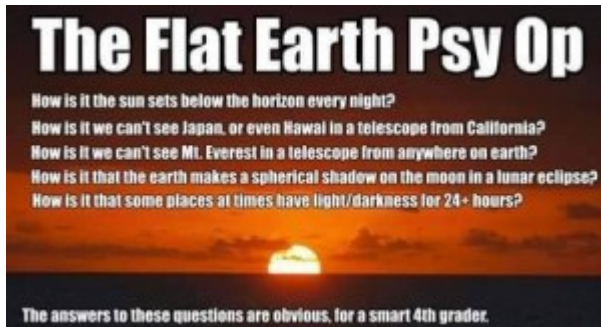


# Genesis Chapter One Indicates a Spherical Rotating Earth



Stationary GPS satellite over the rotating earth

On March 15th I hitchhiked to the Tokyo area from my home in Niigata City in 4 cars. When sitting in the back seat of one of the cars, the front seat passenger was having a long conversation with the driver. This meant I didn't have to engage in conversation with them and gave me an opportunity to redeem the time and type a message on my Tablet PC. I wanted to reply to a man named Sam who was debating with my friend [Dr. John Gideon Hartnett](#) about when God created the sun. Though the Bible in Genesis 1 clearly says God made the sun on the 4th day of creation, Sam says it must have been on the first day for how can there be 24 hours without the sun? Before we go further, you must know I am writing this for Bible believers who believe in a literal six days of creation of the universe and everything in it, with one day being 24 hours. This is what most Creationists and fundamental Christians and Bible believers hold to be true.

Holding my Tablet PC in my left hand and typing with one finger of my right hand, I suddenly saw things from the first few verses of Genesis one that I never saw before! I wrote Sam things I didn't intend to write him. Have you ever experienced getting revelations from the written Word of God of things you haven't ever heard anybody else teach? I have, and it's thrilling! I think Bible teachers experience this more than those who just read the Bible but don't share with others what they learn. Maybe God showed me something new because He knew I was just about to share it with somebody else! You can read about another revelation I had on [New Viewpoint of the Clay and Iron of Daniel Chapter 2](#)

This is what I wrote Sam:

Your question, "How does one explain Day & Night and "first day" if this is not the creation of the sun?????" is valid in my opinion and something I wondered about too. The way I see it is God, "in the beginning" not only created matter and light on the first day, He created *time* as well. Is 24

hours dependent on the existence of the sun to be 24 hours? Or is 24 hours dependent on one rotation of the earth? According to my understanding of time and physics, the latter is true. Therefore even without a sun there were 24 hour days because of the rotation of the earth!

Genesis 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Suddenly verse 4 makes more sense to me than ever! If the sun didn't exist till day 4, how could God divide the light from the darkness? Answer: God Himself was the light source over a rotating earth!

And even if you say all of the above is mere speculation, the Scriptures say clearly in verse 1:16, And God MADE two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

1:19 And the evening and the morning were the fourth day.

Sam didn't argue against my answer. ☐

## **Refuting the Flat Earthers**

During year 2015, an unusual and crazy phenomenon of people who believe the earth is flat spread around the Internet. Flat Earthers are bound not to like this article. And who bought flat earth foolishness? Every one of them I have encountered so far is an English speaking US American or Canadian. Every one of them is a Bible believing Christian and a conspiracy researcher. I even had to deal with one face to face on March 16th! I visited him without knowing that he had become a flat earther. Do you see a pattern here? I believe Flat Earth is a psyops designed to trip off mostly white North American Christians who are also conspiracy researchers. Not a single Japanese I have ever met believes the earth is flat. They all laugh when I tell them I know people who do.

If the child turned constantly around holding a rope attached to a swinging bucket of water while facing it, this would be akin to how a geostationary satellite orbits the rotating earth while staying over the same area of the earth. The rope between the bucket and the person swinging it is akin to the gravitational force that keeps the satellite in motion from flying away into space. Flat earthers deny the existence of gravitational force, outer space, Newtonian laws of motion, and the existence of communication satellites that make the Internet fast so they can spread their flat earth propaganda easier?! Incredible!

### **Further Reading:**

[The earth is not flat and hangs upon nothing!](#)  
[Flat Earth Theory Totally Trashed](#)

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## First Hitchhiking Adventure of 2016 from Niigata City



On March 4th, 2016 I hitchhiked 100 kilometers or about 60 miles to the city of Tokamachi. It is a city in the midst of hills. The Shinano River which is the longest river in Japan flows through Tokamachi. It's called "Shinano" for that was the old name of Nagano Prefecture which is its source. But in Nagano Prefecture the same river is called Chikuma.



Doctor Masaya

The first driver was a medical doctor by the name of Masaya. He works in a hospital not far from my home. I asked Masaya if he believes the spirit is separate from the physical. He said most doctors do not believe the spirit affects physical health, but he does. I gave him tracts from [Dr. John Gideon Hartnett](#) that expose Evolution, Big Bang, Dark Matter and Dark Energy as pseudo-science. Masaya took me from Niigata city to Sanjo city which is on the Kanetsu / Hokuriku expressway. He could not take me exactly where I wanted to go in Sanjo because he was pressed for time. I walked the rest of the way, about 20 minutes and crossed a bridge over the Shinano River to get to the expressway interchange.



Man who took me to Echigo Kawaguchi

After hitchhiking at the expressway interchange for 15 minutes without success, I decided to take a 190 yen bus ride to get to the Sakae Parking area of the expressway. From there a man on the way to Gunma prefecture took me to Echigo Kawaguchi. "Echigo" is the old name for Niigata before the Meiji

era. Kawaguchi literally means "river's mouth". It has some meaning related to the Shinano River which passes through it. The man was coming from Gosen City on his way back home in Gunma.

Because the man was not getting off the expressway, he dropped me off at a parking area from where I could walk over a bridge to get off the expressway to a regular road. Pedestrians are *not* supposed to be walking on that bridge! One of the expressway workers saw me passing by the toll booth and knew I must have walked over the bridge from the expressway parking area! By the time he saw me I was already in safe territory and there was nothing he could do to stop me from going further. He was only curious as to what I was doing. I was honest with him and told him I was hitchhiking and needed to go to Tokamachi. Because the driver didn't get off the expressway at that point, I had to walk. He told me that was a no no and not to do it again, but he wasn't upset at me at all. He said it only out of a sense of duty to the people he works for.

After that it was only a few minutes wait for the next man to stop. Tokamachi was still too far to walk to. It was a 30 minute drive from Echigo Kawaguchi. The weather was fine that day and the sunset was beautiful over scenic Tokamachi. This city is noted for its heavy snowfalls, but this year the snow wasn't as high as last year.



Tokamachi at dusk

My purpose to go to Tokamachi was to visit my good friends Keiji and Miyoko and family. The next day Keiji had business in Mitsuke city which is going back the way I came. But nevertheless because he would be passing by Ojiya City, I asked him to take me to the Ojiya Interchange. My destination was Sayama City in Saitama Prefecture. From Ojiya it is nearly twice the distance that I traveled the previous day. But I had all day to get there.

Ojiya City is close to the epicenter of a major earthquake in October 2004. About 50 people died. Had an earthquake the same strength occurred in the center of Tokyo, hundreds of thousands would have died! Roads after the earthquake were broken and cars could not pass from Niigata to Tokyo the shortest way possible.

After only a few minutes at the Ojiya Interchange, a man stopped and took me to Echigo Kawaguchi, the expressway service area I had been to the previous day. But this day I needed to go further. It was fine weather and so warm I actually took off my heavy winter coat!

It was about an hour before I finally got a good ride. Just before it a man offered to take me to Muika Machi, but it was too close and would have taken me back off the expressway had I gone with him. The driver and couple were elderly in perhaps their late 70s. They were on the way to Saitama, but would get off the expressway at a point before my destination. I asked them to take me to the Kamisato Service area which is just within the border of Saitama.



Driver and car that took me to Saitama Prefecture



The entrance of the Kanetsu tunnel, the longest car tunnel in Japan.

We passed through the Kanetsu tunnel which is the longest tunnel in Japan for vehicles. It's nearly 11 kilometers long and takes about 10 minutes to pass through at the speed limit of about 100 kilometers per hour. It would take more than 2 hours to walk through it. Gasoline trucks are not allowed through it in case of accident. The tunnel passes through the highest mountains at that point and exits in Gunma Prefecture.



Just inside the Kanetsu Tunnel

At Kamisato Service Area after a relatively short wait, a lady sitting in the passenger side of her car offered me a ride as far as Kawagoe. That was exactly the spot I hoped to get off the expressway at!

The lady was with her husband and their two elementary school children were sitting in the back. They had lived in Singapore for 3 years and could speak English! I suspected that was the reason why they picked me up recognizing me as a foreigner and probable English speaker. But though we spoke in English for a time, suddenly they both switched back to Japanese.



Couple who lived in Singapore who took me to Kawagoe.

From the Kawagoe Interchange it is only a 15 minute walk to Minami Otsuka Station, and from there only 190 yen train fare to my final destination of Sayama City. From Sayama station rather than take a 220 yen bus ride to my friend's house, I decided to hoof it and use the navigation on my Tablet PC for directions. Another 25 minutes later I was at my friend's house just before 6 p.m. the very arrival time I was shooting for.

God is good! My Lord and Savior Jesus Christ provides all my needs!

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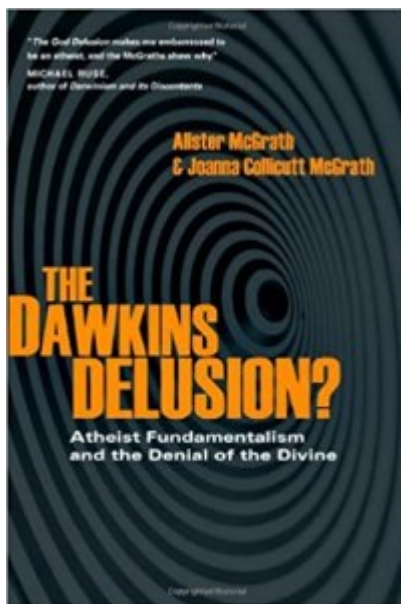
## The Meaning of the Number 8 in Bible Numerology: New Beginnings



The number 8 in the Bible signifies new beginnings. Noah and his family got off the Ark in Genesis chapter 8.

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## Richard Dawkins' Fatal Error



Dawkins mocks God for creating “junk DNA” but years later he says all DNA is doing something and yet he doesn’t apologize to God.

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# My First Hitchhiking Adventure of 2016



Father Tsukasa and son Naoto who took me to Miyagi Prefecture from Akita Prefecture.

On January 31, 2016 I hitchhiked from the Hanawa service area in Akita Prefecture on the Tohoku Expressway back home to Niigata city. My friend Keiji who is from Akita Prefecture was amazed that I made the 505 kilometer (316 miles) trip in a single day. To be honest I myself am amazed! It's only because of the good Hand of my Creator Who provides all my needs. His Name is Jesus.

I shaved my one month growth of beard the day before the trip. I shaved it because I wasn't sure whether people would want to pick up a Westerner with a beard. Would you?

The hardest part of hitchhiking from A to B is often the very beginning. Somehow I had to make my way to the Tohoku Expressway if I wanted to return home the same day. Using Google Maps on my Android Tablet, I perceived the Hanawa Service Area is within walking distance from the Kazuno Hanawa train station. Kazuno Hanawa is only two stations away from Towada Minami from was. It was only a 210 yen (1.75 USD) fare for me to get to Kazuno Hanawa,

I have never been to this part of Japan before. But thanks to Google Maps and my Asus Tablet PC, and especially thanks to the Global Positioning System (GPS), I was able to find my way from Towada Minami to the Hanawa Service Area in spite of taking three wrong turns. I estimated the walk would take less than 30 minutes. It took me over an hour!

The weather was clear with a blue sky and the temperature was a few degrees below freezing. I walked over hard and slippery icy and hard packed snow much of the way carrying my or pulling suitcase (it has wheels) with me.

Twice I was puzzled in trying to find the expressway service area. The first time I misunderstood the navigation directions on my tablet and took a wrong turn which ended in a dead end. For those who have never been to Japan, most areas are not divided into blocks like they are in America. The "go around the block" concept is not common in Japan unless you happen to live in Kyoto or Sapporo. Arriving at a dead end of a road in Japan basically means, "go back the way you came to get back to the turn you should have taken." The other alternatives are either trespassing on private property and / or trying to find a safe way to the road you want to get to which is just below a fairly high and steep hill. I contemplated both. But because the steep hill was covered with deep snow, and because I would rather not walk on property that is obviously not public, I deemed it a no go.

After that and more more wrong turn, I finally walked to the point of visual distance of the Tohoku Expressway. Due to recent poor eyesight, I can mainly tell I'm close only when I hear the traffic of vehicles on the expressway.

The problem I faced then was the navigation led me to follow a road that was filled with snow! I needed to get to the *opposite* side of the expressway. This meant I needed to find an underpass that led under the expressway, or a bridge that led over the expressway. It was clear that no vehicles were taking the road which the navigation showed me to take. There weren't any tire tracks in the snow on the road. I walked back a hundred meters (yards) back to the well travelled road that ran parallel to the expressway and walked a couple hundred meters to the direction I perceived the expressway service area to be. But initially I wasn't even sure I was indeed walking in the right direction! After walking 2 or 3 hundred meters (yards) further, I saw a passageway under the Tohoku Expressway which the snow covered road I previously saw led to. What to do? I turned around to get back point I was a few minutes before, back to the snow covered road. There was a mountain of snow that was created by a snow removal vehicle but I saw just around it were footprints in the snow which were going the direction I needed to go! Would those footprints take me to the underpass to get to the opposite side of the Tohoku Expressway? Can you guess? They didn't. The footprints ended a hut a hundred meters away. It was a small man-made structure of the size that probably no more than two people could be in at the same time! I walked around the hut only to find myself in knee-deep snow! There were no more tracks in the snow that headed in the direction I needed to go. I looked and saw only level (and deep) snow, and a fence that bordered the expressway, but no underpass in sight that led under the expressway to the other side.

What to do? In such a situation I learned from experience there is only one good and effective solution: Go back the way I came.

(To be continued!)

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## Chart of 10 years of Hitchhiking



The chart shows how many kilometers I hitchhiked every year for the last 10 years. Only the first year of 2005 doesn't show accurately how far I hitchhiked that year for I started keeping records from August 2, 2005. The total distance to date is 223,042 kilometers. over a period of exactly 925 days in 3587 vehicles. The latter two figures should be exact but the distance traveled may have a small percentage of error. I'm trying to be as accurate as possible. I used to use Google Maps to measure distances but now I use an on-line application on <http://www.mapfan.com/routemap/routeset.cgi> which should be more accurate. This is a great app if you live in Japan and can read Japanese well enough to use it.



Last year of 2015 was 12,749 kilometers (7968 miles) less than 2014 which was my record to date of 28,352 kilometers or 17,720 miles. The reason for this is I made far fewer trips to Aomori Prefecture. Will 2016 be a better year for me? I hope so. The number of trips has something to do with not only how much money I save, but how much income I can earn. You can see my income fell last year from the year before.

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## 15 Reasons to Take Genesis as History



The book of Genesis is one of the most attacked books in the Bible. Is it important to accept it as true history? The book of Genesis is the first of 5 books written and compiled by Moses and Jesus said if we don't believe what Moses wrote, we cannot believe His words either.

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

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## [Interview with a former "Illumined One"](#)



Carolyn Hamlett was raised in a multi-generational family just like John Todd was. She exposes Satan's work on earth, what she says the Devil calls "The Plan."

"I have known "The Plan" since I was a small child and have seen it carried out just as I was told it would be....It has been a very slow process to get people to the point where now common sense is not so common."

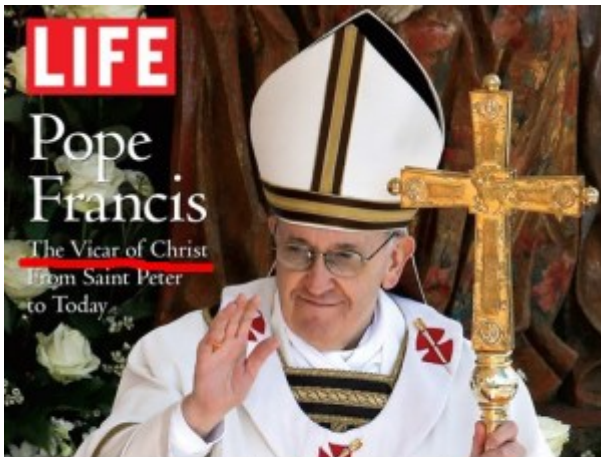
## Carolyn Hamlett – Illuminati Plan to Kill Christians!!

“The masses will be led to believe that extremism, especially religious extremism is the enemy to the peoples of the world. Finally, the peoples of the world will agree to exterminate the few for the greater good of the many. My mother called this “a compassionate plan within ‘The Plan’.”

