. For more than one hundred years enemies of Christianity have made the Christian school the chief target of their attack, especially in Europe. Understand that they are not always wont to attack religious schools directly, but to demand the *complete secularization* of education, which *automatically* would put the religious school out of existence.

The real animus of enemies of the Catholic Church in France, Spain, Italy, Portugal, Mexico, became manifest when, along with purely secular education, there was introduced into the schools of the nation anti-God and *anti-religious instruction*. The rights of citizenship and even the right to live as religious in the country of their birth, were denied to the teachers in religious schools precisely because they taught the children knowledge of God as well as of country, of duties to God as well as to the State.

The *most efficient schools*, even from the standpoint of purely secular knowledge, in every country in which they were suppressed, were the religious schools. Parents who wanted to have their children to receive the best kind of education imparted in their nation, sent their children to these schools,

whether the parents were practicing Catholics or not.

If, in some of these countries, illiteracy was high, it was the fault of the State and not of the Church, because the Church schools were crowded, while those of the State were often nearly empty. This is true even today after enemies of the Church, forty years ago, boasted that they would not only make education generally compulsory, but more thorough.

Church And State

The many oracles of today, who represent that the Catholic Church is not sufficiently democratic, that she would be too much inclined to conservatism, and possibly even to Fascism, either do not know whereof they speak, or intend deliberately to deceive. The Catholic Church is not committed to any kind of government, and has always enjoyed greater liberty and success under a Democracy.

The "bogey" of "Temporal Power" and of "Union of Church and State" is being resurrected anew in order to make people wonder whether it would be wise to permit the Catholic Church to have too much influence after the war.

Temporal Power does not mean at all what the average non-Catholic has been taught to believe that it means. It means nothing more than *independence* for the government of the Church, such as even the President of the United States needs, and that is why there is a "District of Columbia," which is a part of no State.

The Church would never dream of a union between Church and State in countries where the

vast majority of the people are not enrolled in her membership. Why do people never think of union of Church and State in Protestant countries, where it is much closer than it is in any Catholic country? In England the Church and State have had *the identical head* for several centuries. That is not true anywhere in the Catholic world except in Vatican City, which harbors fewer than one thousand people. In Germany, the Kaiser was head of both the Church and the State. In Norway and Sweden and Denmark—all Protestant countries, there has been union of Church and State.

Enemies of the Church not only oppose union of Church and State *in Catholic countries*—while *not objecting* to the same *in Protestant countries*—but agitate for the complete control of the Church by the State so that she will be unable to carry on her spiritual work. In fact, they want persecution of the Church—and at heart they mean Christianity itself—in order that religion in the nation might perish.

Why should not every Protestant church member be interested in seeing his country strong in religious belief and morally clean?

The average person is so little acquainted with history that he does not even know that all his forebears, over a period of one thousand years, were Catholics. The editor of the *London Tablet* recently observed: "All Europeans are either Catholics or post-Catholics, people whose ancestors broke away in one way or another as Protestants or as Freethinkers, without losing everything in the outlook they formally abandoned,"—and most Americans are descendants of Europeans.

The Europeans, of whatever country, were one time closely knit together by the bond of a common religion. After that bond was broken, gradual trends to extreme nationalism became noticeable, resulting in selfish isolationism and in antipathies towards neighboring nations, fomenting suspicions, hatreds, aggressiveness on the part of the larger nations and fears on the part of the smaller. These differences, intensified by present day totalitarian states, and by the World War, for which they are responsible, cannot be corrected by force, by treaties, or by anything else whatsoever than the common observance of religion's fundamental law of mutual charity.

Socialism and Communism, and the irreligious forces over the world cooperating with them do not want the restoration of the reign of Christ, to Europe or America; in fact, they labor with intense fanaticism to prevent it. The international Church must be supplanted by its antithesis, international Marxism.

The determination of the Communists to win, their persecuting spirit, in which they have involved leading Jews, never appeared so manifest as when they, in February, 1944, demanded the discharge of a New York policeman by Mayor LaGuardia on a charge of anti-Semitism, *after* he had been twice acquitted. The hatred, which they enkindled in so many breasts, reminding one of the mob frenzy which leads to lynching, culminated in a bigotry meeting held in Brooklyn on the same day, and attracted large delegations of dozens of organizations, who were asked to sponsor the citizens' trial of the policeman, think of it, in the name of "tolerance."

Cooperation With Reds

We are not so certain that Protestants know that some of their Bishops have been chief supporters of the magazine exposed elsewhere in this booklet—*The Protestant*—despite its ultra red character.

On February 7, 1944, Bishop Francis J. McConnell who, a few years ago, was very prominent in left wing activities, and who was Chairman of the *North American Committee To Aid Spanish Democracy*, called a meeting of Methodist ministers in New York to hear Kenneth Leslie denounce the Catholic Church. Bishop Cannon, Jr., who was present, also addressed this meeting.

Many Protestant ministers are being misled by those who take advantage of their anti-Catholic prejudices. They are told that the invitation of the Pope "to all men of good will" to join Catholics in combating the forces of evil, is for the one purpose of strengthening the power of the Catholic Church for the preservation of her hold on the masses.

The more orthodox Protestants deplore the "leftist" influence in the churches. Many organizations have withdrawn from the Federal Council of the Churches of Christ in America precisely because some prominent members on its Executive Board have become too "liberal" notably towards matters of doctrine and morals, but also towards movements socially radical.

Although Catholics have probably been as much averse to war as Protestants, the Catholic Hierarchy and clergy never gave encouragement to the formation of "pacifist" organizations, and never cooper-

ated with such organizations working hand in hand with Socialists and Communists.

But "The Federal Council of the Churches of Christ in America," claiming to speak for 22,000,000 affiliated Protestants, has had representation in many un-American movements, and some members of its Executive Board have worked in closest co-operation with organizations which were under Communist domination.

Speaking of the Federal Council, the Reverend William Ward Ayer, pastor of the Calvary Baptist Church, New York City (*New York Times*, March 22, 1937) said: "The Federal Council more often speaks for the Communistic shibboleth than the gospel one. . . It has the backing of the extreme Socialist groups throughout the land."

Sworn testimony before the Dies Committee contains these words: "Apparently, in lieu of primarily promoting Christianity among its several members it more represents a huge political machine and appears to intermeddle with radical politics. Its directorate indicates that it interlocks with many of the most extreme radical organizations."

Nine Protestant denominations have organized under the name "The American Council of Christian Churches," in opposition to the Federal Council of Churches. At a Chicago meeting, November, 1943, its leaders accused the Federal Council of being ruled by principles of modernism, pacifism, internationalism and Marxism. In fact, it accuses the Federal Council with "erasing historic Christianity" and with "quietly attempting the complete domination of American Protestantism."

Van Paassen, Salvemini, and even real and

bogus ex-priests are invited to speak before Protestant organizations, although they lack even a spark of Christian faith—and this at a time when all people are called on to promote tolerance and good will.

Poisoned History

The attention of Protestants and Jews and of all non-Catholics, should be called to the fact, supported by the most reliable historians, that history, especially as it was written by English and German writers shortly after the Reformation in their respective countries, and as told by others who copied from these, has been not only unfair, but most libelous of the Catholic Church. We have space here only to quote a few:

In the *Life and Letters of Dean Stanley*, Vol. I, page 151, Stanley is quoted as having said:

I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness.

Dr. Schaff in his *Polit, Eccl. Con. U. S. p. 230* writes:

The Roman Catholic Church is bemired from day to day with all possible calumnies.