## Carolyn Hamlett – Illuminati Plan A Fake Antichrist Before The False Messiah

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## VATICAN NEWS: United Nations, Pope Francis I “Jesuit Order” 666 “ANTICHRIST”



Vicar: (From Latin) vicarius, a *substitute*,  
Anti: (From Greek) against, opposite, *instead of*,  
Vicar of Christ = Anti Christ

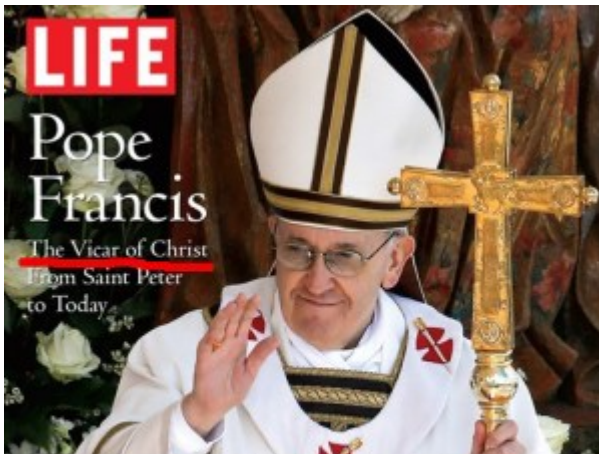
This is a well made short documentary that covers important history of the German Nazi / Vatican connection most people are ignorant of.

I value the history in this documentary but not specific Seventh Day Adventist doctrines such as Sabbath day keeping. Fact: There is NO emphasis in the New Testament on Sabbath day keeping! Just read Acts chapter 15. The Gentiles were commanded to keep only **FOUR precepts!**

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;  
29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

1. Abstain from meats offered to idols,
  2. and from blood,
  3. and from things strangled,
  4. and from fornication:
- 

## [Refuting Pope Francis and the Roman Church](#)



Vicar: (From Latin) vicarius, a **substitute**,  
Anti: (From Greek) against, opposite, **instead of**,  
Vicar of Christ = Anti Christ

### **Introduction**

This is an article from Richard Bennett who was a Roman Catholic priest and who later left the Roman Catholic church and became a Protestant minister. Just read his testimony and you will see he is a sincere man who is a truly born again child of God in Jesus Christ who escaped the clutches of Rome! I myself am also a former Roman Catholic and can testify that Richard Bennett knows what he is talking about.

Dear Friend,

When you study the facts documented in the article below, you will understand that it is imperative that you disapprove of Pope Francis and the Roman Church. No matter how cleverly Romanism is presented, to accept the Church of Rome as a genuine Christian church is mortally dangerous. In history, there are many examples of how perilous it is. For example, in Ireland in 1172, the acceptance of the Roman Church by Christian Pastors across the nation finally meant, for most people, the end of true Christian faith on that island. Thus it was that Roman Catholicism was imposed on Christian Pastors in 1172 by Pope Alexander III with the military might of King Henry II of England. The Pastors and people accepted the Church of Rome, rather than die. How different things could have been if the Pastors and people sacrificed their lives for the Gospel of grace.

In a similar way, in the 1560s, the Jesuits arrived in Poland. They created a network of schools and colleges across Poland, and they managed in a very clever way to present Romanism as the true Church. Thus it was that the Pastors, leaders, and people acclaimed the Roman Church, and what the Reformation had achieved was sadly lost for the most part. Also from 1600 to 1610 the Jesuits also were in the forefront of the Counter-Reformation in Hungary. They were successful in reconverting two-thirds of the population back to Catholicism, when the country was in its golden age of biblical faith.

Now with another clever Jesuit leading the field; i.e., Pope Francis, Romanism is foisted on the nations of the world. It is time for you and all true Christians to take a stand against the encroachment of this apostate Church.

Please forward this article, and have it posted on Internet Websites. Pray that Christ Jesus the Lord will show Himself as the Head of His Church. He it is that rules His Church according to His written Word of truth and the Gospel of grace.

Yours in the Lord's truth and grace,

Richard Bennett

## **Refuting Pope Francis and the Roman Church**



By Richard Bennett

The New York Times reported the frenzy of adulation for Pope Francis during his September 2015 visit to the United States,

“Welcomed with a fanfare of trumpets and a chorus of amens, Pope Francis introduced himself to the United States on Wednesday with a bracing message on climate change, immigration and poverty that ranged from the pastoral to the political. On a day that blended the splendor of an ancient church with the frenzy of a modern rock star tour, Francis waded quietly but forcefully into some of the most polarizing issues of American civic life.” [1]

It appeared as though no lofty controversy was beyond the insight of his judgment, and no lowly mortal beyond the reach of his mercy. And as if unseen hands were covertly orchestrating them, crowds chanted homage and acclamation for the Roman Pontiff. To all appearance the world wonders after him, in great admiration of his power, policy, and pomp. Yet very few comprehend the truth about the institution that he directs. Very few also have bothered to analyze biblically what Pope Francis actually said. An example of this is what the Pope said at St. Patrick's Cathedral in New York. On September 24, 2015, Francis offered prayers for the hundreds of Muslim pilgrims killed during Islam's Hajj; saying,

“I would like to express two sentiments for my Muslim brothers and sisters...My sentiments of closeness in the face of tragedy. Tragedy that they suffered in Mecca...In this moment I give assurances of my prayers. I unite myself with you

all. A prayer to all mighty God all merciful.”[2]

This sentiment is consistent with the official teaching of the Vatican. In the measure that Rome has distanced herself from the Lord of Salvation, so has she moved into solidarity with Islam, and confesses that they both worship the same god.

“The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day.”[3]

Pope Francis’ expression of a union of faith in the “Allah” of Islam is an abomination before the One and only True God, as He commands, “For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God,[4] and “I am the Lord that is my name: and my glory will I not give to another.”[5] Thus, sacerdotal wickedness and doctrinal outrages are blights that even Francis’ affectation cannot charm away.

#### The Wickedness of the Roman Church That Needs to Be Analyzed

What was revealed to the world in 2003 remains true today: “From Canada to Australia, South Africa to Hong Kong, across Europe from Ireland, and to Pope John Paul II’s native Poland, clergy sex abuse cases and the ensuing cover-ups have proven to be a worldwide problem.”[6] “It is not about one man or one country; it is about an institution.”[7] Time and again it has proved itself to be “an institution” of betrayal, abuse, and lies. Cases of sexual misconduct by Catholic clerics continue to come to light as was reported as recently as August 5, 2015,

“Monday’s deadline for filing claims has passed, the bankruptcy case of the Twin Cities archdiocese moves to its next stage. By the deadline, more than 600 claims had been filed, including 407 by alleged victims of clergy sex abuse.”[8]

On July 15, 2015, The New York Times reported,

“Though sexual misconduct by individual priests has long drawn headlines in Minnesota and around the world, the latest resignations [Archbishop John C. Nienstedt and an auxiliary bishop, Lee A. Piché] come amid a push to punish the church leaders who did not intervene.”[9]

It is well recognized that the Roman Catholic Canon Law imposing priestly celibacy has been the root cause of moral degradation and licentiousness among Catholic priests. These men are but human beings with human passions. To force celibacy upon them is an abomination because it goes against the will of God that men and women are to marry and bear children. Hence the predictable outcome: it drives these men to illicit acts. These priests corrupt women, boys, and girls, with acts of fornication and sodomy. It is also known and readily admitted by Catholics that it was Pope Gregory VII who first imposed the law banning priests from marrying. Thus, a Catholic website [www.uscatholic.org](http://www.uscatholic.org) states, “In 1075 Pope Gregory VII issued a decree

effectively barring married priests from ministry, a discipline formalized by the First Lateran Council in 1123.”[10]

Pope Francis is touted as a pope who breaks with Roman traditions. If he is truly concerned for the countless clergy and laity, casualties of a papal law, which viciously ripped through their lives, then he should hasten to abolish that vile regulation. Rumor has it that he may just do that. But if, after 940 years of the enforcement of the absurd regulation of his predecessors, were Francis to rescind it, we would suspect that his main reason might be financial weight of legal costs rather than concern for the victims of the abuse perpetrated by the Roman priests. News sources such as The Guardian report,

“Pope Francis has hailed US bishops for their handling of the sexual abuse crisis that has rocked the Catholic church for decades, saying they had shown ‘courage’ throughout and regained the authority and the trust which was demanded of them...Between 2004 and 2013, US diocese paid \$1.7bn in legal settlements, according to a report released last year by the US Conference on Catholic Bishops. In that same period, it also paid \$379m in legal fees.”[11]

The Catholic Church is a corporation, and no corporation could long sustain such financial losses. She must maintain her authority and power over the millions of Catholics who look to her, in spite of the record of her lies and corruption; thus, indeed, Pope Francis may rescind the law barring married priests from ministry.

Worse than Abuse: RC Dogma of Spiritual Life Obtained by Sacraments

Sunday, May 3, 2015, Pope Francis, in the manner of popes who have preceded him, emphasized participation in the sacraments as a way of possessing spiritual life and communion with Christ. He said,

“Jesus is the vine, and through Him ... we are the branches, and through this parable, Jesus wants us to understand the importance of remaining united to him. Grafted by Baptism in Christ, we have freely received from Him the gift of new life; and we are able to remain in vital communion with Christ. We must remain faithful to Baptism, and grow in friendship with the Lord through prayer, listening and docility to His Word, reading the Gospel, participation in the Sacraments, especially the Eucharist and Reconciliation.”[12]

This has been the unbroken theme of Papal Rome’s doctrine, insisting that physical rituals are the effective means of grace. The Church of Rome asserts that the sacraments are necessary for salvation, and that they impart sanctifying grace automatically.”[13] Thus the official Church doctrine states:

“The [Roman Catholic] Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ‘Sacramental grace’ is the grace of the Holy Spirit, given by Christ and proper to each sacrament.” [14]

However, in Scripture, before the All Holy God, an individual is saved by God’s grace alone, through the exercise of faith and not from the practice of

rituals. Scripture is adamant on this subject. For example, Ephesians 2:8-9 states, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast ." Ephesians 2:7 states that it is in His kindness toward us through Christ Jesus that God shows the riches of His grace, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." That He alone saves is the whole meaning of divine grace, it is not through the sacraments of the Roman system.

## The Official Vatican News: Pope Francis and the Sin of Abortion

The Vatican news agency has stated the following,

Pope Francis specifically turns his attention to women who have resorted to abortion and 'bear the scar of this agonizing and painful decision' saying the forgiveness of God cannot be denied to one who has repented. 'For this reason' he writes, 'I have decided to concede to all priests for the Jubilee Year the discretion to absolve of the sin of abortion those who have procured it and who, with contrite heart, seek forgiveness for it. '" [15]

This is in compliance with the Roman Church's law that Catholic people seek forgiveness by confessing their sins to a priest. Their law is seen in the following, "One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience." [16]

This system of confession in the ear of a priest is a ritual unknown in Scripture. Nonetheless, Catholics are obliged to confess all sins, no matter how serious! The Catholic Church teaches that she alone possesses the authority and privilege to forgive sins. This is confirmed in the Vatican's own words, "There is no offense, however serious, that the Church cannot forgive. 'There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest.'" [17]

It would be difficult to conjure up words of greater arrogance. Pope Francis states, "I have decided to concede to all priests...discretion to absolve of the sin of abortion those who have procured it." It is blasphemy for Pope Francis to grant his priests (human creatures) the "discretion to absolve of the sin of abortion." For a mortal to presume to absolve the sin of others is blasphemy, for that is God's prerogative alone. The Lord God declares, "I, even I, am he that blots out thy transgressions for mine own sake, and will not remember thy sins." [18] God graciously assures contrite sinners that sins are blotted out for God's own name's sake. The pronoun "I" is repeated to make it emphatic that He alone can forgive sins. By grace, sins are forgiven when people believe on the Lord Jesus Christ.

In believing on the finished work of the Lord Jesus Christ alone, God bestows both the forgiveness of sins, as Scripture states, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," [19] and eternal salvation. This is biblical truth, rather than the Catholic dogma of auricular confession to a priest, which is a soul-deceiving lie! The scandals that have resulted from the confessional and other close encounters within the Catholic system have reached such



horrendous proportions that the documented evidence overwhelms a person. Nonetheless, Pope Francis stays the course of the traditional Papal dogma of auricular confession as we see his August 2015 decree. Our hearts ought to grieve in anguish, and our desire increase, to give the pure Gospel to Catholics so that they can come to the Lord Himself and know the freedom and joy it is to be His very own. As our Lord Himself proclaimed, "if the Son therefore shall make you free, ye shall be free indeed." [20]

### The Lord's Test of Character

Our Savior gave us the proper test of character, saying, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" [21] Pope Francis and his Roman Church are theologically heretical, thus their moral theology leads to grievous corruptions. While the Vatican is the smallest independent state in the world (108 acres), it is one of the greatest states in political intrigue. In the words of Lord Acton, it is, "the fiend skulking behind the Crucifix." [22]

The lesson we learn from what we have documented about Pope Francis concerns the very nature of the Papacy and its modus operandi. The "mystery of iniquity" spoken of in Scripture is not the evil lives of atheists, prostitutes, drunkards and the like, but rather it is the evil of false religion. [23] Christ Jesus has His people, His Church. Christ Jesus is truly the Light of the world; yet in opposition to Him there is one who is "transformed into an angel of light" and has his system and his own false teachers. [24]

We have seen that Pope Francis' teachings, like that of his Roman Church, are that salvation is accomplished through physical sacraments. Looking to physical things to give spiritual life was historically the first lie of Satan, "...in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [25] Satan offered the fruit as the efficacious means of bestowing good upon Eve. She believed in the inherent usefulness of the physical object to open her eyes to the knowledge of good and evil. In the same way, Pope Francis and his Church present seven physical sacraments as the inherent means of obtaining the grace of the Holy Spirit. Pope Francis' pretense is to present physical symbolic sacraments as the efficacious cause of sanctity and salvation. As we saw, he stated, "Grafted by Baptism in Christ, we have freely received from Him the gift of new life." [26] Pope Francis as we also saw, stated, "I have decided to concede to all priests...discretion to absolve of the sin of abortion those who have procured it." This he stated, precisely because he believes the official teaching of the Roman Church,

"All grave sins not yet confessed, which a careful examination of conscience brings to mind, must be brought to the sacrament of Penance. The confession of serious sins is the only ordinary way to obtain forgiveness." [27]

As we know, this is scripturally a horrendous blasphemy.

Nevertheless, honor and veneration are paid to Pope Francis. The world admires his charm, policy, and success. So great is the darkness and

degeneracy of the world! Roman Catholics live their lives under Pope Francis' jurisdiction. Thus, they have a long journey through the sacrifice of the Mass, sacraments, good works, merit, veneration of Mary, and the Saints. Each one is required to partake of the sacraments. Even for all this, yet they will be dispatched for some duration to the fires of a place by tradition known as "purgatory."

Time for True Christians to make a stand

It is a time to be serious. For those of us who really love the Lord and the truth of the Bible, it is time to show where we stand. Each of us is commanded by the Lord not only to contend for the faith, but we are also commanded to separate from those who have already compromised and refuse to repent of their disbelief in the truth of God's own Word. The Lord Jesus Christ's great commandment to give the Gospel is laid on all we who call ourselves Christians. To uphold His Gospel of truth based on His written Word alone is what is set before each of us who takes the name of Christian! The Lord Himself warned us against "other christs." The Apostle Peter warned of "false teachers," and the Apostle Paul warned of "wolves" within the flock. It is not simply that apostates existed in former days, but these warnings are for the year 2015 every bit as much as they were in the time of the Apostles, Peter and Paul.

Conclusion

Self-salvation by Mass, sacraments, good works, accumulated merit, veneration of Mary and the Saints, is a wasteland before the All Holy God. It is thousands of light years away from the conviction of the Holy Spirit that comes through the Scriptures. The advantage of God's written Word is that it is all in black and white, leaving no room to escape. Pope Francis' Church in contrast tries to control religion, morals, politics, and education. The bottom line in Francis' Rome is not the convicting power of the Holy Spirit through the written Word; rather, it is Pope Francis himself and his bishops and priests who make pronouncements on moral questions and preach what is to be believed and applied in moral life. In stark contrast, the final word in Scripture is that "He [The Holy Spirit] will reprove the world of sin, and of righteousness, and of judgment." [28] The Spirit works powerfully and with evident effects. When we are brought to truly mourn our sin, to groan under the burden of our own corruption, to long for Christ Jesus, and to cry to the Lord God to rescue us from our helpless state, then we know that the Spirit of the living God has moved us. The Lord God's intent was centered and terminated in Jesus Christ's sacrifice; it was both an act of His will, and most profitable for His people. The priceless double empowerment of Christ's perfect sacrifice is proclaimed by the Holy Spirit, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all." [29]

Christ Jesus' sacrifice was vicarious, in that He substituted Himself in the place of believing sinners and thus satisfied the law on their behalf. So complete was this substitution that His sacrifice alone ruled out all necessity of punishment for them. In becoming the substitute for His people, Christ Jesus took their legal responsibility. In the wonderful words of

Scripture, "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." [30]

The Lord God has promised to be a Father to true believers that they shall be His sons and His daughters. This is the greatest honor possible to man. How ungrateful is it that those to whom this privilege is explained should degrade themselves by attempting to replace Christ Jesus and eternal life with a form of godliness that does not deliver. The Lord Christ Jesus has promised that, "all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." [31] Those who come at the call of God are given to Christ, because it is through His blood alone that they can be saved. God, by His Spirit, convinces of sin, righteousness, and judgment those who acknowledge their iniquity and their need of salvation. Rather than Pope Francis addressing people in the U.S.A and other nations of the world, it would make sense if he addressed the iniquity of his Roman Church.

What we have documented in this article is with purpose and intent, which the Apostle Paul expressed when he wrote, "the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." [32]

Only in the Lord Jesus Christ, i.e., the Son of the living God is found freedom and eternal life! Believe on Him and Him alone "and have no fellowship with the unfruitful works of darkness, but rather reprove them." [33] If the Lord has indeed touched your heart by His sovereign grace, please let us hear from you using the email address; richardmbennett@yahoo.com. Thank you ♦

Richard Bennett of "Berean Beacon"

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[1]

[www.nytimes.com/2015/09/24/us/politics/pope-francis-obama-white-house.html?](http://www.nytimes.com/2015/09/24/us/politics/pope-francis-obama-white-house.html?)

[2]

<http://abcnews.go.com/US/pope-francis-offers-prayers-muslim-pilgrims-died-hajj/story?id=34022523>

[3] Catechism of the Catholic Church, Para. 841

[4] Exodus 34:14

[5] Isaiah 42:8

[6] B. Whitmore and C. Sennott, Boston Globe Staff,  
[www.boston.com/globe/spotlight/abuse/print3/121402\\_failings.htm](http://www.boston.com/globe/spotlight/abuse/print3/121402_failings.htm)

[7] Ibid., “Colm O’Gorman, director of One In Four, a United Kingdom- and Ireland-based organization that assists sexual abuse victims.

[8] <http://www.mprnews.org/story/2015/08/05/archdiocese-bankruptcy8/28/2015>

[9]  
[http://www.nytimes.com/2015/06/15/us/archbishop-nienstedt-and-aide-resign-in-minnesota-over-sex-abuse-scandal.html?\\_r=0](http://www.nytimes.com/2015/06/15/us/archbishop-nienstedt-and-aide-resign-in-minnesota-over-sex-abuse-scandal.html?_r=0) 8/29/15

[10] [www.uscatholic.org/glad-you-asked/2009/08/why-are-priests-celibate](http://www.uscatholic.org/glad-you-asked/2009/08/why-are-priests-celibate).

[11] The Guardian report 23 September 2015, “Pope Francis: U.S. Bishops Show ‘Courage’ Over Catholic Church Sex Scandals Abuse Crisis.”

[12]  
[www.missionsandiego.org/pope-francis-bear-the-fruits-of-membership-in-christ-and-the-church-regina-caeli-message-may-3-2015/](http://www.missionsandiego.org/pope-francis-bear-the-fruits-of-membership-in-christ-and-the-church-regina-caeli-message-may-3-2015/)

[13] “This is the meaning of the Church’s affirmation that the sacraments act *ex opere operato* (literally: “by the very fact of the action’s being performed.” Catechism, Para. 1128

[14] Catechism, Para. 1129

[15]  
[www.news.va/en/news/pope-says-holy-year-indulgences-are-an-experience9/1/2015](http://www.news.va/en/news/pope-says-holy-year-indulgences-are-an-experience9/1/2015)

[16] Catechism, Para. 1493

[17] Ibid., Para. 982

[18] Isaiah 43:25

[19] I John 1:9

[20] John 8:36

[21] Matthew 7:16

[22] Acton, Correspondence, 55; as quoted in Himmelfarb, Lord Acton, p. 151

[23] Matthew 7:15; 24:24-25; II Thessalonians 2:3-12; I Timothy 4:1-2; Acts 20:29; II Peter 2:1

[24] Revelation 2:9; 2 Peter 2:1

[25] Genesis 3:5

[26]  
[www.missionsandiego.org/pope-francis-bear-the-fruits-of-membership-in-christ-and-the-church-regina-caeli-message-may-3-2015/](http://www.missionsandiego.org/pope-francis-bear-the-fruits-of-membership-in-christ-and-the-church-regina-caeli-message-may-3-2015/) (Bolding is not in the

original.)

[27] Catechism, Para. 1456

[28] John 16:8

[29] Hebrews 10:10

[30] Galatians 4:4-5

[31] John 6:37

[32] I Corinthians 15: 1-4

[33] Ephesians 5:11"/>

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## [November 2015 Adventure Hitchhiking to Aomori Prefecture](#)



On November 21, 2015, I hitchhiked in 9 cars from Gatsugi in Murakami City, Niigata Prefecture, to Hirosaki in Aomori, a distance of 330 kilometers of about 206 miles. This trip was so unusual that I feel compelled to document it in this post.

The first car was from Murakami city at the intersection of Route 345 and Route 7. Two ladies with two little boys 3 and 4 years old stopped for me! They were on their way to the Kamo Aquarium in Tsuruoka City, Yamagata Prefecture. It was such fun talking to the boys and the ladies. They are sisters, twins but not identical, and the one sitting on the passenger side is the mother of the two boys.



The ladies dropped me off at a point still far from the center of Tsuruoka. I walked a mile or so to get to a better traffic light where I could hitchhike. On the way I met the goat you see in the photo! He was friendly and let me pet it, but then he put my arm between his horns and twisted his head in such way it hurt my arm! I immediately left. □

Car #2 was a lady who took me to an ideal point in central Tsuruoka. From there many cars would be going to the next city of Sakata.

After only a short wait a man on his way to Sakata picked me up. He plays the viola in an orchestra!

Car #4 was a mother and daughter who took me close to the border of Akita, the town of Yuza.

Car # 5 was a lady from Niigata, Kazuoka Kobayashi, who is from the same remote area of Japan as my friends, the Matsuoka family, and she of course knows them! She was on her way to her home town. I would have gone with her to see my friends but their children were sick with the flu. Even more unusual is that she heard the Gospel when she was little, loves the Words of Jesus, and realized she is a child of God! And because her and I would be returning back the same day two days later, we arranged that I meet her at the closest train station that was convenient for both of us so that we could return to Niigata together. And so we did!

Kazuko took me to an expressway parking area that had only a few cars. Normally I would not choose such a place to hitchhike, and felt a bit worried. However only a few minutes after Kazuoka left a car with a married couple entered the parking area and offered to take me to the next large city of Noshiro. This was perfect for me!

From Noshiro after only a few minutes wait a lady, car #7 pulled up and offered to take me to Futatsui. This is only a relatively short distance but on my way to the next city of Odate.

Car #8 was yet another lady, Keiko Kanako, a piano teacher! And she was playing George Gershwin's Rhapsody in Blue which I just heard the previous evening! I introduced her to Emily Bear, a gifted American pianist that some consider to be a child Mozart. See <https://www.youtube.com/watch?v=To7EG40KofU>

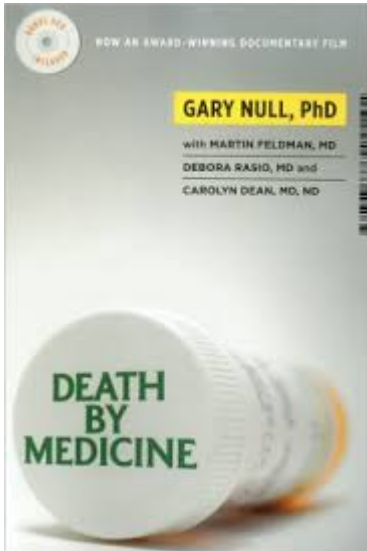
Did you count the number of cars with only ladies? Six in one day! This is by far my record! Things like this happen only in Japan.

Keiko took me to my favorite hitchhike spot in Odate, from there many cars would be going to Aomori. It was cold and I went to the toilet of the convenience store nearby to put on warmer clothes. It's now after 4 p.m. and getting dark. After 20 or so minutes of no success and getting cold I decided to walk up the road to try to stay warm. After another 10 minutes or so a man offered to take me to Hirosaki train station. This is only 45 kilometers or 30 miles short of my final destination. I took a train the rest of the way.

God is good and answered my prayers in Jesus's Name abundantly!

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## [Death by Medicine](#)



If you consider health care something that is based on the medical profession consisting of doctors and drugs, by all means see this film!

I am 65 years old and the last time I visited a doctor was at least 10 years ago, and it was a skin doctor to treat a broken cyst on my neck. Knowing what I know about drugs and medicine, I have much greater faith for natural healing methods, rest, exercise, nutritious food, herbs, essential oils, a good positive mental attitude, and especially faith in God and prayer knowing the He will keep me in good enough health as long as I am serving Him and others.

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## [Famous Preacher and American Politician, Chuck Baldwin, changes his position on the 70th Week of Daniel and the State of Israel](#)



Charles Obadiah "Chuck" Baldwin (born May 3, 1952) is an American politician, radio host, and founder-former pastor of Crossroad Baptist Church in Pensacola, Florida. As of July 2014 he was pastor of Liberty Fellowship in Kalispell, Montana. He was the presidential nominee of the Constitution Party for the 2008 U.S. presidential election and had previously been its nominee for U.S. vice president in 2004. He hosts a daily one-hour radio program, Chuck Baldwin Live, and writes a daily editorial column carried on its website, on News with Views, and on VDare. (Quoted from [https://en.wikipedia.org/wiki/Chuck\\_Baldwin](https://en.wikipedia.org/wiki/Chuck_Baldwin))



Chuck Baldwin

This is very good news for those who know the true interpretation of Daniel 9:27! The Protestant Evangelical world totally missed it! The Jesuit based false doctrine of a time gap between the first 69 Weeks of Daniel and the final Week has led to a slew of false doctrines such as pre-tribulation rapture, a final 7 years of a reign of the Antichrist, and the acceptance of the founding of the State of Israel as fulfillment of Bible prophecy. The Protestant evangelical world has been misled on those points and more. Please join me in helping to educate them!

The following is from Chuck Baldwin's Facebook post of October 12, 2015:

A Facebook post is not the place to go into an in-depth theological discussion about prophecy. However, I have always been transparently honest with my viewers, listeners, readers, followers, and supporters, and so I need to let folks know how my position has changed—and continues to change—on the subject of Eschatology.

I am not a novice on the subject. I have been in the Gospel ministry for over 40 years. And, until recently, my interpretation of Bible prophecy had been exclusively along the lines of dispensationalism and pre-tribulation rapturism. Until recently, I held the same Zionist positions as men such as John Hagee, Pat Robertson, and most preachers commonly associated with the "Religious Right." But no longer.

It's not easy to admit that something I had believed for a lifetime is not



Biblically correct. It would have been easy to turn a blind eye to the illuminations that were appearing before my heart and mind, and search no further. Doing so would have saved me much additional study—not to mention a healthy dose of humble pie.

But study, I did. And pray, I did. And swallow my traditional thinking and personal pride, I did. As a result:

1) I no longer believe that Daniel's Seventy Weeks prophecy had any gap of time. I believe Daniel's Seventy Weeks (or 490 years) ran concurrently and were completely fulfilled by the death and resurrection of Christ, by the conversions of Saul of Tarsus and the Gentile Cornelius, and ultimately by the destruction of Jerusalem by Titus in 70 AD.

I am convinced there is no "gap theory" in Daniel 9 anymore than there is a "gap theory" in Genesis 1.

2) I no longer believe Ezekiel's prophecy of Gog and Magog has anything to do with modern Russia. I believe both Ezekiel and Daniel's prophecies in this regard were fulfilled by the invasion of Jerusalem and Judea by Antiochus Epiphanes.

3) I no longer believe Matthew 24 deals primarily with Christ's Second Coming but has more to do with the coming destruction of Jerusalem in 70 AD.

4) I no longer believe that the modern State of Israel has any connection to Biblical Israel—past or future. And, no, I do not believe in "Replacement Theology," at least not as most people talk about it.

Accordingly, I do not believe the people of the United States have any Biblical reason to support the modern State of Israel militarily, economically, or in any other way. Our relationship with foreign nations (including Israel) should only be for the benefit of the liberty and safety of the United States. Which leads to:

The United States, Israel, and Saudi Arabia created ISIS and have used the Sunni Muslim terror group to fight a proxy war against Syria's King Assad. This is a despicable and illegal war that can only be regarded as international criminality. Putin is wearing the white hat on this one. And the western globalists who are calling the shots in Washington, D.C. for these illegal wars should be identified, rounded up, and hung for crimes against humanity and for international crimes of aggression.

I know my positions stated above will not be popular with many of my Christian friends. But, at least, give me the benefit of the doubt that, being as seasoned and tenured as I am, I would not come to such diametrically opposite conclusions suddenly or without much heartfelt prayer and study.

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# A Candid History Of The Jesuits – Joseph McCabe



AUTHOR OF "THE DECAY OF THE CHURCH OF ROME" ETC,  
LONDON  
EVELEIGH NASH  
1913

This is a work in progress. I am attempting to make this work more accessible on the Internet. You can download [the PDF file here](#) .

## **PREFACE**

It is the historic custom of the Church of Rome to enlist in its service monastic or quasi-monastic bodies in addition to the ordinary clergy. In Its hour of greatest need, at the very outbreak of the Reformation, the Society of Jesus was formed as one of these auxiliary regiments, and in the war which the Church of Rome has waged since that date the Jesuits have rendered the most spirited and conspicuous service. Yet the procedure of this Society has differed in many important respects from that of the other regiments of the Church and a vast and unceasing controversy has gathered about it. It is probable that a thousand times, or several thousand times, more books and pamphlets and articles have been written about the Jesuits than about even the oldest and most powerful or learned of the monastic bodies. Not a work of history can be opened in any language, but it will contain more references to the Jesuits than to all the other religious orders collectively. But opinions differ as much today as they did a hundred or two hundred years ago about the character of the Jesuits, and the warmest eulogies are chilled by the most bitter and withering indictments.

What is a Jesuit? The question is asked still in every civilised land, and the answer is a confusing mass of contradictions. The most learned historians read the facts of their career so differently, that one comes to a verdict expressing deep and criminal guilt, and another acquits them with honour. Since the foundation of the Society these drastically opposed views of its action have been taken, and the praise and homage of admirers have been balanced by the intense hatred of an equal number of Catholic opponents. It would seem that some impenetrable veil lies over the history and present life of the Society, yet on both sides its judges refuse to recognise obscurity. Catholic monarchs and peoples have, time after time, driven the Jesuits

ignominiously over their frontiers; Popes have sternly condemned them. But they are as active, and nearly as numerous, in the twentieth century as in the last days of the old political world.

No marshaling of historical facts will change the feeling of the pronounced admirers and opponents of the Jesuits, and it would be idle to suppose that, because the present writer is neither Roman Catholic nor Protestant, he will be awarded the virtue of impartiality. There seems, however, some need for an historical study of the Jesuits which will aim at impartiality and candour. On one side we have large and important works like Creineau-Joly's *Histoire religieuse, politique, et litteraire de la Compagnie de Jesus*, and a number of smaller works, written by Catholics of England or America, from the material, and in the spirit, of the French historian's work. Such works as these cannot for a moment be regarded as serious history. They are panegyrics or apologies: pleasant reading for the man or woman who wishes to admire, but mere untruth to the man or woman who wishes to know. Indeed, the work of M. Creineau-Joly written in conjunction with the Jesuits, which is at times recommended as the classical authority on the Society, has worse defects than the genial omission of unedifying episodes. He makes the most inflated general statements on the scantiest of material, is seriously and frequently inaccurate, makes a very generous use of the "mental reserve" which his friends advocate, and sometimes embodies notoriously forged documents without even intimating that they are questioned.

Such works naturally provoke an antagonistic class of volumes, in which the unflattering truths only are presented and a false picture is produced to the prejudice of the Jesuits. An entirely neutral volume on the Jesuits does not exist, and probably never will exist. The historian who surveys the whole of the facts of their remarkable and romantic career cannot remain neutral. Nor is it merely a question of whether the writer is a Roman Catholic or no. The work of M. Creineau-Joly was followed in France by one written by a zealous priest, the Abbe Guettee, which tore its predecessor to shreds, and represented the Society of Jesus as fitly condemned by Pope and kings.

It will be found, at least, that the present work contains an impartial account both of the virtue and heroism that are found in the chronicles of the Jesuits, and the scandals and misdeeds that may justly be attributed to them. It is no less based on the original Jesuit documents, as far as they have been published, and the work of Creineau-Joly, than on the antagonistic literature, as the reader will perceive. Whether or not it seems to some an indictment, it is a patient endeavor give all the facts, within the compass of the volume, enable the reader to form a balanced judgment on Society. It is an attempt to *understand* the Jesuits: understand the enthusiasm and fiery attachment of half of the Catholic world no less than the disdain detestation of the other, to employ the white and black, not blended into a monotonous grey but in the respective places and shades, so as to afford a truth picture of the dramatic fortunes of the Society during nearly four centuries, and some insight into the character of the men who won for it such ardent devotion and such intense hostility.

J. M.

In the early summer of the year 1521, some months after Martin Luther had burned the Pope's bull at Wittenberg and lit the fire of the Reformation, a young Basque soldier lay abed in his father's castle at the foot of the Pyrenees, contemplating the wreck of his ambition. Inigo of Loyola was the youngest son in a large family of ancient lineage and little wealth. He had lost his mother at an early date, and had been placed by a wealthy aunt at court, where he learned to love the flash of swords, the smile of princes, the softness of silk and of women's eyes, and all the hard deeds and rich rewards of the knight's career. From the court he had gone to the camp, and had set himself sternly to the task of cutting an honourable path back to court. Fearless in war, skillful in sport and in martial exercises, refined in person, cheerful in temper, and ardent in love, the young noble had seen before him a long avenue of knightly adventure and gracious recompense. He was, in 1521, in his thirtieth year of age, or near it – his birth-year is variously given as 1491 or 1493; a clean built, sinewy little man, with dark lustrous eyes flashing in his olive-tinted face, and thick black hair crowning his lofty forehead. And a French ball at the siege of Pampeluna had, at one stroke, broken his leg and shattered his ambition.