Dr. Nightingale in his *Religion of All Nations*, says:

In scarcely a single instances has a case concerning them (Catholics) been fairly stated; the channels of history, not grossly corrupted.

Dr. Littledale, *In Innovations*, p. 16., observes:

Two mendacious partisans, the infamous Foxe and the not much more respectable Burnet, have so overlaid all the history of the Reformation with falsehood, that it has been well nigh impossible for readers to get at the facts.

Dr. Johnson in *His Religious Life, etc.* p. 149, writes:

In the present day there is much vituperation of Roman Catholic belief.

Hyndman in his "*Historical Basis of Socialism in England,*" p. 15 notes:

Protestant divines fail to discover anything but luxury debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it.

Sir Francis Palgrave in his *History of Normandy and England, Vol. 1, p. 47,* writes:

Abstracting from all the influences which we have sustained in common with the rest of the civilized commonwealth, our British disparagement of the Middle Ages has been exceedingly enhanced by our grizzled ecclesiastical or church historians of the sixteenth and seventeenth centuries; men who, instead of vindicating the Reformation by the advocacy of reverence for holy things, obedience, love, charity, sought to establish righteousness through vengeance, and in all things rendering evil for evil. "Hate your enemies" is with them the Law and the Prophets. These "standard works" accepted and received as Canonical Books have tainted the nobility of our national mind.

Dr. Cecil Roth, of London, speaking before the Zionist Forum at the Hotel Statler, Buffalo, on February 25, 1937, said:

Some Jews have the feeling that the papacy has a policy of persecuting Jews. But you must remember that English history is definitely

anti-Catholic and your views of Catholicism may have been colored by English history. We Jews, who have suffered so much from prejudice, should rid our minds of prejudice and learn the facts. The truth is that the Popes and the Catholic Church from the earliest days of the Church were never responsible for physical persecution of Jews and *only Rome*, among the capitals of the world, *is free* from having been a place of Jewish tragedy. For this we Jews must have gratitude.

We hold letters from six distinguished teachers of history at non-Catholic universities, who became converts to the Catholic Church by deep, impartial historical research work.

(2) *What Jews Should Know*

They should know that during the past five years, when their religion and their race have been attacked and persecuted under Nazism, the only world defender they have had, and that with frequent reiteration, is the Catholic Church, speaking *officially*. Since they abhor Hitlerism from the depths of their souls, they cannot consistently sanction the attacks of Hitler on Christianity any more than on Judaism. They should know that nearly every organization ever formed in this country to attack Catholics also included the Jews. Both groups have been the common enemy of intolerant, bigoted and ignorant people.

The unfriendly attitude of organized Jewry to both Catholicism and Protestantism is due to the notion entertained by it that *Christian instruction* is calculated to promote anti-Semitism. It must be shown that this impression is erroneous; that all Christians feel indebted to Israel, both as a religion and as a race, for their own religion;

and that the Christian love of the cross is directed *to* the infinite love of Christ, of which it is a symbol, and *not against* the instruments of His crucifixion, no matter who they may have been. No Catholic has ever received an anti-Semitic training.

The Catholic Church lives almost as much in the Old Testament as it does in the New, and the Ten Commandments, on whose observance Christian sanctity depends, were promulgated to the world, as binding on all people for all time, by the great Hebrew leader, Moses.

If the religion of both Protestants and Jews is to be respected in the future, it will be due chiefly to the religious and moral strength and influence of the Catholic Church. Enemies of all religion know this. Without saying so, they really identify Christianity and organized religion with Catholicism. If they try to make the Protestant and the Jew to believe otherwise, it is in order to elicit their support for their drive against the Catholic Church. Evidence, in great abundance, is available to prove this contention.

Frederick Woltman, writing in the *New York World Telegram*, in February, 1944, made clear to the Jews of New York City how egregiously they have been deceived by the anti-Christian Gentile, who undertakes to espouse their cause.

We refer to Kenneth Leslie, who is less interested in the welfare of the Jews than he is in the establishment of Communism in this country. To deceive Protestants as well as Jews he has named his Communist periodical *The Protestant*. The contributors to this organ of hate are men who, in other writings, have shown themselves to be as anti-

Protestant as they are anti-Catholic. They are as anti-Christian as Stalin himself.

Supreme Court Justice Robert H. Jackson, speaking in New York, early in February, 1944, said that a sinister development which he has noted for the first time in his life is an awareness of "organized groups, which primarily are interested in harming someone else rather than in benefiting themselves."

He also noted that "those who have been looking hopefully to the left will move farther to the left, and possibly extremely and lawlessly."

Nothing is more true. The one who leans leftward needs no encouragement to go farther leftward. What he has needed, probably over the years, was a prop to prevent him from going too far to the left.

The most reliable historians present the Catholic Church as the truest friend of the Jews throughout the Christian era. It is not they, but partisan historians who exaggerate the Spanish Inquisition, and falsely charge that Jews were forced to receive Baptism and embrace the Catholic faith during the Middle Ages.

Just as there has been organized action against both Jews and Christians in our time, so drastic measures were taken against *both* Jews and Catholics by the "reformers" in Germany and England. In fact, the history of the Jews and Catholics has been quite similar, and they have had the identical persecutors—the pagan Roman Emperors, the state controlled religions of later times, and the Ku Klux Klan and similar organizations in our day.

Surely no religionist—Catholic, Protestant or Jew—may hope to expect the blessing of Heaven on any national economy planned by enemies of religion. Peace has never rested on an irreligious foundation, because such a foundation is filled with cracks of hatred and intolerance, and is a breeding place of termites of national decay and destruction.

(3) What Masons Should Know

Three-fourths of all Freemasons in the world live in the United States, but less than one-half million of the more than 3,000,000 belong to the Scottish Rite, and of these comparatively few belong to the higher degrees, which means that at least nine out of ten Freemasons are no more familiar than is the non-Mason with the secret activities of the inner circle. The Scottish Rite, Southern Jurisdiction, is governed by the Supreme Grand Commander and thirty-three Sovereign Grand Inspectors General, who are all Masons of the 33°. There are honorary 33° Masons numbering some over 2,000, selected from among the 32° Masons who had rendered long outstanding service to the cause.

The De Molay, or Junior wing of Freemasonry, claims a membership of 1,500,000, and the Eastern Star, or Women's auxiliary, counts about 1,000,000 persons.

The New Age, in the July, 1928 number, answers the question "What makes one a Mason?" as follows:

A Master Mason is as full-fledged and as much a Mason as one who has taken all the degrees. Masonry is contained in the Symbolic Degrees.

He is a Master Mason when he has taken three degrees. The majority of the Masons do not go beyond that, and they are not initiated into anti-Catholicism. The average Mason, therefore, can honestly say that his Order is not inimical to the Catholic Church unless he be the reader of Masonic journals all of which contain within any given year, a considerable number of articles or statements which exhibit a marked anti-Catholic spirit.

There are only three degrees in the Blue Lodges. The Scottish Rite receives only those *who will have already received the first three degrees* in the Blue Lodges, or the York Rite, which has thirteen degrees. Its degrees run from the fourth to the thirty-second. It has a thirty-third which is reserved for a definite small hand-picked number selected from the thirty-second degree. Those who, locally, cooperate with the inner circle at headquarters will see to it that no brother will be advanced high in the ranks unless he gives promise to become a cooperating member.