It took some time to realise the ruin of his ambition. The chivalrous conquerors at Pampeluna had treated their brave opponent with distinction, and had, after dressing his wounds, sent him to the Loyola castle in the Basque provinces, where his elder brother had brought the surgeons to make him fit for the field once more. The bone, they found, had been badly set; it must be broken again and re-set. He bore their operations without a moan, and then lay for weeks in pain and fever. He still trusted to return to the camp and win the favour of a certain great lady probably the daughter of the Dowager-Queen of Naples whose memory he secretly cherished. Indeed, on the feast of the Apostles Peter and Paul, he spoke of it with confidence; he told his brother that the elder apostle had entered the dark chamber and healed him on the eve of the festival. Unhappily he found, when the fever had gone, that the second setting of his leg had been so ill done that a piece of bone projected below the knee, and the right leg was shorter than the left. Again he summoned the mediaeval surgeons and their appalling armoury, and they sawed off the protruding piece of bone and stretched his leg on a rack they used for such purposes; and not a cry or curse came from the tense lips. But the right leg still refused to meet its fellow, and shades gathered about Inigo's glorious prospect of life. A young man who limps can hardly hope to reach a place of honour in the camp, or the gardens of the palace, or the hearts of women. Talleyrand, later, would set out on his career with a limp; and Talleyrand would become a diplomatist.

Inigo lay in the stout square castle of rugged stone, which is now reverently enclosed, like a jewel, in a vast home of the Jesuits. It then stood alone in a beautiful valley, just at the foot of the last southern slopes of the Pyrenees, about a mile from the little town of Azpeitia. The mind of the young Basque heaved with confused and feverish dreams as he lay there, in the summer heat, beside the wreck of his ambition. He called for books of knight-errantry, to while away the dreary days, but there were none in the Loyola castle, and someone – a pious sister, perhaps brought him a *Life of Christ* and a *Flowers of the Saints*. For lack of anything better he read them: at

first fingering the leaves with the nearest approach to disdain that a Christian soldier dare admit, then starting with interest, at length flushing with enthusiasm. What was this but another form of chivalry? Nay, when you reflected, it was the only chivalry worth so fierce a devotion as his. Here was a way of winning a fair lady, the Queen of Heaven, whose glances were worth more than the caresses of all the dames in Castile: here was a monarch to serve, whose court outshone the courts of France and Spain as the sun outshines the stars: here were adventures that called for a higher spirit than the bravado of the soldier.

The young Basque began to look upon a new world from the narrow windows of the old castle. Down the valley was Azpeitia, and even there one could find monsters and evil knights to slay in the cause of Mary. Southward were the broad provinces of Spain, full of half-converted Moors and Jews and ever-flourishing vices. Across the hills and the seas were other kingdoms, calling just as loudly for a new champion of God and Mary. One field, far away at the edge of the world, summoned him with peremptory voice; after all the Crusades the sites in the Holy Land were still trodden by the feet of blaspheming Turks. The blood began to course once more in the veins of the soldier.

During the winter that followed his friends noticed that he was making a wonderful chronicle of the lives of Christ and His saints. He was skilled in all courtly accomplishments – they did not include learning – and could write, and illuminate very prettily, sonnets to the secret lady of his inner shrine. Now he used his art to make a pious chronicle, with the words and deeds of Christ in vermilion and gold, the life of Mary in blue, and the stories of the saints in the less royal colours of the rainbow, and his dark pale face was lit by a strange light. There were times when this new light flickered or faded, and the fleshly queen of his heart seemed to place white arms about him, and the sunny earth fought with the faint vision of a far-off heaven. Then he prayed, and scourged himself, and vowed that he would be the knight of Christ and Mary; and so he told his followers long afterwards the heavy stone castle shook and rumbled with the angry passing of the demon. He told them also that he had at the time a notion of burying himself in the Carthusian monastery at Seville, and sent one to inquire concerning its way of life; but such a design is so little in accord with his knight-errant mood that we cannot think he seriously entertained it

By the spring the struggle had ended and Ignatius – he exchanged his worldly name for that of a saint-model – set out in quest of spiritual adventure. The “sudden revolution,” as Cretineau-Joly calls his conversion, had occupied about nine months. Indeed, friends and foes of the Jesuits have conspired to obscure the development of his feelings: the friends in order that they may recognise a miracle in the conversion, the foes in order that they may make it out to have been no conversion at all, but a transfer of selfish ambition from the camp to the Church. Whatever be the truth about Inigo’s earlier morals, he had certainly received a careful religious education in boyhood, and he would just as certainly not learn scepticism at the court set up by Ferdinand and Isabella. His belief that he had a vision of St. Peter, a few weeks after receiving his wound and before he read the pious books, shows that he had kept a vivid religious faith in the camp. Some looseness of

conduct would not be inconsistent with this, especially in Spain, but the darker descriptions of his adolescent ways which some writers give are not justified. "He was prone to quarrels and amatory folly" is all that the most candid of his biographers says. Let us grant the hot Basque blood a quick sense of honour and a few love-affairs. On the whole, Inigo seems to have been an officer of the stricter sort, and a thorough Catholic. Hence we can understand that, as earth grows dark and cheerless for him, and the casual reading brings before him in vivid colouring the vision of faith, his fervent imagination is gradually won, and he sincerely devotes his arms to the service of Christ and Mary.

Piously deceiving his brother as to his destination, he set out on a mule in the month of March. He would go to the shrine of Our Lady at Montserrat, to ask a blessing on his enterprise, and then cross the sea to convert the Mohammedans in Palestine. His temper is seen in an adventure by the way. He fell in with one of the Moors who had put on a thin mantle of Christian profession in order that they might be allowed to remain in Spain, and talked to him of Our Lady of Montserrat. Being far from the town and the ears of Inquisitors, the Moor spoke lightly of the Mother of Christ, and, when the convert showed heat, fled at a gallop. Ignatius wondered, with his hand on his sword, whether or no his new ideal demanded that he should follow and slay the man. He left the point to God, or to his mule, and was taken on the road to Montserrat.

At last he came to the steep mountain, with saw-like peaks, which rises out of the plain some twenty miles to the north-west of Barcelona, with the famous shrine of the Virgin on its flank. In the little town of Iguelada, at the foot of the mountain, he bought the rough outfit of a pilgrim a tunic of sackcloth, a rope-girdle, a pair of rough sandals, a staff, and a gourd and made his way up the wild slopes, among the sober cypresses, to the Benedictine monastery which guarded the shrine. For three days he knelt at the feet of one of the holiest of the monks, telling, with many tears, the story of his worldly life. Then he went again to the town, took aside a poor-clad beggar, as Francis of Assisi had done in his chronicle, and exchanged garments with him, putting the sackcloth tunic over his rags. It was the eve of the great festival of Mary, the Annunciation (March 25th), and he spent the night kneeling before the altar, as he had read of good knights doing before they took the field. In the morning he hung his sword in the shrine and set forth. From that moment we shall do well to forget that Ignatius had been a soldier, and seek some other clue to his conduct.

The next step in his journey toward Rome is described at great length in lives of the saint, yet it is not wholly intelligible. Instead of going to Barcelona, where one took ship, he went to Manresa, and his pilgrimage was postponed for nearly a year. He did not take the high road to Barcelona, says his biographer, lest he should meet the people coming to the shrine: a theory which would not only require another theory to explain it, but which gives no explanation of the year's delay. Others think that he heard there was plague in the port; though the plague would not last a year, and one may question if Ignatius would flee it. The truth seems to be that the idea of spending his life in the East was already yielding in his mind to another design: the plan

of forming a Society was dimly breaking on him. He had studied the monastic life in the Benedictine monastery at Montserrat, and had brought away with him a book, written by one of their abbots, over which he would brood to some purpose. He had a vague feeling that the appointed field of adventure might be Europe.

However that may be, he took a road that led away from Barcelona, and as he limped and suffered, for he had discarded the mule and would make his pilgrimage afoot, he asked where he could find a hospital (in those days a mixture of hostel and hospital). He was taken to Manresa, a picturesque little town in one of the valleys of the district, where he lodged in the hospital for a few days, and then, instead of going to Barcelona, found an apartment and became a local celebrity. The beggar to whom he had given his clothes had, naturally, been arrested, and Ignatius was forced to tell his strange story, in order to clear the man and himself. The story grew as it passed from mouth to mouth, and it was presently understood that the dirty, barefoot, ill-clad beggar, who asked a little coarse bread at the doors, and retired to pray and scourge himself, was one of the richest grandees of the eastern provinces. Children followed "Father Sackcloth" about the streets; men sneered at his uncut nails and his long, wild black locks and thin face; women wept, and asked his prayers.

After a few months he found a cavern outside the town, at the foot of the hills, and entered upon the period of endless prayer and wild austerity in which he wrote his book, the *Spiritual Exercises*. He scourged himself, until the blood came, three times a day: he ate so little, and lived so intense a life, that he was sometimes found unconscious on the floor of the cave, had to be removed and nursed; his deep black eyes seemed to gleam from the face of a corpse. Thus he lived for six months, and wrote his famous book. I need not analyse that passionate guide to the spiritual life, or consider the legend of its miraculous origin. We know from Benedictine writers that Ignatius had received at Montserrat a copy of the *Exercitatorium* of their abbot Cisneros, and anyone familiar with Catholic life will know that similar series of "meditations" are, and always have been, very common. There is an original plan in Ignatius's book, and the period during which the mind must successively brood over sin and hell, virtue and heaven, Christ and the devil, is boldly extended to four weeks. These are technicalities;<sup>1</sup> the deeply original thing in the work is its intensity, and for the source of this we need only regard those six months of fierce inner life in the cave near Manresa.

In later years Ignatius claimed that the general design of his Society, and even the chief features of its constitution, were revealed to him in that cavern. "I saw it thus at Manresa," he used to say when he was asked why such or such a feature was included. In this he is clearly wrong. His Society was, in essence and details, a regiment enlisted to fight Protestantism, and Ignatius certainly knew nothing of Protestantism as a formidable menace to the Pope's rule in 1522; one may doubt if he was yet aware of the existence of Luther. We may conclude again that he had in mind a vague alternative to his mission to the Mohammedans. Those who are disposed to believe that the Society of Jesus was in any definite sense projected by him at Manresa will

find it hard to explain why for five years afterwards he still insisted that his mission was to the Turks.

<sup>1</sup> A good study of the controversy as to the indebtedness of Ignatius to the Benedictines, and even the Mohammedans, from the point of view of an outsider, will be found in H. Muller's *Les origines de la Compagnie de Jesus* (1898).

In January 1523 he set out for Barcelona, trimming his nails, combing and clipping his hair, and exchanging his sack for clothes of coarse grey stuff. He did not wish to attract too much attention, he said. He was detained a few weeks at Barcelona, and begged his bread, and served the poor and the sick, in the way which was to become characteristic of the early Jesuits. On Palm Sunday he entered Rome, lost in a crowd of other pilgrims and beggars, and from there he walked on foot to Venice, whence he sailed in July. Within six months he was back in Venice. The Franciscan monks who controlled the Christian colony at Jerusalem had sent him home very quickly, fearing that his indiscreet fervour would lead to trouble with the Turks. The whole expedition was Quixotic, if it was really meant to be more than a pilgrimage, as Ignatius knew not a word of any language but Basque and Castilian. He returned to Venice in a thin ragged coat, his legs showing flagrantly through his tattered trousers, and in this guise he crossed on foot to Genoa, in hard wintry weather. By the end of February he was again in Barcelona.

For several years yet Ignatius will continue to speak of the conversion of the Turks as his chief mission, but his actions suggest that the alternative in his mind was growing larger. The year's experience had taught him that the knight of the Lord needed education, and he sat among the boys at Barcelona learning the Latin grammar and startling them by rising into literal ecstasies over the conjugation of the verb "to love." He now dressed in neat plain clothes, but begged his bread on the way to school and took every occasion to preach the gospel. Once, when he had converted a loose community of nuns, the fast young men of Barcelona, who were angry at this interference with their pleasures, sent their servants to waylay him. They nearly killed him with their staves. Many jeered at him as a hypocrite or a fanatic: many revered him, and a few youths became his first disciples. With three of these he went, after two years study in Barcelona, to the University of Alcala, and began his higher studies. But he was so eager to make an end of this intellectual preparation, and so busy with saving souls and gaining proselytes, that he tried to take simultaneously the successive parts of the stately medieval curriculum, and learned very little.

His first attempt to found a Society also ended in disastrous failure. Opinion in Alcala was divided about "the sackcloth men." Some picturesque figures were known in the religious life of Spain, but no one had yet seen such a thing as this little band of youths, led by a pale and worn man of thirty-two, who went barefoot from house to house, begging their bread, and passed from the schools in the evening to the hospitals or the homes of the poor, or stood boldly in the public squares and told sinners to repent. It was an outrage on the dignity of ecclesiastical life, and so they were denounced to the Inquisition, and two learned priests were sent from Seville to examine them. Mystics were hardly less obnoxious to the Inquisition than secret Jews and Moors, and then there was this new device of Satan which was



said to be spreading in Germany. Ignatius and his grey-coated young preachers were arrested and brought before the terrible tribunal. Their doctrine was found to be sound, but they were forbidden to wear a uniform dress and were ordered to put shoes on their feet. They dyed their coats different colours, and returned to their work; as Jesuits have often done since.

Four months afterwards, the officers of the Inquisition fell on them again and put them in prison. Among the women who sought the spiritual guidance of Ignatius were some ladies of wealth, who wished to follow his example. It is said that he did not consent, and they; set out, against his will, to beg their bread and tend the sick. This was too much for respectable folk in Alcalá; and Ignatius was closely examined to see whether he was not a secret Jew, since Christians did not do these things. The inquiry ended in the companions being ordered to dress as other students did, and to forbear preaching for four years. It is important to notice how from the first Ignatius, relying on his inner visions, will not bend to any authority if he can help it. He and his youths walked to Salamanca, and resumed the ways, but the eye of the Inquisition was on them, and they were imprisoned again. The authorities now fastened on them a restriction which may puzzle layman: they were forbidden to attempt to distinguish between mortal and venial sin until their theological studies were completed. It meant, in practice, that they must not disturb the gay sinners of Spain with threats hell, and for the time it entirely destroyed the design Ignatius. His disciples fell away, and Ignatius fled to a land where there were no Inquisitors. He crossed the Pyrenees and went the whole length of France on foot

The seven years which he spent at Paris were of the greatest importance in the life of Ignatius. Of studies little need be said. He now took the universal courses in proper succession, and won his degree 1534. But these studies were only a means to an end and he never became a scholar. He discarded books, wrote a very poor Latin, and took long to master Italian. For secular knowledge he had a pious disdain. His followers were to be learned just in so far as it was needed to capture and retain the control of youth and promote the authority of the Pope. The chief interest of the long stay in Paris is that he there founded his Society, and the manner of its foundation is of great importance.

He had not been long at the University before his strange ways set up the usual conflict of opinion. Was he a hypocrite, or a fool, or a saint? From the youths who took the more complimentary view of his ways he picked out a few to form the little band of disciples he was always eager to have, and put them through the Spiritual Exercises. They came out of this fiery ordeal in heroic temper, sold their little possessions, and began to beg their bread; to the extreme indignation of their friends in the Spanish colony. In order to save time for study, Ignatius used to go to the Low Countries in the holidays and beg funds for his "poor students" among the Spanish merchants. One year the year before Henry VIII set up the Church of England he went to London, but we know only that the city was very generous to him. On these alms Ignatius and his disciples maintained their life of prayer, austerity, and philanthropy, living in one of the colleges among the other students and angling prudently for souls. The irritation against Ignatius among the

Spaniards became so great that the Rector was persuaded to inflict on him a public flogging, the last disgrace of an unpopular student. He was not flogged, however; nor is there anything really miraculous, as some think, in the Rector's change of mind. Ignatius feared the effect on his disciples and had a private talk with the Rector before the appointed hour. He had a marvellous power of persuasion and penetration.

These earlier followers seem in time to have fallen away, or never been admitted to his secret designs, and it was not until 1530 that he began to gather about him the men whose names have been inscribed in the history of Europe. In 1530 Ignatius shared his room with gentle and deeply religious youth from Savoy, Peter Favre, a peasant's son who had already won the doctor cap and priestly orders, as pious as he was clever. He had made a vow of chastity in his thirteenth year, and was now, in his twenty-fifth year, as eager to keep clean conscience as to advance in learning. He acted as a philosophical coach to Ignatius. From Aristotle and Aquinas they passed, in their nightly talk, to other matters, and Favre presently made the Exercises.

Francis Xavier, a Navarrese youth of high birth was a friend of Favre, and, like him, a brilliant student and keen hungerer for knowledge. He was a young man of great refinement, and his large soft blue eyes looked with disdain on the eccentricities of Ignatius. He was not a little vain of his learning, his handsome person, and his skill in running. Who but Ignatius could have seen the Francis Xavier of a later day wearing out his life in the conversion of savages, in the elegant and self-conscious scholar? Francis Thompson speaks with admiration of the "holy wiles" by which Ignatius secured this gifted and elusive pupil. He lay hold of him by his vanity. Xavier taught philosophy and was ambitious to have his lecture-room full. Ignatius sat at his feet, brought others to the lecture and gave them generous praise. After a time Xavier made the Exercises, and, in a secret conversation with Ignatius, was won to the plan of devoting his life to the conversion of the Mohammedans or to some other religious campaign.

One by one the early Jesuits were captured by the skillful fisher of men. To the first two were soon added Diego Lainez, a Castilian youth of great ability and quiet strength of character, a future General of the Society; Alfonso Salmeron, a fiery and eloquent youth from Toledo, then in his twentieth year, who would become one of the most learned opponents of the Protestants; Nicholas Alfonso, from Valladolid, commonly known, from his native village, as Bobadilla, a fearless and impetuous fighter; and Simon Rodriguez, a handsome Spanish youth of noble birth, who would prove an admirable courtier when kings were to be won. Many others whom Ignatius sought refused to accept his stern ideal, and many were kept in the outer courts of his temple, as it were, and not admitted to share his secret design. The features of the coming Society were singularly foreshadowed. Only these six out of all the friends and companions of Ignatius knew anything of the great plan which filled his mind, and not one of the six knew which of the others were admitted, like himself, to the inner counsels of the master. Each was initiated in the strictest confidence, and forbidden to speak of it to his most intimate friend. It was wholly unlike the foundation of any other religious body.

At last, in July 1534, the six youths were permitted to know each other as comrades in arms. It was time to discuss what form their crusade should take, and Ignatius proposed that, after a week or two of increased austerity and prayer, they should make the vow of self-dedication and decide upon their future. There is the characteristic impress of Ignatius on every feature of the enterprise. The ceremony was not to be in one of the churches of Paris, but away across the meadows in the quiet little chapel of St. Denis on Montmartre; in fact, in the crypt underneath the chapel. And on August 15th they went out from the city gates in the early morning for what proved to be the historic foundation of the Society of Jesus. Paris was still, at that time, a comparatively narrow strip of town on either bank of the Seine centering upon the island which bore the cathedral and the palace. A mile or two of meadows and vineyards lay between it and the green hill of Montmartre, on the slope of which was the old chapel of St. Denis. Underneath the choir was a small vault-like chapel, and in this, on the Feast of the Assumption of the Virgin, the little band of fervent southerners gathered to hear Peter Favre, the only priest amongst them, say the Mass of the Virgin. At its close they knelt in turns before the altar, and each vowed that he would live in poverty and chastity, and either go out to convert the Turks or go wherever the Pope should direct. No rumbling of angry devils was heard on this occasion: the life of Paris flowed on its sparkling way; yet there was born in that dim vault on that August morning one of the most singular and formidable forces in the religious life of Europe.

The Society of Jesus was thus formed, though the seven men did not know it, or adopt any corporate name. They broke their fast and spent the day on the slope of the hill, elated with the joy of brotherhood and the promise of mighty enterprise, talking of the adventurous future. What should be the next step? Again we find the stamp of the peculiar genius of Ignatius on their decision: the features which would degenerate into what is called Jesuitry in the hearts and minds of less sincerely religious men. They were to return to their studies, their philanthropy, and their secrecy, for two years, and they would meet at Venice at the beginning of 1537. Ignatius never hurried. He lived as if he intended to quit the world very speedily; he acted as if he were assured of long life. He was founding a body whose supreme and distinctive aim should be to serve the Pope, yet he concealed his work from the Pope's representatives as carefully as if he were really forming an auxiliary troop for Martin Luther. Let it be carefully noted, too, that they vowed either to go to Palestine or to serve the Pope in some other way appointed by him. It seems clear that, if Ignatius had not already abandoned the idea of a mission to the Turks, he held it lightly. In Paris he had learned that the spirit of the Reformation was spreading over Europe as fire spreads over a parched prairie. Men talked much of Luther and Calvin, little of Mohammad.

They returned to their colleges and their hospitals for two years, and were known to their companions only as monks who were too ascetic to enter a monastery. Ignatius practised fearful austerities, and his followers fasted and scourged themselves. Xavier looked back with such contrition on his former fame as a runner that he tied cords round his legs until they bit into the flesh and caused a dangerous malady. Probably the long delay was proposed

by Ignatius in the hope that he might add to the number of his followers, but he found no more at Paris worthy or willing to be initiated; though three – Le Jay, Paschase Brouet, and Codure– were added after his departure. He had gone to Spain in the spring of 1535. Those of the youths who had property to sacrifice had talked of going to Spain to arrange their affairs, but Ignatius took the work on himself. His health was poor, he said, and he would try his native air; he was also eager to keep them from their native air and disapproving families. In March he walked afoot from Paris to Loyola, begging his bread by the way.

The report of his life had reached the quiet valley at the foot of the Pyrenees, and he found his brother and many admirers waiting in the last stage of his journey. He remained three months in Azpeitia, and, as no one could now interfere with his fiery preaching, he urged his townsmen to repent and startled the province. His sanctity was now beyond question, because a woman had recovered the use of a withered arm by washing his linen. Then he arranged the affairs of his disciples and went to Venice. Here Hozes and the Eguia brothers were added to the secret fraternity, and a year was spent in tending the sick and other work of edification. The year 1537 broke at last, and in its first week the six disciples, worn and ragged from the long journey, joined their master. Walking in demure pairs, a staff in one hand and a chaplet in the other, begging their bread and exhorting all they met to virtue and repentance, the six learned students of the Paris University had covered afoot, in the depth of winter, the hundreds of miles that lay between Paris and Venice; flying before the advances of bold women, beaming under the abuse of the new heretics, facing the Alps more bravely than a Hannibal or a Napoleon. Strong efforts had been made to keep them at Paris. Why abandon their precious work at the University for an unknown world? They had a secret vow, they said; though they probably had little more idea than Ignatius of going to Palestine. None of them learned Arabic or Turkish, or studied the Koran: what they did learn was the Catholic doctrine assailed by the followers of Luther.

For a month or two the strange missionaries mystified and edified Venice. It was known that some of them were nobles, and all brilliant scholars, yet they performed the most repulsive offices for the sick, and at times put their mouths to festering wounds. Cardinal Caraffa, a stern Neapolitan reformer, asked Ignatius to join the new Theatine order which he had just founded, and Ignatius replied that they had vowed to go to Palestine. They would remember their refusal when Caraffa became Pope. At last, in the middle of Lent, Ignatius sent his followers to Rome to ask the Pope's blessing on their mission. He would not go himself, as he feared the enmity of Caraffa and of the Spanish envoy Ortiz, who had opposed them at Paris. There was, in fact, little danger of Ignatius going without the Pope's blessing, as a new war with the Turk had broken out, and it would not be unjust to conclude that the real object of Ignatius was to bring his little troop to the notice of Paul III. Ortiz himself procured them an audience, and they received the papal blessing to accompany them to Palestine if they could get there, the Pope lightly said. It is singular that Ignatius, after waiting so long, should choose a time for their departure when the seas were closed against them.

They were ordained priests at Venice, and then they scattered over Northern Italy, to allow a year's grace to the Palestinian mission and let other cities see their ways. Bologna, Ferrara, Siena, and Padua all university towns now witnessed the strange labours of the nameless knights of Christ. The years were not far distant when men would start with suspicion at the coming of a "Jesuit" and wonder what dark intrigue brought him amongst them, but in those early days they seemed the plainest and most guileless of ministers. Two soberly dressed, barefooted youths, their pale faces warmed by the smile which the master bade them wear under the eyes of men, would enter the gate one evening, covered with the dust of long roads, and mount some stone in the busy street or square; and, when men and women gathered round to see the tricks of these foreign jugglers or tumblers, they would be startled to hear such fiery preaching as had not been heard in Italy since the fresh spring-time of the followers of Francis and Dominic. Then the preachers would beg a crust of bread and a cup of water, and ask for the hospital, where they might serve the sick. They had no name, the inquirer learned, and belonged to no monastic body; they were simple knights-errant in the cause of Christ and the poor. The one feature by which they might, to some close observer, have given an inkling of the future was that they hung about the universities and impressed youths with their learning; or that, while they served the poor, they were pleased to direct the consciences of noble and wealthy women. Yet who would suppose that within twenty years these men would be intriguing for the control of the universities and shaping the counsels of kings?

Ignatius, Favre, and Lainez went to Vicenza, and found a lodging in a ruined monastery near the town. From this they went out daily to beg, and tend the sick, and startle townsfolk and villagers with explosive exhortations, in broken Italian, to lay aside their sins. Again the Inquisition summoned them, and dismissed them. At last, when it was clear that the road to the East was indefinitely closed, Ignatius called his followers from their several towns, and a council was held in the old convent. The events of these early days are known to us only from Jesuit writers of the next generation, and, discarding only the miracles with which they unnecessarily adorn the ways of their founders, we may follow them with little reserve. These men were, beyond question, in deadly earnest, though we shall see that some of them sheltered little human frailties under their hair-shirts. But it is quite plain that, however high and pure their aim was, they formed and carried their plans with a diplomacy, almost an astuteness, of which you will not find a trace in the founding of other monastic body. One monastic virtue is conspicuously absent from the aureole of St. Ignatius – holy simplicity.

It was decided that Ignatius, Favre, and Lainez should go to Rome, and the others should return to work in their university cities until they were called to Rome. Before they parted, however, they gave themselves a name, since people demanded one. We are, said Ignatius, the "Compania de Jesu," the "Company of Jesus"; although the prose of a later generation has translated it the "Society of Jesus." Then Xavier and Bobadilla went to Bologna, Rodriguez and Le Jay to Ferrara, Salmeron and Brouet to Siena, Codure and Hozes to Padua, to tend the sick, and instruct the children, and angle for recruits; and Ignatius and his companions went on foot, in the depth of winter, to Rome.

Paul III occupied the papal throne in the year 1537, and looked with troubled eyes to the lands beyond the Alps, where the Reformation was now in full blast. He was by temperament a Pope of the Renaissance, a man of genial culture and artistic feeling, a man who owed his elevation to his sister's intimacy with a predecessor, and who might, if the age had not turned so sour, have carried even into the papal apartments the graceful vices of his youth. But there was now no mistaking the roll of the distant thunder; Rome was sobered and disposed to put its house in order. Paul, knowing that the appalling corruption of the Vatican, the clergy, and the monks must cease, or else the Vatican and clergy and monks would cease, had appointed a commission of the sterner cardinals to examine Luther's indictment of his Church, and one of the clearest points of agreement was that the unquestioned degradation of the monks throughout Christendom must be severely punished. The general feeling was that most, if not all, of the monastic orders should be suppressed. It was therefore a peculiarly inopportune time to propose the establishment of a new order. Was Ignatius more holy than Benedict, or Bruno, or Francis, or Dominic? And had not every order that had yet been founded fallen into evil ways within fifty years?

Ignatius was not more holy than Dominic and Francis, but he was shrewder and more alert to the circumstances. He did not propose to rush into the presence of Paul III. He and his companions settled at the Spanish hospital, and began to tend the sick and instruct the children. They began also to have influential admirers. "Let us," Ignatius had said, as they entered Rome, "avoid all relations with women, except those of the highest rank." In later years he said of their early work at Rome: "We sought in this way to gain men of learning and of position to our side or, to speak more correctly, to God's side." This identification of "our" side and God's is the clue to early Jesuitism. Men who were convinced of it might be intensely earnest and unworldly, yet act as if they were ambitious. In fact, they were ambitious to win the wealthy and powerful Ignatius says it repeatedly "for the greater glory of God." And the work went forward with great speed. They received a poor little house in a vineyard at the foot of the Pincian Hill, and went out daily to minister and to edify. One of their first friends was Codacio, a wealthy and important official of the papal court. The better disposition of Ortiz, the Spanish envoy, was also encouraged. Ignatius put him through the Exercises in the old Monte Cassino Abbey, and, when the strain nearly drove him mad, entertained him by performing some of the old Basque dances: a subject for a painter, if ever there was. After a time the Pope received Ignatius very affably, encouraged him to preach, and found academic chairs for Favre and Lainez. Within a month or two Ignatius had made so much progress that Roman gossip marked him as an intriguer for the red hat, which he was not wealthy enough to buy.

Within four months, or at Easter 1538, Ignatius summoned the whole of his followers to Rome. The poor little house in a vineyard was now too small, and Codacio gave them a large house in the Piazza Margana. From this they went out daily to beg and teach and preach, and to visit "ladies of the highest rank." These eleven eloquent and learned preachers, these nobles who begged their bread and washed verminous invalids, soon divided the Roman world into ardent admirers and ardent critics. An Augustinian friar, in particular,

opened fire on them from his pulpit. Ignatius was "a wolf in sheep's clothing," he insisted; let people inquire at Alcalá, and Salamanca, and Paris, and Venice, and see whether he was not wanted by the Inquisition here and there. Friends at the Vatican were reminded that this sort of thing interfered with their good work, and the Pope was induced to inquire into the charges; but even the Pope's acquittal of them did not silence their critics, and for a time they bore much poverty and anxiety. Half of Rome, if not half of Catholicism, hated the Jesuits from their first year; and it would be absurd to think that this was due to their fervour in denouncing sin. It was due in a very large measure to the diplomatic character of the work of Ignatius, which we perceive so clearly even in the discreet narratives of the early Jesuit historians.

The infant Society was delivered from its perils by returning from the cultivation of the rich and powerful to service of the weak and powerless. We shall constantly find the fortunes of the early Jesuits vacillating according as they practise one or other of these incongruous activities, and we can quite understand that their critics came to see an element of calculation even in their philanthropy. **By their brave ministrations to the poor they win the favour of the rich: by the favour of the rich they rise to political and educational work, and the poor are almost forgotten until some epidemic of criticism threatens their very existence.** It is quite useless to deny that there was calculation in their humbler ministrations when we find Ignatius admitting it from the outset; yet it would be equally untrue to deny that they served the poor with a sincere and often heroic humanity, and that the favour and power they trusted to obtain by doing so were not sought for their personal profit, but for the better discharge of what they conceived to be a high mission.

So it was in the winter which closed the year 1538, in which their project ran some risk of being buried under the stones of their critics. The terrible cold of that winter led to a famine in Rome, and the followers of Ignatius spent day and night in relieving the sufferers and begging alms for them. Their house in the Piazza Margana was converted into a hospital, and no less than four hundred destitute men found a home in it. The sympathy of the pious slowly returned to them. "So happy a diversion had to be put to account" says Cretineau-Joly, and Ignatius began to draw up the rules of his Society for presentation to the Pope. Night by night the eleven priests sat in council to determine the broad features of their association: to say, especially, in it they would add a vow of obedience to their vows of poverty and chastity and thus become a monastic body. In April they decided that they would have a Superior and vow obedience to him; in May they resolved to adopt that masterpiece of the "holy wiles" of Ignatius, the most distinctive and most serviceable feature of the Society the vow to put themselves at the direct disposal of the Pope. Naturally there was, and is, no religious body in the Catholic Church whose members would not leap with alacrity to obey any order of the Pope, and think it an honour to be selected for such a distinction; indeed, we shall see that no other religious ever ventured to defy or evade the commands of Popes as Jesuits have done. But we must observe how happily this parade of obedience fitted the circumstances. The Pope had entered upon a war against half of Christendom. Heresy was, like an appalling tide,

invading even his southern dominions, and it was inevitable that he should be attracted by the proposal to put at his service a body of men of high culture and heroic purpose, who would be ready, at a word, to fly to a threatened point, to penetrate in disguise into the lands of the heretics, to whisper in the ears and fathom the counsels of kings, or to bear the gospel to the new countries beyond the seas.

This was the beginning of the famous Jesuit Constitutions, which were not completed and printed until 1558. A short summary of their proposals was handed by Ignatius, in September, to Cardinal Contarini, who would present it to the Pope. It was read and approved by one of the Pope's monk-advisers, and Contarini then read it himself to Paul III. "The finger of God is here," the Pope is reported to have said, and he appointed three cardinals to examine the document with care. Unfortunately for Ignatius, one of the three, Cardinal Guiddiccioni, was so disgusted with the state of the monastic orders that he would not even read the document. It seemed to him preposterous to add to their number at a time when their corruption was ruining the Church. In that sense he and his colleagues reported to the Pope, and Ignatius betook himself, by prayer and good works, to a strenuous assault upon the heavens, that some miracle might open the eyes of the cardinal. And about a year later, the Jesuit historians say, the hostility of Guiddiccioni was miraculously removed. He read the document, and was enchanted with it; and on 27th September 1540 the bull "Regimini militantis Ecclesiae" placed the Society of Jesus at the service of the Counter-Reformation.

It need hardly be added that the "miracle" is susceptible of a natural explanation. There is a curt statement in Orlandini, one of the first historians of the Society, that during the year 1540 letters came to Rome from all the towns where the followers of Ignatius had already worked, telling the marvellous results of their preaching. Ignatius had done much more than pray. Many a time in the course of the next few chapters we shall find a shower of testimonial-letters falling upon a town where there is opposition to the admittance of the Jesuits, and they were not "unsolicited testimonials." Contarini, too, would not lightly resign himself to defeat by his brother-cardinal. Codacio, Ortiz, and many another, would help the work, under the discreet guidance of Ignatius. Long before the Society was authorised, the Pope was induced to employ the Jesuits for important missions. He had chosen Rodriguez and Xavier, at the pressing request of the King of Portugal, to carry the gospel to the Indies; he had sent Lainez and Favre, at the prayer of a distinguished cardinal, to fight the growth of Protestantism in Parma. Other members of the little group had gone to discharge special missions, and glowing reports of their success came to Rome. The Pope was won, and, when the Pope willed, it would hardly need a miracle to induce Cardinal Guiddiccioni to read a document which it was his office to read. Indeed, the statement that he refused for twelve months to read a paper which the Pope enjoined him to read is incredible; it was a good pretext for a change of mind, and for a miracle. The Society of Jesus was founded on diplomacy.