Albert Pike, once Supreme Grand Master of the Scottish Rite 33° and later the author of a book on the History of Freemasonry and on *Morals and Dogma*, which is frequently quoted in *The New Age*, observes in the latter work, page 819,

The Blue Degrees are but the outer court or portico of the temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he understands them. Their true explanation is reserved for the Princes and Adepts of Masonry . . . It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whosoever at-

tempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept.

The Mason is thoroughly initiated into the anti-Catholic mind of the order in the 30th degree, known as the Knight Kadosh. There he learns the lesson that the royal crown of kings and the tiara of the Pope stand in the way of people's freedom, political and religious. There he is taught that he must back those forces in every nation which fight for political "liberty" of the French Revolution type, and for that liberty of popular education which is completely dissociated from religion. There it is impressed on him that the State must not only be separated from the Church, but must persecute, and, if possible destroy her. If the program of the 33° Scottish Rite were made known today to all Masons there would be a wholesale exodus from its ranks.

The *Southern Jurisdiction* is a 'misnomer,' because it actually is the *Mother Supreme Council of the World* for all Scottish Rite Freemasonry. It established the Grand Lodges in nearly every country of Europe, of the Middle East, of Africa, Mexico, Central and South America. Then it is the only section of Scottish Rite Freemasonry which has "friendly relations" with the Grand Orient and with the Symbolic Lodges in Latin countries.

From the editors of its "official" magazine, *The New Age*; from Allocutions of its Supreme Grand Commanders; from articles contributed to the columns of *The New Age* by 32° and 33° members; from writers in France, Italy, Spain and Belgium, who quote from Masonic organs and high officials in their respective countries, we would be able to prove that

the Grand Orient in Latin countries, and the Scottish Rite, Southern Jurisdiction U. S. A., (the *Mother Supreme Council of the World*) have been responsible for the setting up of most anti-Christian governments in Europe, Mexico, Central and South America.

Scottish Rite Freemasonry of the Southern Jurisdiction has thrown the full weight of its influence to the enactment of a Federal Education Bill, has over the years, lent its support to other groups fighting the Catholic School System; sponsored the Bills in Oregon, California and Michigan designed to make attendance at the public school on the part of all children of the nation compulsory; started the Ku Klux Klan paper in Washington called *The Fellowship Forum*; and during the Civil War in Spain every member of its Supreme Council signed a plea for support of the *American Friends of Spanish Democracy*.

Its opposition to Secretary of War Baker's selection of the Knights of Columbus to represent the Catholics in welfare work for the dough-boys during the last war was the chief reason why organizations, representing the Catholics, Protestants and Jews respectively, were not permitted to conduct religious work in the Camps or over-seas in the present war.

Under the auspices of the Southern Jurisdiction a *semi-monthly Bulletin*, to the number of 22,000 copies, is sent to clergymen, lecturers and educators. This has been done now for twenty years, and since each Bulletin is pronouncedly anti-Catholic in tone, one may justly conclude that it is a powerful prejudice former.

The same Jurisdiction also issues the *Scottish Rite News Bureau*, a weekly clip sheet sent to newspapers and Masonic magazines. According to the *New Age*, August, 1926, "it has a circulation of 3,800 and contains items of Masonic interest." This number is sufficient to supply the editor of every secular paper in the United States with a copy. *The Christian Science Monitor* has, for years, run a column containing "Items of Interest to Masons."

(4) *What The Negro Should Know*

The Catholic Church has spoken *officially* on the racial question as it relates both to the Jews and Negroes. Therefore there is only one justifiable attitude. With non-Catholics, sentiment, pro and con, is altogether personal. If there is a "color" line the Catholic Church is certainly not responsible for it. That line was drawn chiefly in the southern states which, with the exception of Louisiana, is less than two per cent Catholic, and it is from them that most anti-Catholic movements, such as the Ku Klux Klan, originated.

But, for their own purpose, Communists have cultivated the Negro, promising him an equal status with the white in all respects under a Soviet America. The real purpose of Communism, of course, is to *use* the Negro and to turn him against his truest friend, the Catholic Church.

Writing in the *Interracial Review* (November, 1943), Frank R. Crosswaith, a Negro labor leader, a graduate of the Rand School of Social Service, and, at present, New York State Chairman of the American Labor Party, wrote:

As the apostles of confusion and chaos it is among Negroes that Communists have literally

worked overtime. But to the eternal credit of the Negro, Communists have made their smallest progress in relation to the time, the effort, and the resources expended . . . In every instance the Communists seek, not so much to help the Negro, but rather to utilize the plight of the Negro as a means of advancing the cause of Communism . . .

In our day the Communists can well be called the modern Carpet-Baggers and like their predecessors will probably leave a record equally as provoking and as effective in preventing better understanding between Negro and white Americans.

So long as Communists continue their present tactics, Mr. Crosswaith concludes:

They will remain the outstanding force of obstruction and confusion they have thus far been in the American Labor movement, and will continue to hamper the progress of the Negro toward ultimate equality and justice.

Under Communist leadership Negroes have been organized in communities where they are strong, employing lawyers to espouse their cause, and to ferret out instances of discrimination. They have particularly rebuked Catholic boarding schools for not receiving colored students and Catholic hospitals for segregating the Colored from the Whites.

While it is very true that many Catholics have caught the spirit of the environment in which they live and have, with others, opposed housing projects for the Colored where they had the tendency to create a depreciation in property values, they have not opposed the Negro as Catholics.

CAN THE WORLD BE REGAINED FOR CHRIST?

Evidently Christ could regain it for Himself almost of a sudden by some miraculous interference, accompanied by an irresistible flow of grace into pagan hearts, especially those of civil rulers. But you can hardly expect Him to do that, because His ordinary way is to spread His Kingdom on earth through His followers, through His large army of Christian soldiers in Europe and in North, Central and South America. If they became in reality what they are by profession; if they were cemented together, as all who are of the "household of faith" should be; if they became individually loyal, and corporately vocal and apostolic, under their divinely appointed teachers, the "gates of hell could not prevail against them."

In his recent Encyclical on the Mystical Body, Pope Pius XII pointed out that such should be the active union of Bishops, priests, religious and laity.

If, in so many countries, an enemy minority was able to enslave Christ's Church, it was because "cockle was sown" throughout the nation by "the enemy," while the majority was asleep.

If, for centuries, the kings and emperors of the world believed themselves obligated to rule in the name of God, from Whom they received their power and authority, then kings and emperors and presidents can be persuaded by the majority to do that today. If the constitutions of states in the past were built on the laws of God, the majority can see to it that they will be built that way again.

Referring to countries in which Christians constitute only a *minority*, John Ruskin wrote:

The world, unquestioned by others or by itself, mingles with and overwhelms the small body of Christians, legislates for them, moralizes for them, reasons for them, and though it itself is, of course, greatly and beneficently influenced by the association, and held in check by its pretence of Christianity, yet undermines in nearly the same degree the sincerity and practical power of Christianity itself.

John Ruskin says further:

Anything which makes religion the second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place.

In his Encyclical *Christ Our Redeemer*, Pope Leo XIII wrote, some fifty years ago:

The security of the State demands that we should be brought back to Him, from Whom we ought never to have departed; to Him Who is the Way, the Truth and the Life, not as individuals merely, but as human society through all its extent. Christ our Lord must be reinstated as the Ruler of human society. It belongs to Him, as do all its members. All the elements of the commonwealth; legal commands and prohibitions, popular institutions, schools, marriage, home-life, the work-shop, and the palace, all must be made to come to that fountain and imbibe the life that comes from Him. No one should fail to see that on this largely depends the civilization of nations.

Gilbert Chesterton wrote, some years ago, "if we are right in our duty to God, everything else in the world will be right too"; and William Ernest Hocking, of Harvard, reminded scientists in Febru-

ary, 1942, that "science itself was originally the offspring of Christendom." He quoted the words of Francis Bacon, "in order to master nature, we must first *obey* her," and continued: "The unity on which democracy rests is not man, the scientific fact; it is something beyond man; it is God."

There is no place in the world for the "liberal" or compromising Catholic, who, because he is not *with* Christ, is *against* Him. There is place, in these days, when a world-wide spiritual and moral battle must be won, only for those who, clothed with the "armor of God" are ready to fight and "ward off the darts of the enemies."

It is time for Christians everywhere to impress on all others a *fact* to which every reflecting person will subscribe, namely, that the world cannot be saved by politicians, economists, university professors, by the irreligious and godless, under whatever name they may be organized. They have attempted it too often in the past and failed abjectly. Politicians, statesmen, governments, bankers, industrialists, after innumerable conferences, national and international, were unable even to find a "way out" of the recent depression. They think politically and materially, while all the evils of the world have emanated from a disregard for the religious and moral order. They should acknowledge their incompetency and appeal to those who represent religion and the moral order to point out the way that will work. That way is based on the promise of Christ, "seek ye first the Kingdom of God and His justice and all other things will be added unto you."

If Christ could enjoin on twelve men the task of converting the entire world, the 20,000,000 Cath-

olics would certainly be able, if inspired by the same zeal and were backed by the same divine assistance, to dispose for conversion most of the *convertible* among the 100,000,000. They will not, of course, even begin to do this merely for having been told to do it. They must be organized, preferably only in small groups, or cells and conduct the work systematically, and according to a well defined program.

Organized Effort Needed

When asked why they do not raise their voices against the persecution of Catholics as well as of Jews, Jewish leaders are wont to say that the Catholic Church is strong enough to defend itself. Even though this answer may not be quite satisfactory, it certainly tells what is true in practically all countries where the Church has been persecuted, except in Russia.

But there has existed nowhere a national organization of strength, under ecclesiastical direction, to take up the Church's defense. The enemy groups, on the other hand, were not only united among themselves, but were wont to merge their separate strength into a common front. Meeting secretly and planning carefully, taking advantage of the division of the mass of the people among many political parties, they struck unitedly with the support of a strong press, and seized the government either by force or by the solid vote of their several constituencies.

In our own country Catholics not only vastly outnumber any other religious group, but in the larger cities, constitute from one-third to one-half of the entire population. Their religious leaders

do not want them to be organized politically or, like their enemies, to conduct a campaign of hate. But they have a right to expect that they will, for the sake of Christ and of their non-Catholic brethren themselves, represent their Church creditably, and to see to it that it will receive fair and just treatment in the press. Day after day propaganda from enemy sources, from both home and abroad, creeps into the daily papers. It is usually exposed in the weekly Catholic press, but that is of no benefit to the 100,000,000 non-Catholics (and 10,000,000 Catholics) who are unreached by the Catholic paper.

Practically all the people in all the cities north of the Ohio and east of the Mississippi could be reached if *each Catholic* would interest himself (herself) through prayer, personal contacts and pamphlet literature, *in only two or three non-Catholics*. In these cities where the bulk of the nation's population lives, where Catholics are prominent in business, in the professions, and in labor, there is certainly no excuse for non-Catholics to continue harboring prejudices against them or their Church.

The advantages, arising from a strong Catholic urban citizenry, are, however, more than offset by the greater moral evils which obtain in large cities. It is there where taverns and night clubs abound, where home life is disrupted, where lewd literature is displayed on a thousand racks, where juvenile delinquency is rampant, and where one out of every three young persons is a divorcee. Catholics, whose consciences have been formed according to the moral law, who have access, through their Church, to supernatural helps, should not only not fall victims to their environment, but should collectively strive to change it for the better. Al-

though, the ratio of divorces to marriages, taking the country as a whole, is *one to six*, it is *one to three* in cities of 100,000 or more where the majority of Catholics live. (O. E. Baker, Government Agricultural Statistician.) In rural districts, the ratio is only one divorce to every eleven marriages.

Youth Enthusiasm Essential

Vincent Rochford, of England, in his *The Young Christian Worker*, asks whether Christianity or paganism will win the allegiance of youths after this war, and he answers the question by saying: "It will be that philosophy which presents the greatest appeal to improperly guided youths"—and they are in the majority.

He observes that we shall accomplish most with youths if we require much of them, since they respond to high ideals and to a cause which makes the greatest demands on their strength.

Youth must be aroused to an *enthusiasm* for the better cause—the cause of Christ—and to a determination to outdo Christ's enemies.

Since social life is completely divorced from religion, they must do all in their power, in their own circle, to narrow that gap.

In organizing youths we should bear in mind that Pope Pius XI favored the Jocist idea, according to which the individual would confine his campaign for Christ to *his own milieu*. Each class of people has its own problems, its own mentality, and one who knows those problems and that mentality is the one to work with that group.

We must inspire Catholic youths to adopt as their slogan: "Onward towards a Christian nation,"

and then to follow the enemy principle "the worker is *conscious and organized.*"

Who was it that broke the dictatorships of the Caesars, who, in the first three centuries of the Christian era, ruled the territory now covered by Palestine, Greece, Italy, Spain, France, England, Germany, Austria—territory embracing then a population equal to the present population of the United States?

It was the power of God operating through His loyal and devoted crusaders. If that power is not functioning visibly today, it is because crusaders are lacking. Not only was the dissolution of the Roman Empire accomplished, its millions of slaves liberated, but the vices which prevailed under its rule were overcome, God helping, by a comparatively small spiritual army of Christ.

Who brought order out of chaos after hordes of barbarians from the east invaded and devastated Europe? Who civilized these barbarians, Christianized them, and protected them and their posterity against tyrants and dictators; if not the Church of Christ through apostolic men and women?

One may not be a Catholic individualist, because he is part of a *body* of Catholics. Each one must give to, as well as receive from, other members of that body. This evidently implies collective action.

It is precisely because Catholics have been individualists, because they have felt no obligation to spread their Church's principles, that society has drifted far away from Christ, and that pagan practices have become so widespread, de-Christianizing the social body. The body of Christians alone can "restore all things in Christ."

HOW TO OUT-DO CHRIST'S ENEMIES

(1) *A Tie-up Of Organizations*

Our first recommendation is that organizations of Catholic men subordinate their fraternal, social and recreational character to *service* for their Church. There are thousands of branches of the Holy Name Society, of the Knights of Columbus, of the Foresters, each living pretty much for itself alone, when they should have a *diocesan bond of union and, through it, a national bond of union*. District, diocesan or state representatives of each should meet at least once a year not only with their own, but have affiliation with the National Council of Catholic Men, the organization functioning immediately under the auspices of the Catholic Hierarchy, and meet with its Supreme Board and with delegates from every diocese. It would help to unify the Catholic manhood of our nation, to infiltrate into it the mind of Christ, and place at the disposal of the Church the strength of millions for resistance to the pagan influences at work in society, and for a defense of Christianity against the smaller, but well-organized forces of her enemies.