FROM this account of the influences which shaped the character of the Society of Jesus before and during its birth we may derive our first clue to the



singular history of the Jesuits. They might not implausibly make a proud boast of the fact that they have always borne the intense hostility of heretics and unbelievers, but the very reason they assign for this their effective service to the Church prevents them from explaining why they have, from their foundation, incurred an almost equal enmity on the part of a very large proportion of the monks, priests, and laymen of their own Church. "Jealousy," they whisper; but since no other body in the Church, however learned or active, has experienced this peculiar critical concentration of its neighbours, we are bound to seek a deeper explanation. There are distinctive features of the Jesuit Society which irritate alike the pious and the impious, the Catholic and the non-Catholic.

We begin to perceive these features at the very birth of the Society. Its founder has the temper of a monk, but the times will not permit the establishment of a monastic order of the old type; a new regiment of soldiers of the Church must engage in active foreign service, not degenerate into fatness in domestic barracks. The success of Ignatius was due to the fact that he had other qualities than those of the monk, and he met the new conditions with remarkable shrewdness. It seems to me a mistake to conceive him as a soldier above all things. He was preeminently a diplomatist. He infused into the Society the energy and fearlessness of the soldier, but he also equipped it with the weapons of the diplomatist, or, one might say, of the secret-service man. He was a most sincerely and unselfishly religious man, but he used, and taught others to use, devices which the profoundly religious man commonly disdains. The Jesuits were Jesuits from the start. It is a truism, a fulfilment of the known command of Ignatius, that they sought the favour of the rich and powerful; it is a fact lying on the very surface of their history, as written by themselves, that they accommodated their ideals to circumstances as no other religious order had ever done in the first decades of its life; it is the boast of their admirers that they used "holy wiles" in the attainment of their ends. This stamp was impressed on them by inheritance from their sire and the pressure of their surroundings. These things were consecrated by the undoubted sincerity of the early Jesuit ideal; they wanted power only for the service of Christ and the salvation of men. What happened later was that the inner fire, the glow of which sanctified these worldly maneuvers in the mind of the first Jesuits, grew dim and languid, and the traditional policy was developed until **even crime and vice and hypocrisy were held to be lawful** if they contributed to the power of the Jesuits.

An examination of the rules and the activity of the early Jesuits will make this clear. The Constitutions of the Society were not completed by Ignatius until several years after the establishment, and they were afterwards modified and augmented by Lainez, a less religious man than Ignatius, but it will be useful to consider at once their distinctive and most important features. In the main they follow the usual lines of monastic regulations, and many points which are ascribed to the soldier Ignatius and usually held to be distinctive of his Society are ancient doctrines of the monastic world; such are, the duties of blind obedience, of detachment from family and country, and of surrendering one's personality. The famous maxim, that a Jesuit must have no more will than a corpse, is familiar in every monastic

body, and is even found in the rules of Mohammedan brotherhoods. Some writers have conjectured that Ignatius borrowed much from the Moorish fraternities, but it is difficult to see how he could have any knowledge of them, and the parallels are not important. In any case, the story of the Society will very quickly show us that this grim theory of blind obedience and self-suppression was not carried out in practice; even the earliest Jesuits were by no means will-less corpses and men who sacrificed their affections and individuality.

Omitting points of small technical interest, I should say that the most significant features of the Jesuit Constitutions are: the establishment of a large body of priests (Spiritual Coadjutors) between the novices and the professed members, the extraordinary provisions by which a superior gets an intimate knowledge of his subjects, the stress on the duty of teaching, the distinction between a "house" and a "college," the deliberate recommendation to prefer youths of wealthy or distinguished families (*caeteris paribus*) to poor youths, the despotic power and lifelong appointment of the General, the fallacious and imposing vow of direct obedience to the Pope, and the absence of "choir." These primitive and fundamental features of the Society, taken in conjunction with the special privileges which the Society gradually wheedled from the Popes, go far toward explaining its great material success and its moral deterioration. Some of these points need no explanation, or have already been explained, and a few words will suffice to show the effect of the others.

First as to the Spiritual Coadjutors. One who aspires to enter the Society passes two years of trial as a "novice" then takes "simple" (or dissolvable) vows and becomes a "scholastic" (student). In the other monastic bodies, which now have simple vows, the aspirant takes his "solemn" (or indissoluble) vows three years afterwards, before he becomes a priest. The peculiarity of the Jesuits is that they defer the taking of the "solemn" vows for a considerable number of years, and they thus have a large body of priests who are not rigidly bound to the Society and cannot hold important office in it. This gives the General, who has a despotic power of dismissing these Spiritual Coadjutors, a very lengthy period for learning the intimate character of men before they are admitted to the secrets of the Society.

Then there is the remarkable scheme of spying, tale-bearing, and registering by which this knowledge of men is secured. The aspirant must make a general confession of his life to the superior, or some priest appointed by him, when he enters the Society. He is from that day closely observed and subjected to extra-ordinary tests, and a strict obligation is laid on each to tell the faults and most private remarks of his neighbour. The local superiors then send periodical full reports on each man to the headquarters at Rome, where there must be a bureau not unlike the criminal intelligence department of a great police-centre: except that the good and the mediocre are as fully registered as the suspects.

The important place assigned to teaching in the programme of the Society also leads to serious modifications of the monastic ideal. Every order has some device or other by which it escapes the practical inconveniences of its vow of poverty, but the Jesuits have gone beyond all others. They have drawn a casuistic distinction between a "college" and a "house of the professed" and

have declared that the ownership of the former is not inconsistent with their vow of poverty. The result is that they may heap up indefinite wealth in the shape of colleges and their revenues, yet boast of their vow of poverty. The various devices of the monastic bodies to, at the same time, retain and disclaim the ownership of their property are many and curious. This is the one instance of a monastic body boldly saying that its vow is consistent with the ownership of great wealth. Hence the mercantile spirit which will at once spread in the Society.

The deliberate counsel to prefer rich or noble youths to poor, when their other qualifications are equal, is a further obvious source of material strength and moral weakness; we shall soon find them making wealth, or social standing, or talent, the first qualification. The exemption from "choir" (or chanting the psalms in choir for several hours a day) falls in the same category. When we add to these elements of their Constitutions the extraordinary privileges they secured from the Popes in the course of a decade or two, we have the preliminary clues to the story of the rise and fall of the Society. They were allowed to grant degrees in their colleges (and so ruin and displace universities); they were declared exempt from the jurisdiction of the local authorities, spiritual or secular; they might encroach on the sphere of any existing monastery; and they received many other powers which enabled them to pose as unique representatives of the Papacy.

The tendency which we thus detect in the legislation of the Society is equally visible in much of the personal conduct of its founder, and soon shows its dangers in the lives of his less fervent followers. We have seen how the sanction of the Society was secured, and we must note that Ignatius was not more ingenuous in obtaining control of it. The conventional account of his appointment to the office of General is edifying. About Easter 1541 he was summoned to Rome, for the purpose of electing a General, the nine fathers who had taken the solemn vows. Four were unable to come, but they sent, or had left at Rome, written votes, and Ignatius was unanimously elected. He protested, however, that he was unworthy to hold the office, and compelled them to hold a second ballot. At this ballot he received two-thirds of the votes, three being cast for Favre. He then consulted his confessor, and was told to accept the office; and for several days afterwards he washed the dishes and discharged the humblest offices.

Orlandini naively confesses, however, that at the election Ignatius gave a blank vote, and we can hardly suppose that he was so far lost in contemplation as to be unaware that a blank vote was a vote for himself. Further, the result of the second ballot plainly suggests that, if Ignatius had again refused to accept the office, Favre would have been appointed. It is difficult to doubt that he intended from the first to hold the office of General, and indeed it would have been ludicrous for them to appoint any other. But Ignatius knew his young followers, and he seems to have acted in this way in order that they might place the authority in his hands in the most emphatic manner. They are described in the chronicles as little less than angelic, but we shall presently find that some of them were very human, especially in the matter of obedience, and that at the

death of Ignatius they quarrel like petty princes for the succession. Ignatius was piously diplomatic. He would use his power unreservedly in the cause of Christ and the Pope, but it is important to note how from the start the **founder of the Society employs casuistry or diplomacy in getting power.**

During the next fifteen years Ignatius remained at Rome, making only three short and relatively unimportant missions into Italy. They had moved from the house in the Piazza Margana to the foot of the Capitoline Hill, where the famous church of the Gesu now is. The old church of Sta Maria della Strada had been given to them, and Codacio (who had joined the Society and given his wealth to it) had built a house beside it for them. When Sta Maria proved too small, they proposed to build a larger church, and nearly secured the services of Michael Angelo; but the actual Gesu was begun in 1568 by Cardinal Alexander Farnese.

From their house beside the old church the keen eyes of the General followed the travels of his subjects to the ends of the earth and kept watch on Rome. He was now approaching his fiftieth year: a bald, worn man, with piercing black eyes in his shallow face, concealing an immense energy and power of intrigue under his humble appearance. Under his eye the novices were trained, and it was characteristic that he used to protest, when others urged him to expel an unruly brother, that to put it in modern phrase he liked a little "devil" in his novices. One of the first was young Ribadeneira, a cardinal's page, a noble by birth. He had come to their house one day when he was playing truant, and had been caught by the romance of the life. He was only fourteen years old, yet Ignatius received him and bore his fits of temper and rebellion until he became a useful and obedient member. Between the fiery Spanish boy and the aged and simple Codacio, the former papal official, there was every shade of character to be studied and humoured. The younger novices they went down to the age of eleven were encouraged to laugh and play, and come to the General's room to have fruit peeled for them; perhaps on the very day on which he was stirring the Pope to set up an Inquisition on the Spanish model at Rome or in Portugal. He loved the flowers of their garden, and tender ladies had no more sympathetic confidant. Great austerities, of the Manresa type, he rigorously forbade. The Jesuit was to be neat, clean, cheerful, strong, industrious, guarded in speech and obedient. When it was necessary to strike, he struck at once. One night, when the prefect of the house came to make his report, it appeared that one of the novices (a young nobleman) had ridiculed the excessive zeal of another. Brother Zapata was at once summoned from bed and put out of doors.

His personal life was simple, to the eye. A Bible, a breviary, and an *Imitation of Christ* were the only books in his poor chamber, which is still shown to the visitor; and of these the breviary was not used, as he wept so much in reading the office that he endangered his sight, and the Pope excused him from reading it. He spent the first four hours of his early day in meditation and the saying of Mass, then worked until noon, when all dined together, in silence, and afterwards spent an hour in conversation under his observant eye. Then he returned to his desk, or took his stick and his sombrero, and limped to the hospital, or to the houses of the very poor or the rich, or to the chambers of cardinals or papal officials. Many a jeer and

curse followed him as he walked, in neat black cloak, with downcast eyes and grave smile, courteous to every beggar or noble who addressed him. Rome was rich with monuments of his philanthropy schools, orphanages, rescue-homes, etc.; but the fierce hostility never died, and at times it rose to the pitch of a gale. After his round of visits he limped back, grave and humble, to the house for the silent evening meal. When the novices were abed, the prefect came to give him a minute account of the day's life in the house, and, when the prefect was abed, the large eyes still flashed in the worn, olive-tinted face. He slept only four hours a night.

But all these pages of the written biography of Ignatius are of less interest than the unwritten. To understand his real life during those fifteen years of twenty-hour workdays you have to study the adventures of his colleagues far away: to mark how the hostility of bishops and doctors and princes is disarmed by a papal privilege or a papal recommendation, how **the Protestant plague cannot break out anywhere but a Jesuit appears**, how the most nicely fitted man is sent for each special mission, how the man disappears when there is, rightly or wrongly, a cry of scandal, how the long white arms of Ignatius Loyola seem to stretch over the planet from Sta Maria della Strada, near the Pope's palace. This vast and obscure activity of the General will be best gathered from a short survey of the fortunes of the Jesuits during his reign.

The first mission of interest to us, though not quite the first in point of time, was the sending of two Jesuits to the British Isles. It seemed that England was lost, and all that could be done was to resist Henry's attempt to stamp out the old faith in Ireland and persuade James v. to follow his profitable example in Scotland. The mission was perilous, for, on the word of these Jesuits of the time, nearly every chief in Ireland had gone over to Protestantism, and in Scotland the nobles and officials were looking with moist lips at the fat revenues of the monasteries. The Archbishop of Armagh, who had fled to Rome, asked the Pope to send two Jesuits to his country, and Codure and Salmeron were appointed. Codure died, however, during the negotiations, and Paschase Brouet was named in his place. As usual, Ignatius chose his men with shrewdness. Brouet, the "angel of the Society," was the counterpart of Salmeron's vigour and learning. They were granted the privileges of Nuncios by the Pope, though Ignatius directed them to mention these privileges only when the success of the mission required. In fact, he gave them a written paper of instructions as to their personal behaviour when, on 10th September 1541, they left for Paris and Edinburgh. They were to travel as poor Jesuits but the wealthy young noble Zapata was permitted to accompany and care for them.

What the precise aim of this mission was we do not know, but it was from every point of view a complete failure. It is, of course, represented as a success, and its purpose is said to have been merely to hearten the suffering Irish people in their resistance and convey to them indulgences and absolutions. But from the circumstances of the time and the duration of the mission we may be sure that the two Jesuits learned very little English, and less or no Gaelic, so that the idea seems absurd. In Scotland, certainly, their mission was political. They saw James at Stirling Castle, and easily

got from him an assurance that he would resist the allurements of Henry VIII. What they trusted to do in Ireland we are not informed, and it seems most reasonable to suppose that they were to see the chiefs and stiffen them in their opposition to England. This they wholly failed to do, for the leading men would have nothing to do with them. The customary Catholic version of the enterprise is that they happily accomplished their mission, traversed "the whole of Ireland" (as even Francis Thompson says), consoling and absolving, and went home to report success. One fears that this account may be typical of these early Jesuit reports of missions. To learn Gaelic and traverse the whole of Ireland, or any large part of it, in thirty-four days (Orlandini), in the sixteenth century, and in circumstances which compelled them to travel with the greatest prudence, would assuredly be a miracle, especially when we are told that for some time even the common folk shrank from them, and it is hinted that the scattered Irish priests were unfriendly.

Apparently they travelled a little in disguise, or hid in the farms here and there, for a few weeks, granting indulgences and dispensations, probably through some Gaelic interpreter, until the English officials heard of their presence and put a price on their heads. The Jesuit narrative credits them with the bold idea of going to London and bearding the wicked Henry in his palace. Their behaviour was singularly prudent for men with such exalted ideas. Leaving Ireland, possibly at the entreaty of the Irish, as soon as the search for them grew hot, they returned to Scotland, and finding that country also aflame, they went on at once to Paris. There they received orders to return to Scotland and discharge a secret mission similar to that they had had in Ireland. They "hesitated and informed the Pope of the state of things in Scotland," says the Jesuit historian; in fact, they remained in Paris until the Pope allowed them to return to Rome. If any be disposed to criticise their conduct, he may be reminded that Brouet and Salmeron had spent several weeks in Ireland at the risk of their lives. However, it is plain that we have to look closely into these early Jesuit accounts of missions which covered the infant Society with glory. A prudent examination of them discovers features which have been carefully eliminated from later Jesuit, or pro-Jesuit, works on the subject

As Henry VIII. died in 1547, and Edward VI. in 1553, it may seem singular that Ignatius did not, when the Catholic Mary acceded to the throne, at once dispatch a band of his priests to help in restoring the old faith. Neither Orlandini nor his discreet follower, Cretineau-Joly, throws any light on the mystery, but a few important hints may be gathered from the more candid early Jesuit historian Polanco, a close associate of Ignatius, and the full solution is indicated in Burnet's *History of the Reformation* (ii. 526, in the Oxford edition). This rare discovery of an independent document suggests that the early story might read somewhat differently in many particulars if we were not forced to rely almost entirely on Jesuit authorities.

From the brief statements scattered over the various volumes of Polanco's *Historia Societatis* it appears that from 1553 until his death Ignatius made the most strenuous efforts to secure admission into England. Cardinal Pole, it seems, asked the prayers of Ignatius for his success when he was summoned to England, and, when Ignatius died and Lainez again approached Pole, the

cardinal pointedly replied that the only way in which the Jesuits could aid him was by their prayers. In the meantime (1554) Ignatius pressed Father Araoz, who was in great favour at the Spanish court, to urge Philip, and induce ladies of the court to urge him, to take Jesuits to England. In 1556 he sent Father Ribadeneira, a courtly priest, to join Philip in Belgium and press the request, but the reply was always that Pole was opposed to admitting the Jesuits, Polanco makes it quite clear that Pole resisted all the efforts of Ignatius from 1554 to 1556.