What we ask of organizations of Catholic men holds equally good for organizations of *Catholic women*. Without losing their identity these organizations should have some kind of a *diocesan tie-up* and then should also be affiliated with the *National Council of Catholic Women*, whose staff in the Bishops' building in Washington will be able to render them a great deal of assistance by direction, by supplying Study Club material and programs, designed to help every woman culturally and spiritually, and

to instill into members of local organizations zeal for the spread of the Church's sound moral doctrine so sorely needed today by the women of our country.

Great responsibility rests on mothers today. During His passion our Divine Savior stopped to deliver only one brief sermon, and that was when He exhorted the good women, who consoled with Him so sympathetically, to "weep rather for themselves and their children." Their children, out of the home most of the day, are subject to the deleterious influences of a pagan world. If their innocence is lost, parents will be held responsible before God.

Catholic mothers must have the mind of the Church in relation to the duties of their state in life, and, with all other Catholic mothers, take a united stand against those who are propagating vices which were unheard of even in the heyday of paganism.

Catholic *youth organizations* function nearly everywhere along parochial, district and diocesan lines, but they too should have more than a technical bond of union with the *National Youth Council*. The inducement offered to most-youths is an athletic program under Catholic auspices which, of course, would not need any national direction. But their athletic program, for which there is a place, will not prepare them for leadership in the world of tomorrow, in which Catholic youths almost alone could qualify for leadership in matters relating to the religious, moral and spiritual life.

Only those can give to others who themselves have something to give; and since nine-tenths of the youths of the nation are unfamiliar even with the ABC's of religion and with dictates of the moral

law; since they have no contacts with supernatural assistance derived from the Sacraments, their lives cannot become truly spiritual. Since in social life they will not have the mental and moral equipment with which to resist the prevalent pagan standards, they will only follow them, aggravating the very evils which must be cured.

It is precisely because Catholic youths of the last generation were not trained along the lines of an apostolate that they, as adults today, are doing nothing to show these non-Catholic fellow-countrymen the better way of life.

Certainly every member in every local organization of Catholic youths would be willing to fight the flood of immoral literature which circulates so freely in the town. They would certainly be able to get many of their non-Catholic acquaintances to join them in this assault against youth's character, solely for the financial profit to the publishers and sellers.

In this connection H. G. Fay, Chairman of the Clean Reading Committee of the Greater New York Federation of Churches (Protestant), observed:

A dark future looms directly before the American people filling all minds with anxious forebodings. To forestall national disaster a thorough house cleaning must come. No young man is handed a moral character on a silver plate. Youth must discover his real friends. Girlhood can no longer be pictured as the spoil of greed or the victim of passion. On the great highway of the moral life, no longer shall exploiters throw dust in the eyes of youth at the crossroads, or doublecross him at the dangerous curves.

The writer recently authorized a priest in

charge of CYO work in a city of 40,000 population (where there was only one church, whose members did not exceed five per cent of the city's people) to permit non-Catholic youths of good character to patronize the CYO facilities, provided they would comply with the regulations of the organization. This priest also offered his Center to public high school students who, after a victory game, were bent on celebrating.

The effect has been far beyond the writer's dreams. The entire high school graduating class three years ago voted that this young Catholic priest deliver their Commencement Address. The graduating class of 1944 has made the same request of the city public school authorities.

The youth of Europe, according to Anne O'Hare McCormick (*New York Times*, October 27, 1943) do not know what they want, but having lived through an era of suffering, sorrow, destruction, fighting, they will follow any leadership which promises something better—and the only organized leadership they witness today is anti-democratic and anti-religious. In the United States the same situation is more or less true.

Where there is near chaos, and especially during the time of war, the more trustworthy, fatherland-loving statesmen remain unaggressive, but the subversive-minded see in the near chaos their most favorable opportunity to seize the government, and that is now happening in many countries. The governments in exile in England have been under the pressure of such groups and of their sympathizers.

The writer realizes only too well that most Catholic youths have disappointed their pastors by

showing no eagerness to engage in cultural and spiritual pursuits. But this is because the method of organization was wrong. The Popes have believed in the small "cell" manner of promoting an apostolate, whether among men or women or youths. While they expected all the men, women and youths of a parish to respond to a pulpit call to organize, they suggested that the pastor *select a few from each group* to promote a lay apostolate after being properly trained for it. They then expected that the rest, edified and attracted by their zeal, would want to emulate their example, to form other cells, each operating in its own milieu, which, for some, would be their own neighborhood and social companions; for others their associates in the same work; for others, fellow-lawyers; fellow business men, fellow physicians, fellow clerks, etc.

(2) *The Removal Of Prejudice*

The word "prejudice" means "prejudgment"—a judgment passed before all the evidence, both for and against, is weighed.

Most people are influenced by prejudices; hence they are slow to accept evidence if it proves that they, or their parents, or their teachers, or their nation, have been on the wrong side. But the real seeker after truth will not permit his reason and judgment to be influenced by antecedent likes or dislikes. He wants the truth at all costs.

A whole race, or a whole national group, or secessionists from the Mother Christian Church, usually adhere to their traditions, no matter how convincing may be the evidence against them, evidence which they are unwilling to examine impartially.

Prejudice is to the mind what blindness is to the eye—but the former can be cured. Thousands it is true—but what are they among the tens of millions—who were long under its influence were courageous enough to fight it even if, in their search for the truth, they never gave up hoping that their original state of mind was right. However, all of them will testify that what they found was well worth the sacrifices entailed.

Deep-seated prejudice usually leads those who are obsessed by it to attack and persecute the organization which claims to possess irrefutable evidence *for* the correctness of its position, and *against* the persecutor.

In the Acts of the Apostles, we read in Chapter VI of the conversion of Stephen, and of the action taken against him and the doctrine he preached by prejudiced people of his race and former religion. In Chapter VII we read of the defense which St. Stephen made of his position before the Jewish council. Their reaction, and what it led to, is told in verses 54-59 of Chapter VII. In Chapter VIII we observe that Saul was among those who participated in the execution of Stephen by stoning, and that he too led "a great persecution against the Church."

If Saul finally followed the example set by Stephen, it was only because he could not help himself. Christ had personally intervened, sent him physical blindness, moved his heart by the power of grace, and instructed him what to do.

During the nineteen centuries since Christ's time whole nations have been converted to the faith embraced by Stephen and Paul; and through the centuries learned men and women, not reared

in that faith, have become converts by the force of the evidence in Christianity's favor. But Jews, who were scattered among the nations of Europe, Asia and Africa, where some form of Christianity dominated, have, as a group, preferred not to follow Stephen and Saul "and the whole multitude," even though their lot would have been immensely happier had they become a part of the prevailing Christian order.

Editors and book-writers deal with religion and morals as they do with politics; they treat it in line with their own preferences or prejudices, or in line with what they believe the majority of their readers would endorse. Just as the editor of a Republican, a Democratic, a Communist paper in the same city, will appraise a statement of the President, or a Congressional vote each in accordance with his fixed political viewpoint, so will a statement by the Pope or action of the Catholic Hierarchy be appraised according to the different frames of mind of editors.

They do not regard religious truth as something fixed. Those who do not believe in divine revelation and a divinely commissioned interpretation of the same, can only have different "opinions" concerning what is truth and what is moral. The determination of which conflicting opinions are likely the soundest is made by a majority vote through Gallup Polls.

(3) Watch The Press

A small group of every men's, women's and youth organization should keep an eye on the local press and on national publications. The local editor realizes that he has no right to expect pa-

tronage from people whose faith or moral principles he attacks. He is quite naturally under the influence of his own political, religious or irreligious views, and is inclined to follow rather than to oppose the current of thought on moral matters, which runs through the community precisely because some individuals or representatives or organizations are vocal about them.

But if he received only one or two letters from members of every parish Catholic Action cell in *protest* every time he writes the wrong thing, and *in praise* every time he is on the side of religion and decency, he would soon set aside his own views in favor of satisfied patrons.

What if the editor of a national publication, who defends and, at least indirectly, backs the activities of enemies of both country and religion, received only *one letter from* someone representing *every parish in the United States*, accusing him of blasting at the foundation of society and religion, or of misrepresentation or of trying deliberately to deceive his readers? Many an editor would pay no attention to a letter of protest coming from a Catholic if he were merely charged with bigotry, because from his own viewpoint the Catholic would be the bigot. But when his honesty and sincerity are questioned; when there is reason to accuse him of deliberate deception of the people who purchase his magazine rather to be informed, he would soon desist from misrepresenting the Church if it were only out of sheer shame.

The same action against a sponsor of a radio program or against the producer of motion pictures which offend against decency, from one person in

every parish in the United States would effect the desired cure.

(4) *Send a Pamphlet*

We must not regard any misinformation over the radio or slanderous charge appearing in the secular press as answered if the answer appears *only in the Catholic paper*. Even if every Catholic in the nation read the answer in the Catholic press, the 100,000,000 non-Catholics would still remain deceived. These should be reached about once a month by the systematic sending of a pamphlet, which instructs and explains. If to each Catholic family were assigned four non-Catholic homes, every one of the 100,000,000 would be covered.

No American likes to be charged with unfairness; but one *is unfair* who will judge the Catholic Church without even giving her an opportunity to present her case. When, therefore, you send literature to your non-Catholic friends or acquaintances it should be preceded by a letter in which you will appeal to his or her "fairness" to read what the Catholic Church has to say for herself. Explain that you send the literature in the spirit of friendship and because it will make for a better understanding.

If this appears to be a huge job, it must be remembered that enemies of the Church do not shirk big jobs if their ends can be promoted by undertaking them. Before the war Communists rented Madison Square Garden, New York, about once a month at \$4,000.00 a night, and filled it to capacity without any publicity. A Catholic meeting, held in the same hall, designed to set people right on the

Spanish War, was announced in all the churches of New York and Brooklyn, and advertised in both the Catholic and secular papers—but there remained plenty of vacant seats. What is the explanation? What was everybody's business was nobody's business. To each Communist was assigned a city block and he was expected to "compel to come in" every Party member and sympathizer in that block. Direct, full coverage personal contacts are needed. Emulation of the zeal of the Communist and of Jehovah Witnesses would be healthy for Catholic individuals themselves, would put the indifferent Catholic to shame, would result in numerous conversions, and would supply that which every parish organization claims it needs—something definite to do.

(5) *A Catholic Book Shop*

In all *cities* of the nation there should be a Catholic "Book Shop" preferably in a rented store down town, where books and pamphlets dealing with doctrine and morals, and social subjects, will be on display and sold, and where orders for any good book or novel will be received. After a few months the Book Shop will be self-sustaining, as experience has so well proved. In this shop should be a Reading Room, which could also be used for round-table discussions and lectures to small groups, to which members of parish cells should bring uninstructed Catholics and non-Catholic friends. Encouragement of parishioners by pastors to patronize the Book Shop will start our people to read Catholic books and pamphlets. This Shop could also conduct a lending library. The coming together of Catholics from all the city parishes at a down-town Book Shop, each interested in learning more and doing more

about his or her faith, will have a spiritually stimulating effect.

Other Suggestions

(a) While engaged in an apostolate you should frequently attend daily Mass, offer it in reparation for mankind's apostasy from God, and plead with Christ, in His infinitely powerful prayer, for light and guidance both for yourself and for those in whose spiritual welfare you are interested. Every Catholic should, during every Mass, ask for guidance for those who are governing our own and other nations.

(b) Your own family will be sanctified, the faith of all its members strengthened and the blessing of God will accompany their apostolic efforts, if you will start the practice of the Family Rosary in your home. The Rosary is a prayer of power because it is officially endorsed by the Church, and has been recommended by Popes for seven hundred years. Through it we interest in our own and our friend's behalf the cooperation of Christ's sinless and all-powerful mother, the Queen of Angels, the Help of Christians, the Refuge of Sinners. Her Rosary has won victories over Christianity's enemies in the past.

(c) One of the reasons why Catholics fear to discuss religion with their non-Catholic friends is that even in Catholic high schools and colleges they were not made sufficiently acquainted with the "objections" which people are wont to raise against Catholic doctrine and practices. *The objections and the proper answers* should be furnished to students on the high school and college level because immediately upon graduation they mingle with people,

who know far more about charges made against the Catholic Church than they know about the Church itself. It is rather *the Catholic who should ask questions* and propound objections, and put the non-Catholic on the defensive—because he will be unable to *answer* most questions asked of him.

The Catholic who will be able to defend the thesis "All Religions Are Not Equally Good" will have the fundamental answer for 70,000,000 Americans, who *do believe* that "One Religion Is As Good As Another."

The Catholic who knows *how the Bible*, which is used in all Protestant churches, *came into being and on whose authority*, will be able to do more than hold his own in discussions with the 30,000,000 Americans who hold membership in the Protestant churches. The Bible is not a logical authority in Protestant hands, because while accepting it on the Catholic Church's word alone, they repudiate her infallible authority.

The Catholic who is able to explain the doctrine of the Infallibility of the Church should be able to defend his own impregnable position.

BRIEF ANSWERS TO COMMON OBJECTIONS

Let us briefly state here a few of the very common objections made against the Catholic Church, and the easy answer:

(a) *The Catholic Church exhibits herself as intolerant and narrow by claiming that her religion alone is right.*

The Church only claims what Christ and His Apostles claimed so emphatically: "I shall build *My Church*" (Matthew XVI, 18); "One Lord, *one faith*, one baptism" (Eph. IV, 5); St. Paul said that it is God's will that "all men should come to the knowledge of *the truth*" (I Tim. II 4).

Even two religions whose teachings are contradictory cannot both be right. Religious truth as mathematical truth, *must be* intolerant of its contradictory. Even Mortimer Adler, a Jew, speaking to a body of professors, sociologists, and scientists in New York, in 1940, said: "Truth must be *one* and universal; therefore, there can be only *one* true religion."

(b) *The Catholic Church's requirements are too strict.*

Isn't that a compliment? Would you think more of her if she relaxed the demands of her Founder?

(c) *The Catholic Church is opposed to divorce.*

Isn't that in her favor? Don't you believe in the stability of the home and in enduring love? Actually it is God Himself Who forbids remarriage during the lifetime of one's first legitimate wife or husband.

(d) *The Catholic Church believes in union of Church and State.*

Where? In the United States or England? No, she does not. She believes in it only where the majority of people of a country are Catholics. Don't you believe in a rule by the majority, when minority rights are properly respected?

(e) *The Catholic Church shows herself to be intolerant by opposition to the public school.*

If the Catholic Church opposed the public schools it would not be teaching the same curriculum. The parochial school antedates the public school. When the latter system was inaugurated and the teaching of religion was excluded from its curriculum, the Catholic Church simply continued to operate her own schools in order that the knowledge of God and of the human soul and of man's destiny might be taught, as such knowledge had always previously been taught in all schools.