Burnet supplies the solution of the mystery. A friend of his discovered a manuscript at Venice, from which it appears that Ignatius had overreached himself and aroused the hostility of the cardinal. He had written to Pole that, as Queen Mary was restoring such monastic property as had fallen to the throne, it would be advisable to entrust this to the Jesuits, since the monks were in such bad odor in England; and he added that the Jesuits would soon find a way to make other possessors of monastic property disgorge. Pole refused their co-operation and left the Jesuits angry and disappointed. The historian cannot regard an anonymous manuscript as in itself deserving of credence, but the statement very plausibly illumines the situation. I may add that in 1558 Father Ribadeneira was actually smuggled into England in the suite of Count Gomez de Figueroa, who had gone to console the ailing Queen.<sup>1</sup> The count was a warm patron of the Jesuits, but Queen Mary died soon after his arrival, and the last hope of the Jesuits was extinguished.

We cannot examine with equal freedom all the chronicles of early Jesuit activity, and must be content to cull from the pages of the *Historia Societatis Jesu*, the first section of which is written by Father Orlandini, such facts as may enable us to form a balanced judgment of the Society under Ignatius. Italy was, naturally, the first and chief theatre of their labours, and in the course of a few years they spread from the turbulent cities of Sicily to the foot of the Alps. I have already described the work of Ignatius at Rome, and need add only that, as Orlandini tells us, he was one of the most urge at in pressing the reluctant Pope to "reform" the Roman Inquisition, or to equip it with the dread powers of the Spanish tribunal. At the very time when he was devising pleas for toleration in Protestant and pagan lands, he was urging that in Italy and Portugal there should be set up the most inhuman instrument of intolerance that civilisation has ever known. The psychology of his attitude is simple; he was convinced that he was asking tolerance for truth and intolerance for untruth. The liberal-minded Romans were not persuaded of the justice of his distinction, and the opposition to the Society increased. The hostility, which at times went the length of breaking Jesuit windows, is ascribed by his biographers chiefly to his zeal for the conversion of prostitutes. He founded a large home for these women, and would often follow them to their haunts in the *piazze* and lead them himself to St. Martha's House. On the whole, his great philanthropic services and personal austerity secured respect for his Society at Rome, and it prospered there until his later years.

<sup>1</sup>See Ribadeneira's *Historia Ecdesiastica del Stisma del Reyno de Inglaterra* (1588), L, ii. ch. xxii.

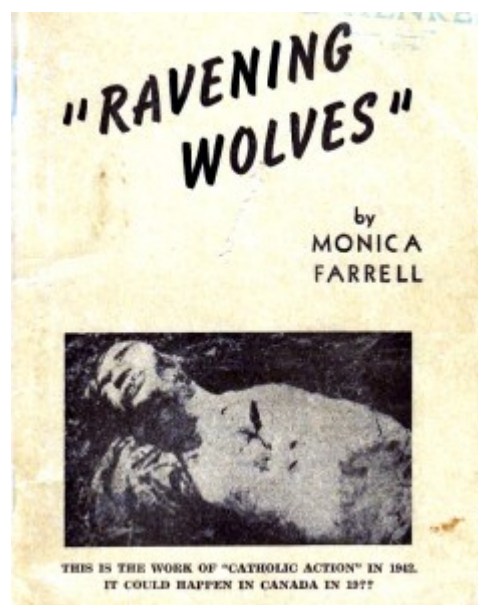
In the south of Italy the Society met little opposition in the early years.

Bobadilla had done some good work in troubled Calabria before the Society was founded, and within the next ten years colleges were opened at Messina (1548), Palermo (1549), and Naples (1551). The poet Tasso was one of the first students of the Naples college. It was in the north that the more arduous work had to be done. The seeds of the Reformation were wafted over the Alps and found a fertile soil in the cities of the Renaissance. Hardly anywhere else were **monks and clergy so corrupt and ignorant, and nowhere was there so much familiarity with the immorality of the Vatican system. Rome itself lived on this corruption and regarded it with indulgence**, but in the university towns of the north educated men, and even women, who almost remembered the lives of Sixtus iv., Innocent viii., Alexander vi., Julius ii., and Leo x., were but provoked to smile when they were exhorted to cling to the "Vicar of Christ"

(To be continued? Maybe.)

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## ["Ravening Wolves" by Monica Farrell](#)



"Ravening Wolves" is yet another Jesuit suppressed book that the Vatican does not want you to read! It outlines the "Catholic Action" persecution of Orthodox Serbs by Roman Catholic Croatians during World War II. Even [Wikipedia](#) covers some of the truth of that history. But I sure wasn't taught it during history class while attending Roman Catholic St. Florian elementary school in Chicago!

If you think the murder of non-Roman Catholics by the Catholic church ended with the [St. Bartholomew's Day massacre in 1572](#), think again. This book presents undeniable evidence of persecution of non-Catholics by Rome in the 20th century. I believe it continues covertly to this very day.

I converted the first 20 pages of a 32 page PDF file of this book into text



to make it easier to read and more accessible on the Internet. You can [download it here](#).

## **PREFACE TO THE FIRST CANADIAN EDITION**

“Ravens Wolves” was first published in Australia by Miss Monica Farrell, converted Roman Catholic who was horrified at the record of bloodshed and murder committed by Roman Catholic Actionists led by priests and monks during the years 1941-43 in Europe.

Seeing the same evil system at work in Australia, seeking to bring that sunny land under the heel of the Pope, she vigorously opposed the Papal claims and sought to awaken Australians to the danger.

As the Papacy is a world-wide organization and its tactics are dictated from Rome, its methods are similar in each country and we in Canada can see the same sinister system working in the same way in our midst. Having been driven from her own home in Ireland by persecution, Miss Farrell continued to witness, first in Ireland, later in England, Scotland, Wales and Australia, to the power of a Risen Saviour and the helplessness of a wafer God. The work she founded in Australia is called “The Light and Truth Gospel Crusade,” which is a mission for the conversion of Roman Catholics and the awakening of Protestants. That our readers may have an idea of the type of person she is, we give the following brief summary of her life story.

Monica Farrell was born of Roman Catholic parents in the city of Dublin. The youngest member of a large family, she saw three of her sisters enter the Dominican Order of Nuns, one brother preparing to be a priest while still very young died before her birth, one brother became a secular priest and is at present in Australia, a third brother entered a monastery, but later died. It was inevitable that she should have serious thoughts about religion from childhood. and not surprising that she should be a very enthusiastic member of the Roman Church.

A Protestant Bible, the property of her Protestant grandmother was in the house until she was seven years old, and a few stories read from it made a very strong impression on her young mind. The death of her mother when she was seven years old, left little Monica an orphan as her father had died six months before she was born.

In the great upheaval which followed her mother’s death, the home furniture including the Bible went under the auctioneer’s hammer.

Some years after, Monica becoming alarmed at the thought that all Protestants would go to hell because they did not belong to the “One True Church,” asked her sister to send her to a school where she knew she would contact Protestants.

With a view to converting all the Protestants in the school to the “One True Church,” Monica set off to school and her first battle was with a Scotch Presbyterian girl named Marjory.

It was very largely due to the influence of this girl's arguments that Monica had her eyes opened to the Paganism of the Roman system. After about a year of disbelief following the shock of disillusionment she was determined to find God and the way to Heaven, and Marjory's constant appeal to the Bible as the Word of God led her to seek the Saviour where He has promised to be found. "Search the scriptures for in them ye think ye have eternal life, and they are they which testify of Me" John 5:39.

A better account of her experiences is to be found in the booklet entitled "From Rome to Christ."

## **"RAVENING WOLVES"**

Written and compiled by

**MONICA FARRELL**

**Light and Truth Gospel Crusade**

"Beware of false prophets which come to you in sheeps' clothing but inwardly they are ravening wolves. Ye shall know them by their fruits."

Matt. 7: 15, 16.

Although conscious of the fact that there are many sincere and loveable people who are Roman Catholics by accident of birth, it is, nevertheless, true that Romanism as a system has always been relentlessly cruel and that torture and murder have ever been weapons used, not only against heretics, but also against her own adherents, should they show any sign of lapsing.

It is only when conditions prevailing in a country, through the alertness of Protestants, prevent Rome from carrying out her designs that her methods, for the time being, are changed and she seeks to rule by apparently gentle persuasion. The old proverb says, "the price of liberty is eternal vigilance." Rome may in adversity act like a lamb, in equality like a fox, in supremacy, she will still act as a tiger.

Her present technique is, first of all, to call her devotees to a Crusade of prayer, claiming a country for Mary. Secondly (if the Protestant population allows her to get away with it) to dedicate the country to Mary. This done, it only remains for her to urge her people to a holy warfare, to actually possess that which they have already claimed by dedication, and Protestants, who have by their silence consented to an act carried out in their name, are rudely awakened to the fact that they have unconsciously betrayed their country, their people, and their God.

### **THE WAR DECLARED**

On the 9th May, 1948, when Cardinals Spellman and Gilroy officiated at "The dedication of Australia to the Immaculate Heart of Mary," few people realized that, in fact, war had been declared on Australia; the enemy had actually planted the flag and taken possession. That the non-Roman section of the

community regarded the whole ceremony either as a huge joke, or as a matter to be treated with scorn, does not in any way alter the fact that the price must be paid in blood, torture and tears-except there is a mighty awakening very soon.

There were some Christians, however, who met together in different places to pray, and to bewail the sins of their country, and to disassociate themselves from the blasphemous ceremony which was carried out in the name of Australia.

This is the type of prayer that was offered:

#### **“THE IMMACULATE HEART OF MARY: AN ACT OF CONSECRATION”**

“O Mary, Powerful Virgin and Mother of Merciful Kindness, Queen of Heaven and Refuge of Sinners, we consecrate ourselves to thy Immaculate Heart. We consecrate our beings and all our life and all that we have and all we are, and all we love. Thine be our homes, our families and our native land. It is our desire that everything within us and around us should belong to thee and share in the benefits of thy Motherly blessings. And to make this Consecration truly efficacious and lasting, we renew at thy feet today, O Mary, the promises of our Baptism and our first Communion. We pledge ourselves to make courageous and constant profession of the truths of our faith: and to live catholic lives in **full submission to all the directions of the Pope** and of the **bishops in Communion with him.**” &c\*

#### **UNDER PAPAL DIRECTION**

Be it noted that the manner in which the devotees to Mary carry their consecration into effect, is by living “in full submission to all directions of the Pope and all the Bishops in communion with him.” And herein lies Australia’s punishment, Rome boasts she never changes – those who study her history will agree that, although she may alter her doctrines, there is never a change of heart. The object of this book is to show Canadians just what this dedication involves.

In the recent war, Roman Catholic actionists in Europe, acting “under the directions of the Pope and the Bishops in communion with him” committed the most dastardly crimes.

In Australia, observant people can see the same sinister plans being laid, to provide an opportunity for the brutal slaughter of every Australian who refuses to submit to “the directions of the Pope and the Bishops in communion with him.”

#### **THE WOLVES LET LOOSE**

When Hitler’s hordes swept over Yugoslavia the Government of that country declared on the side of the Allies, but a corner of Yugoslavia, in which there was a Roman Catholic majority (5 million Roman Catholics to 3 million Eastern Orthodox Serbs) deflected under Roman Catholic influence, and formed a puppet state calling it “The Independent State of Croatia” – then the mask fell off, and Roman Catholic Action came out into the open and took complete

control.

The Quisling, Pavelich (a Romanist, as all other Quislings) took the reins of office and raised an army called the **Ustashi, which was composed of Roman Catholic Actionists**. This army was helped by other Roman Catholic armies, such as the Hungarians and the Bulgarians, who also acted in the interest of the Papacy. The objective of these armies was the forceful conversion to Romanism or annihilation of the Serbs, an ideal which would only appeal to Papists.

Government offices were taken over and a notice issued that only Roman Catholics could remain in the Government service. **All arms were confiscated** on the plea of safeguarding against a Communist uprising. In villages people were called to assemble for instructions, and knew nothing of what was awaiting them. They were either shot down on the spot or taken to concentration camps to be tortured and starved. In desperation some fled to the hills and put up a brave defence under the leadership of General Draza Mihailovich. This brave General, in a pathetic plea to the Allies, to do something to stop the savage butchery of his countrymen by the Roman Catholic Actionists said:

“Yugoslavia is drenched with Serb blood, and yet our Allies cannot or will not stop the flow of this blood and the mass murder of the Serbs. I do not believe it is in the interest of the Allies, that the Serbian people should cease to exist; I beg the Yugoslavia Minister to interest our Allies in the fact that the Serbs in Yugoslavia are being exterminated – could not something more be said in broadcasts about the slaughter of the Serbs? The number so far approaches one million.”

These words were written in a despatch sent by the General on 5th February, 1943. Why were we not told the facts over the air? Never a word was mentioned about the butchers who were led by priests and friars, who themselves assisted in the tortures and slaughters of poor Serbs? The explanation is, that **the power of Rome, in America, Britain and the dominions, is such that, in spite of radio, telegraph and supposedly free Press, all these facts have been kept behind the scarlet curtain of Rome, which is every bit as soundproof as the iron curtain of Russia**. We now know that **1,700,000 Serbs were slaughtered by the Roman Catholic Actionists between 1941-1945**.

## **Trustworthy Evidence**

Eventually a book was compiled from “documents and reports from trustworthy United Nations and eye witnesses and issued by the Serbian Eastern Orthodox Diocese for the United States of America and Canada” in an attempt to let the world know the tragedy which was being enacted in the so-called “Independent State of Croatia.” The title of this book is “The Martyrdom of the Serbs.” The Church of Rome has done all in her power to keep this book and these facts from the people. It would be a pity for her future plans, to let the poor silly sheep, smell the blood in the slaughter yards of Croatia; or see the knife being sharpened for “the big day” when they can jump into action here. We shall let the book speak for itself by quoting later directly from

its pages.

In a book written by the Yugoslavia Ambassador in Washington, entitled "The Case of Archbishop Stepinac" abundant evidence is given of the guilt of the Archbishop and many of his clergy. Archbishop Stepinac has since been sentenced to 16 years' imprisonment for his guilt. The Pope raised the cry of persecution and excommunicated every Roman Catholic connected with his trial and condemnation (they were all Roman Catholics who conducted the trial). From this book we quote the following:

One great error of supporters of the Independent State of Croatia was an over-confident belief that it would endure at least as long as Hitler's thousand-year Reich. This confidence explains why they did not hesitate to see their plans and schemes exposed in print. Indeed, they boasted publicly, some of the priests, about the conspiracy and about their close connections with the Ustashi during the period when this organization was outlawed in pre-war Yugoslavia.

After the puppet state had been created they felt free to describe in jubilant articles how zealously members of the clergy had worked for Der Tag, how the monasteries had been used as clandestine headquarters for the illegal Ustashi movement, how they had been in constant contact with the plotters abroad, how they had organized the monks and the Catholic youth as "Crusaders" for the coming uprising, and how they had endangered in many different ways the very existence of pre-war Yugoslavia.

Evidence found by the investigating commission gave a clear picture of the organizational structure of the conspiracy. The whole plot was directed by responsible members of the Roman hierarchy. Practical execution of the plan was channelled through "Catholic Action" and its various affiliated organizations such as the "Great Brotherhood of Crusaders," the academic society "Domagoj," the Catholic student association "Mahnich," the "Great Sisterhood of Crusaders," and many others.

The presidents and members of the directing bodies of these organizations were appointed by Archbishop Stepinac. They were in most cases well-known priests or secretly sworn members of the Ustashi. All these forces were mobilised for concerted action with the openly professed aim of spreading fascist ideology. **This propaganda persuaded the faithful that it would be a good deed, in the highest interests of Croatia and the Catholic Church, to kill or convert the Serbs and to exterminate the Jews. How boldly this propaganda was published in the responsible Catholic press will be shown. (Pages 16 and 17.)**

The boldness of the propaganda for the Nazis is illustrated in an article by priest Petar Pajic which appeared in the organ of the Archbishop of Sarajevo, Dr. Ivan Saric, "Katolicki Tjednik" (The Catholic Weekly) , No. 35 of August 31, 1941. Entitled "Hitler Upholds the Missions," the article said:

"Until now, God spoke through papal encyclicals, numerous sermons, catechisms, the Christian press, through missions, through the

heroic examples of the saints, and so on . . . And? They closed their ears. They were deaf. Now God has decided to use other methods. He will prepare missions. European missions! World missions! They will be upheld not by priests but by arm commanders led by Hitler. The sermons will be well heard with the help of cannons, machine guns, tanks and bombers.

“The language of these sermons will be international. No one will be able to complain that he did not understand it, because all people know very well what death is and what wounds are, disease, hunger, fear, slavery and poverty are.” (Page 29.)

“The voice of the Crusader movement, ‘Nedlja’ compared the Ustashi with Christ. In its issue of June 6, 1941, an article entitled ‘Christ and Croatia’ reads:

Christ and the Ustashi and Christ and the Croatians march together through history. From the first day of its existence the Ustashi movement has been fighting for the victory of Christ’s principles, for the victory of justice, freedom and truth. Our Holy Saviour will help us in the future as he has done until now, that is why the new Ustashi Croatia will be Christ’s, ours and no one else’s”! (Pages 40 and 41.)