(f) *The Catholic Church shows herself to be intolerant by denouncing secret fraternal societies.*

The Church has banned only a few of them, and not because they are secret or fraternal, but because they demand oaths of their members and because they often become substitutes for religion by having a chaplain, a ritual, burial service, etc. Christ's religion brooks no rivals for "he who is not with Me is against Me."

(g) *The Catholic Church shows herself intolerant by condemning marriages between her own people and those who profess a different faith.*

You could level that charge against every other

religion. No Protestant clergyman wants the people of his sect to marry those belonging to another sect.

In the Old Law God forbade Jews to marry non-Jews. St. Paul makes it clear that marriages between Christians and non-Christians are only to be tolerated (I Cor. VII 12-16).

“A house should not be divided against itself” in matters religious more than in any other matter. There should be harmony and unity and husband and wife and children should be able to worship God “with one mind and one heart.”

(h) *Have not the Popes been pro-Fascist?*

The Fascist newspapers of Italy have claimed that they were anti-Fascist. The only ones who charge Popes Pius XI and XII with pro-Fascist leanings are the ones who are angry at them for not being pro-Communist. In special Encyclical Letters Pope Pius XI condemned both Nazism and Fascism and had numerous tilts with Mussolini because of some of his Fascist measures.

On August 16, 1942, the editor of *Time*, who is anything but friendly to the Catholic Church, wrote:

No matter what critics say, it is scarcely deniable that the Church Apostolic, through the Encyclicals and other Papal pronouncements, has been fighting against totalitarianism more knowingly, devoutly, and authoritatively, and for a longer time, than any other organized power.

(i) *Did not Pope Pius write a Concordat with Hitler?*

Yes, but Concordats are seldom written with friendly powers. They are usually written with

enemy powers in order that at least some of the rights of the Church may be respected by a dictator, an anti-Catholic or an anti-Christian ruler. Concordats do not imply friendly cooperation, but rather the opposite.

(j) *Did not Pope Pius bless the Ethiopian War and congratulate Mussolini over his victory?*

The Pope did neither. Three days after that war was declared he denounced it as an "unjust" war, and quoted a verse of the 67th Psalm against Mussolini, which reads: "Scatter the nations who desire war." On the day that war ended the Pope, addressing a large meeting of representatives of the press, merely stated that that meeting coincided with the "joy of a good people", i. e., with the joy of the Italian people *that the war was at an end.*

(k) *Did not a corrupt Christian world need a Reformation at the time of Luther?*

Not by Luther, or any agency outside the Church. Luther and Calvin both admitted, before their deaths, that things had gone from bad to worse after they started the Reformation. The world was not one-half so corrupt then as it is today, when Protestantism admits its powerlessness to do anything about it. At the present time the Catholic Church is the only institution openly and persistently defending the moral law. The principle of *private judgment*, a "Reformation" principle, which allows everyone to determine his own faith and morals, is responsible for the corrupt state of society in so-called Christian countries today.

(1) *What kind of a government does the Catholic Church prefer?*

Evidently a friendly government, of whatever type.

Cardinal Van Roey, of Belgium, said on November 24, 1941:

In itself it is a matter of indifference to the Church whether she exists under a monarchy or a republic, under a democratic or an autarchial regime. If these regimes safeguard and maintain the liberties of the Church—that is to say, if they allow her to work with all her power and with all the means which she possesses by natural right for the good of souls—then she adapts herself. Otherwise, no, she does not adapt herself.

(m) *How do you account for some learned men being agnostics and atheists?*

Atheism and agnosticism do not proceed from the mind, but from the heart and will. David says: "The fool hath said *in his heart*, there is no God."

The atheist or agnostic may be likened to the man who silences the radio when it carries a program which he prefers not to hear.

Hilaire Belloc makes this observation:

Reason can prove that God exists, and that, in case He should deign to speak to man, He can and ought to be believed, in view of His knowledge and veracity. Moreover, reason, using history, can show that God has really spoken and can indicate where His revelation is truly to be found. Reason, in a word, can prove that a man *can and ought* to believe, and that if it is reasonable to believe a well-informed and veracious man, it is vastly more reasonable to believe the Infinite Witness on account of His knowledge and veracity.

(n) *Why does not the Catholic Church give Holy Communion under both forms?*

Not because she is opposed to it, but because it is unnecessary. Catholics belonging to the Oriental Rite receive Holy Communion under both forms, but since He Who is received in Holy Communion is the resurrected Christ, Who ascended into Heaven with His body, blood, soul and divinity—in other words, the living Christ, “Who can die no more”—when His precious Body is received in the form of bread, He is received *whole and entire* with both body and blood.

At the Mass the *priest* receives under both forms because in the Mass the death of Christ, Who lost all His blood during the passion, is renewed.

At the Last Supper, when Christ Himself offered the first Mass, He directed the Apostles—and not others—to do the precise thing He had done. He had consecrated both forms and gave Communion to His Apostles under both forms. Therefore, they were to do that same thing at the Mass. No directions were given to the laity and, as stated, since it is the living, glorified, spiritualized body of Christ which is received in Holy Communion, His blood must be received along with His body when Communion is distributed in the form of bread.

(o) *Are not some doctrines of the Catholic Church rejected by Protestants because they have been only recently defined?*

Yes, but if two of these were defined only during the past century—the doctrine of the Immaculate Conception, in 1854, and the doctrine of the Infallibility of the Pope, in 1870—it was be-

cause it was not necessary to define them previously. The entire Catholic world believed them. It was only following the French Revolution, when infidelity attacked religion in general, and strove to shake the devotion of Catholics to the Blessed Virgin and their faith in the authority of the Church, that the two doctrines mentioned above were assailed. It was then necessary for the Church to speak out, but she was not teaching new doctrines.

(p) *Just what is meant by the Immaculate Conception?*

By it is meant that the soul of the mother of Jesus, foreordained from all eternity as an instrument for the realization of the Incarnation, and promised in the Book of Genesis as "the woman, who would crush the serpent's head," was preserved, at the time of its creation, from the stain of Original Sin inherited by the generality of people from Adam.

Most converts to the Catholic faith find this doctrine most easy to accept because of the congruity or fitness of things. God would certainly create a "perfect" Mother for His divine Son; He would not have her, from whom He took the human nature in which He was to redeem the world from sin, to have been herself under sin. It was merely a matter of applying the merits of Christ's Redemption to her soul *at the time of its creation*, as they are applied to the rest of mankind through the Sacrament of Baptism.

When the Archangel Gabriel was sent as a messenger from Heaven by God Himself to apprise her that she was His selection for the Mother of His Son, the Archangel greeted her as "full of

grace," as "blessed among women." She was "blessed among all women" even before she gave her consent to the Archangel. But she would not have been "blessed among all women" if she were not different from other woman from the viewpoint of grace and sin.

(q) *If the Pope is human how can the Church teach that he cannot err?*

Infallibility does not mean that the Pope cannot err or make mistakes as a human being, because he can. Having free will he can violate God's laws the same as you or I can. Therefore Infallibility does not mean that the Pope cannot sin. It means that when he speaks *on matters of faith and morals* for the whole of Christendom in the *name of the Church* for which he is the spokesman, he is protected from teaching error—not for his own sake, but for the sake of the hundreds of millions, who would be taught error by the very Church which Christ claimed He Himself and His Holy Spirit would protect from error and keep in truth.

(r) *The Church, then, could not have fallen into error and have made necessary the Reformation of the sixteenth century?*

That is right. The "Reformers" not only were not commissioned by Heaven to reform anything, but all of them, before they died, admitted that they had not reformed morals and, because they themselves were in disagreement, one denouncing the other for his teaching, it is evident that they only confused the world with regard to doctrine.

Picture the moral condition of the world in the early sixteenth century as black as you may like, it was not half so bad as it is today, when

fundamental moral demands, never violated prior to the sixteenth century, are rampant. Protestantism, now divided among six hundred or more sects, is not a unit, has no official voice to represent it, and, therefore, the world does not hearken to it. Protestantism would probably long since have vanished from the world if it were not for the Catholic Church. It profits whenever the Catholic Church speaks officially in defense of the fundamentals of Christianity. Then since it is a religion of "protest," if the Catholic religion ceased to be, the object of its protest would also cease to be.

(s) *Has not Protestantism made more of the Bible than the Catholic Church?*

No, it certainly has not. Protestantism would have had no Bible to publish and distribute if the Catholic Church had not, amid indescribable difficulties, preserved the Bible for modern times. Rejecting the infallible authority of the Catholic Church, Protestants are most inconsistent in accepting the Bible at all as the inspired word of God. Not one of them could prove the inspiration and the reliability of the Bible except on the word of the Catholic Church, which had it all to herself for fifteen centuries. Having been its sole possessor, the Catholic Church could have altered it or added to it, or have done anything else she wanted with it, and no Protestant of today would be the wiser, because the original writings of the New Testament are no longer in existence and, therefore, there would be no possibility of comparing modern versions with them even to determine their accuracy.

The Bible is a Catholic Book, while most people

seem to think that it is a Protestant book. It is true that prior to the invention of the printing press not so many people had Bibles as have them today, because every copy of the Bible was a manuscript copy. If you wanted a Bible it would have been necessary for you to copy it by hand from one that belonged to another. We wonder how many people in the world today would have the Bible if they had to produce their own by copying it from Genesis to Revelations by hand, and, as agents of the Catholic Church did through long centuries, on vellum or parchment, because paper was not invented until the thirteenth century.

Throughout the centuries Catholic services have been full of the Bible, sermons preached to the people were replete with its texts; portions of it were always read to the people every Sunday; the official prayers of the Church, which are the Mass and the priest's Breviary, cover practically the entire Bible every year.

Whenever a Protestant minister or Protestant periodical urges the people to read the Bible, he pays a tribute, unwittingly, to the infallible authority of the Catholic Church, which stamped it as "the word of God."

(t) Why is it that the Catholic Church is the chief opponent of artificial Birth Control?

Because she is still the chief exponent and defender of God's unchangeable moral law. When the primary purpose of marriage is deliberately and artificially frustrated the crime of "destroying the seed," called a "detestable thing" in Genesis, XXXVIII, 9-10, is committed. Read St. Paul's reference to it in Rom. I, 24-27; also his condemnation

of all lustful practices in I Thess. IV, 3-5. Marriage becomes degraded when it is used for mutual masturbation.

(u) *Where, in the Bible, do we read of Purgatory?*

Where, in the Bible, do you find the words "Holy Trinity," "Incarnation," or even the word "Bible" itself? The Bible *implies* another place of punishment besides hell in the many passages which declare, in effect, that "man will be punished according to his works." This would not be true if little sins were punished in the same way, and as eternally, as great crimes, of which one died unrepentant. You surely will agree that millions, at the time of their death, are too good for Hell, but not good enough for immediate entrance into Heaven. God's people in the Old Law were taught to *pray for the dead* that they might be more speedily cleansed from their sins. But "prayer for the dead" implies belief in a place in the other world where souls can be helped by prayer. Those in Heaven need no prayers; those in Hell cannot be helped by prayer.

(v) *Why cannot a soul be saved without Baptism?*

Because Christ so decreed in these solemn words: "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John III, 5). The word translated "man" reads in the Greek and Latin versions "anyone."

The explanation is not difficult when you take into account that man is born into this world in the *human* order, but is destined to a *divine* order. To

his soul, therefore, must be added *divine or supernatural* life. This life must be conferred by some divine ordinance or Sacrament, and Christ instituted Baptism for that purpose.

Original sin, in which every human being is born, is removed by Baptism, and sanctifying grace, which is the supernatural, divine life of the soul, is infused. Of course, even after one is baptized one can lose that divine life by grievous sin, whereupon it can be restored by another Sacrament, namely, the Sacrament of Penance.

(w) *Why must one subscribe to an ecclesiastical Creed?*

Because Christ made it very clear that besides Baptism "belief" is necessary.

In what must one believe? In the entire set of doctrine taught by the Church of Christ. Most of this doctrine is contained in the Apostles' and the Nicene Creeds—the official statements of things to be believed. Every organization has its creed, in which are declared the things for which the organization stands and to which members must subscribe.

The "Salute to the Flag," which is taught every child in the land, contains the profession of faith in the American Creed.

Nothing is more absurd than the commonly heard statement, "I do not believe in creeds or dogmas." The word dogma simply means a religious truth, and a *creed contains a summary of religious truths*. If you believe in God, in the divinity of Christ, in the inspiration of the Bible, you believe in dogmas.

(x) *Why are all Catholic services conducted in Latin?*

They are not. Latin is used in liturgical services, such as the Mass, Benediction, the blessings of institutions and of articles, in the so-called western countries. In the Near East and the eastern part of Europe, they are also conducted in other languages, such as Greek, Slovak, Roumanian, Syrian, etc. It is not unnatural that such services should be conducted in a "foreign" language, since they are directed not to the people, but to God. These languages were once the vernacular, and were retained by the Church down to this day for many reasons which lack of space prevents us from outlining. But could anything express better the sameness of the Church in every country, its universality, than the use of the same language?

In prayers said directly with the people the languages of the people, in whatever country, is used. On the prayerbook pages appear side by side both the Latin and English, so that the people may follow the Mass, for instance, the same as if it were said in English. Most of the Mass is said in such a low tone of voice that the people would not understand the words of the priest, no matter in what language it were offered.

(y) *What would the Pope demand if he were represented at the Peace Table?*

He would be quite satisfied if the basis for the establishment of new governments, in whatever countries, were a recognition of the profound truths stressed in our own Declaration of Independence:

We hold these truths to be self-evident; that all men are created equal; that they are

endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that *to secure these rights, governments are instituted* among men, deriving their just powers from the consent of the governed.

(z) *Is Convent life natural?*

What could be more natural than for one not only to repay Christ's unbounded love by personal consecration to Him, but to teach in school, or to serve the sick as a nurse, under religious auspices?

Members of the teaching and nursing professions are held in the highest regard by all people, yet they are engaged in purely secular pursuits and their motive is a "livelihood." Those who devote their lives to the teaching of children in the *knowledge and love of God as a labor of love*, or who see in the sick, whom they nurse, *the suffering Christ*, and serve without personal remuneration, should, we think, be esteemed even much higher.

If the chief business of every person on earth is to sanctify and save his soul, the wonder is that hundreds of thousands more people do not draw apart from the sinful world and make the love and service of God a life's profession.

Today people in the world worry over future social security. The Nun has no such worries, because she is absolutely certain that she will be taken care of in sickness and old age, that upon retirement she will have a peaceful existence, be no burden to relatives, and be enabled to make preparation for a beautiful death.