Still further proof is found in the report of seven prominent Protestant clergymen who travelled from U.S.A. to Yugoslavia to investigate for themselves and report to their countrymen their findings. The seven investigators were:

Dr. G. E. Shipler, editor of “The Churchman,” an Episcopalian.  
Dr. E. S. Bucke, editor of “Zion’s Herald,” of Boston, a Methodist.  
Dr. G. W. Buckner, jr., editor of “World Call,” of Indianapolis, Disciple of Christ.  
Dr. P. P. Elliott, of the First Presbyterian Church, of Brooklyn.  
Dr. S. Trexler, former President of the Lutheran Synod, New York.  
Rev. C. Williams, Director of the Institute of Applied Religion, Birmingham, Alabama.  
Rev. W. H. Melish, of the Church of the Holy Trinity, an Episcopalian.

In their report they say:

The American public has little understanding of why Stepanic was arrested and convicted due to lack of adequate information in the American Press.

The conviction of Stepinac was based on nearly a thousand photographs and documents submitted to the court and shown to the reporters present, as well as the testimony of many witnesses. In considering the Stepinac trial, it is essential to keep in mind that his trial and conviction were in fact the persecution of an individual charged with serious collaboration with the enemy of his country; they had nothing to do with any persecution of his own

church or religion.

Among the documents we examined were great numbers of official Roman Catholic newspapers and periodicals frankly telling the story from month to month of the Archbishop's collaboration with the Nazi forces. It seemed obvious that the reason for this candid recording of such collaboration was due to the conviction that Germany would win the war.

## **WHAT THE DOCUMENTS SHOWED**

The documents show that when the Italians and Germans swept into Yugoslavia, underground bands of previously organized Roman Catholic laymen, calling themselves "Crusaders," and aided by individual priests and militant monks, rose to receive the invaders. Two men responsible for the assassination of King Alexander at Marseilles in 1934 and since that time harboured by Mussolini in Italy for this very occasion, Ante Pavelich (convicted for his crime both in French and Yugoslavia courts) and Zlatko Kvaternik, were brought into the country to become the puppet President and the military commander of a quisling government to be called "The Independent State of Croatia." This move was greeted by the Roman Catholic diocesan press in Zagreb as the "establishment of a Catholic state on the corporative pattern advocated in the Papal Encyclicals"; it was praised without qualification as the church's bulwark against "atheistic materialism." The church leaders apparently were not restrained by the fact that a Yugoslav government was legally in existence and that remnants of its army were still fighting.

Pavelich and Kvaternik, with the help of their German, Italian and "Crusader" soldiers, proceeded to carry out the German-sponsored racial programme which advocated the solidifying of a Croatian community by eliminating such minorities as the Jews and Gypsies, reducing the number of Serbs living in Croatia, and compelling those remaining to turn Roman Catholic.

**Nearly 70,000 of the 80,000 Jews in the entire country were killed or forced to flee, their property being confiscated. 240,000 Serbs became Byzantine Rite Roman Catholics through forced conversions, on pain of death.**

Those who resisted were shot or stabbed and their bodies thrown into mass-graves which were subsequently found and opened. We saw hundreds of sworn depositions attesting to these crimes, made out by relatives or eye-witnesses, and also, in a few cases, by survivors. Serbian church properties were seized and turned over to Roman Catholic parishes and convents.

**Documents requesting, and authorizing, such transfers are now in the State Prosecutor's offices at Zagreb and Sara jevo, bearing the personal signatures of Archbishop Stepinac of Zagreb and Archbishop Sharich of Sarajevo.**

Roman Catholics who resisted or seriously denounced those activities were hounded, and the braver among them (including many priests such as Monsignor Ritig) fled to the mountains and joined the Partisan Movement. Such men are today honoured in the new Government and entrusted with responsible posts.

We talked with such Roman Catholic leaders, and they confirmed the truth of

the historical facts. These things happened in the diocese of which Aloysius Stepinac was the metropolitan (in the Roman Catholic Church the supreme and responsible authority) and furthermore, he actually served as the Military Vicar of the Ustashi armed forces which perpetuated the worst excesses, though, according to certain Roman Catholic journals, he personally counselled moderation.

So confident were these Croat leaders that Hitler's "New Order" would survive, that they preserved the records of their own crimes. When the collapse finally came-it was relatively sudden in Croatia - these state documents were taken for safe keeping to Stepanic's palace in the Kaptol in Zagreb and he gave a personal receipt (which we saw) for their security.

**A number of boxes of Ustashi loot, consisting of gold watches, rings, bracelets and even dentures torn from the mouths of victims, were found buried under the chancel of the Franciscan Monastery a block from Stepinac's cathedral.**

If one reads the record of the trial, which members of our group have done, one will find that the Abbot of the Monastery admitted the facts but denied personal responsibility because he was acting on the orders of his superiors, whom he refused to name. Stepinac, in turn, claimed he was not responsible for the acts of his subordinates.

In the total struggle in Yugoslavia 1,700,000 men, women and children perished ... copied from "Religion in Yugoslavia." (Pages 21-23.)

And 'now we quote from "The Martyrdom of the Serbs." (Any reference to "Catholic" naturally means "Roman Catholic." )

## **NOT VENGEANCE – BUT JUSTICE**

The publication of this book is inspired by the traditional custom of the Serbian Orthodox Church, which has from time immemorial protected the spiritual and the national interests of its people. The present cataclysm in Europe has effectively drowned the voice of the Serbian Church, with the exception of its branch in America and hence the Serbian Orthodox Diocese in America, in keeping with this tradition, is called upon to make its contribution towards safeguarding the just interests of the Serbian Orthodox Church and its people.

The reports on the existing conditions of the Serbs in Yugoslavia which we present here, with documents and papers from various reliable sources, are all authenticated and properly verified. They constitute but a part of the reports thus far received and which are being withheld from publication pending their proper verification.

Some of the reports herein released make references to the same atrocities-the deliberate and calculated progress of the invaders toward the destruction of human life and property. We have incorporated all these reports in this publication in a desire to present more than a single witness to specific cruelties-hence perhaps the seeming repetitions.



There are several groups of witnesses collecting data, working inside Yugoslavia, whose reports are being carefully checked.

Though the sources of information are reliable and the reports are comprehensive to a certain extent, it is still not possible to publish a full story of the unspeakable atrocities to which the ruthless invaders have resorted.

The illustrations of massacres, nearing a million Serbs, in Yugoslavia, the destruction of life and property including churches, the converting of churches into slaughter houses . . . . The shooting of some church dignitaries and clergy and the internment, torture and murder of others, all give but a vague picture of this, the greatest of world tragedies.

Therefore this publication is far from being an adequate presentation of a record of the crimes and heartless conduct of the invaders and their satellites, all of whom have converged with all their sadistic and satanic fury to exterminate the Serbian people and forever obliterate their church. For obvious reasons neither all reports in our possession, though already authenticated and verified, nor all the names or sources could be published.

When the proper time comes, the indictment to be presented by the Serbian people against the Axis Powers and their satellites, who have set back the clock of civilization by many centuries, will profoundly shock the World. The full and complete story of their crimes will call for just and effective retribution in order to save humanity in the future.

Led by the Axis-inspired and paid Quislings, the Croatians, who speak the same language as the Serbs, but who belong to the Roman Catholic faith, had carried for a long time petty political grudges against the past Yugoslav regimes, so that when the invaders set upon Yugoslavia from all sides, in their frenzy they swiftly broke loose, destroying the Yugoslav Army.

Within a few days from the time of the invaders' attack, the Croatians proclaimed their "Independent Croatian State" including many Serbian provinces inhabited by about 3,000,000 Serbs. In true satellite fashion the Croatians at once declared War against the United States of America and other United Nations and set out to exterminate the Serbian population from their territory. To accomplish this they have perpetuated crimes never before recorded in the history of mankind. The wild, bloody orgy of exterminating the Serbs from Croatia is still in full blast, as will be more fully noted from the reports herein presented.

## **WHO ARE THE USTASHI?**

Certain circles claim that all these atrocities in Croatia are the work of a small number of Ustashi. This claim is not correct. It is true that Quisling Pavelich brought with him from Italy only about one hundred Ustashi. The others were organized in Croatia itself.

In the cities they consisted first of all of students of the Gymnasium and schools of higher learning, youths of good civic training; then men of the

merchant and artisan classes, all good and peaceful former members of the "Hrvatski Junak" (Croat Hero). The leader of that organization was one Majer, people's representative of the Croatian Peasant Party for the city of Zagreb.

When the Croatian newspapers are read from the time of the origin of the Independent State of Croatia to the present day, we find there thousands of names of various, Ustashi "functionaries" who have arisen from all classes of the people, beginning with peasants to the university professor. In the same way it can be authentically substantiated that in the entire Stokavaska territory of the Independent State of Croatia, representatives of all the classes of the people took part in the massacring and persecuting of Serbs.

Many former Yugoslavs, distinguished and well known public workers and artists, joined with the Ustashi. We shall mention only Mestrovic, creator of the Kosovo Memorial, then Dr. Vinko Kriskovic, Croatian leader in science, then Dr. Milorad Straznicki, Yugoslav Minister to Stockholm, who automatically connected himself with the Ustashi Independent State of Croatia. One should only read the Croatian newspapers to see how many of those Croats had camouflaged themselves under the cloak of various Yugoslav activities.

## **THE BLOODY HANDS OF THE CATHOLIC PRIESTHOOD IN CROATIA**

The Catholic priesthood in Croatia, Hercegovina, and (Dalmatia carried out an intensive propaganda campaign for the Ustashi government. For years so-called Eucharistic congress were convoked, which were religious manifestations only superficially, but in fact were for extremist political purposes.

It was obvious that after the disaster a great portion of the Croatian youths in the intermediate and high schools participated most actively in the bloody terror perpetuated by the Ustashi against the Serbs. They were the so-called "Croatian Heroes," members of an organization which was founded and led by the Catholic priesthood.

After the fall the Catholic priesthood was in closest collaboration with the Ustashi in the massacring of the Serbs, and it cannot be said that it was the doings of individuals limited in scope and time. On the contrary. by the number of priests in the towns where the atrocities were committed it may be plainly observed that those priests led that bloody orgy according to an earlier planned system, methodically and with precision.

## **JUST A FEW EXAMPLES**

LIVNO. Dr. Srecko Peric, a monk of Livno, former Catholic priest of Nis, preached from the altar that all the Serbs should be slaughtered-his sister first because she had married a Serb!!

After the slaughter he promised to absolve the murderers of their deeds, **for murder is not a sin if carried out in the interest of the Catholic Church.** And really, the District of Livno suffered horribly. Several thousand Serbs, men women and children were tortured and murdered in the most cruel and

bestly manner.

OGULIN. Ivan Mikan, priest and honorary canon of Ogulin, led the terror together with Jurica Markovic, district governor. In the jail of the district court of Ogulin were hundreds of Serbs. The priest Mikan made daily rounds of the prison and mercilessly beat Serbs with a bull-whip, scolding the Ustashi for being lax in their work.

BRCKO. Fra Anto, priest of Tramosnjica, organized Ustashi bands in his village and marched with them through nearby Serbian villages, capturing Serbs wherever he could get them. He led them off to his village, locked them up in a shed and held them there for days without food or water, torturing them bestially himself with the help of his Ustashi.

KNIN. Sunic Vjekoslav, a monk in the monastery on the Knln plain, personally slaughtered numerous Serbs.

NASICE. Sidonije Sole, a monk of the Franciscan monastery in Nasice was engaged in a terror of forceful conversion of the Orthodox Serbs to Catholicism. Whole Serbian villages were deported at his command just because they did not wish to change their religious faith.

KOSTAJNICA. The abbot of the Catholic monastery stood on the town bridge while the Ustashi were butchering the Serbs and throwing them into the Una river, inciting them to kill all of the Serbs.

SLAVONSKI BROD. The Catholic priests Guncevic and Marjanovich Dragutln, acted as police officials and ordered the arrest of local Serbs who were tortured and killed. Personally assisted in the executions of these unfortunate Serbs.

GLINA. German Castimir, abbot of the monastery in Guntic directed the mass murder of the Serbs in this town. It was at his instance that for several nights Serbs were slaughtered in the Orthodox Church of Glina.

The number of Catholic priests who participated in this brutal extermination of Serbs cannot be even approximated at this time, but their number is large. There are some, however, that should be mentioned. Eugen Pujic, Catholic priest of Hercegovina, personally cut the throat of an Orthodox minister, his colleague in the village, with a large knife.

(Here followed a long list of names of priests and monks who participated in these crimes.)

All of these, along with many others, distinguished themselves by their encouraging and inciting the massacring and persecution of Serbs and their forcible conversion to Catholicism. In such a way they succeeded in killing 135 Serbian Orthodox ministers, of whom 85 were of the Gornji Carlovac Diocese, not to mention the other victims.

It was on their initiative that nearly all of the Serbian churches in Croatia were desecrated, looted and razed. It is obvious that the Croatian Catholic priesthood, as representatives of the "ecclesia militants," adopting Machiavellian principles, carried out their duty, longed for and awaited,

with great zeal.

Archbishop Stepinac of Zagreb and the other bishops of Croatia signified their approval of this unchristian and wild orgy of blood, for at no time did they raise their voices of objection to such conduct of their clergy, nor did they by any act or move attempt to exhibit their displeasure, at least, of these crimes. Their ominous silence is but proof of their condonation.

## **THE CATHOLICISING OF SERBIAN ORTHODOX PEOPLE**

With the first wave of terror the Ustashi and the authorities began to force the Serbs to accept the Catholic faith. In this the Catholic priests especially distinguished themselves on all sides. The terrorized Serbs gave in here and there in the belief that in that way they would save their lives. But there was no thought of this. The only aim was to humble the Serbian people.

It was for this reason that public parades were held on the occasion of conversions. The people were forced to display a certain joy over their "Return to the faith of their fathers." There were arranged delegations as a sign of gratitude and loyalty to Quisling Pavelich in Zagreb. Pavelich kissed one of the leaders of such a delegation.

Meanwhile, subsequent events showed a truer picture of that infamy. It was of no benefit to any village whose inhabitants became converted, for soon after there was no distinction made between those who were converted and those who were not, when mass murders began. Sarcastic remarks of Ustashi were heard at that time such as "the wolf changes his skin. but never his nature."

## **MASSACRE OF THE SERBS IN USTASBI CROATIA, FROM APRIL, 1941 TO APRIL, 1942**

The persecution and massacre of the Serbs in Pavelich Croatia were inaugurated simultaneously with the invasion of Yugoslavia by Germans between April 11th and 15th of 1941. Immediately upon assuming control over a certain place, the Ustashi began most terrifying persecutions of the Serbs. The sufferings to which the people were subjected by the Ustashi during the first year since the invasion are incomparable to anything in the history of savage people.

When once the statistics of the massacred Serbs are compiled and the manner in which they were annihilated known, the civilized world will be thrown into consternation and will be unable to believe that such bestialities in the middle of Europe and under the supervision of Germany could have taken place.

**Everything they have done was in accordance with pre-designed plans directed by Pavelich from Zagreb. Their first step was to confiscate from the Serbs, radios, automobiles, telephones and typewriters, then the arrest of Serbs followed.**

As early as April 12, 1941, the newspapers of Zagreb carried announcements to all Serbian residents of Zagreb that they must vacate the city within 12

hours and anyone found harbouring a Serb would be executed. Therefore, the Serbs and the Jews were compelled to have their families leave their homes and move to the outskirts of the city. Later they were rounded up and taken to concentration camps or executed. Only a few of them however, escaped to Serbia. One of the first victims subjected to inhuman treatment by the Ustashi was the Serbian Metropolitan of Zagreb, Bishop Dositey.

Wholesale arrests were conducted in all the larger cities.

## **ESCAPE IN BEWILDERMENT**

The panic stricken Serbs of Sarajevo began to escape in large numbers to Serbia. The German occupation authorities were issuing travel permits without any attempts to prevent their escape. The German authorities neither protected nor persecuted the Serbs in Croatia, but passively viewed the terror spread by the Ustashi.

The first mass executions were conducted by the Ustashi during the night between May 31st and June 1st, 1941.

On that fateful night Ustashi groups, sent for the specific purpose from Zagreb headquarters under the leadership of local Ustashi and chiefs of police, invaded the homes of the most prominent people in Dubrovnik, Trefinje, Mostar, Livno, Glina, Gospic, Banja Luka, Metkovic and other places and from each place they arrested from 8 to 10 of the most prominent Serbs, and took them to the outskirts of the towns and cities and without any procedure whatever, executed them and threw their bodies into nearby rivers and creeks or into the natural deep pits. Not a single body was buried in the ground.

It is only natural that the Serbs never expected to be murdered without accusation or court trial and in each instance they were absolutely innocent. The people became panic stricken and it seemed this was what the Ustashi were waiting for. It is now positively known that the orders for these massacres were emanating from the chief Ustashi headquarters in Zagreb, that they were being issued personally by Quisling Pavelich and sometimes at the special instance and request of the Croatian leaders Artukovich, Budak, and others.

These first mass murders were intended to liquidate at one stroke the Serbian populace in those places and districts where they were in majority or too numerous. At the beginning the populace of the villages and the countryside was not molested. It is to be regretted that the Serbs failed to grasp the full importance of the danger with which they were so suddenly confronted, and hoping that the Ustashi would be satiated with the first mass murders, did not make any comprehensive efforts to escape.

However, only 24 days after the first pogrom on June 24, 1941, murder en masse was begun. It was just a few days before the traditional Serbian holiday Vidov-Dan and the Ustashi made open remarks that the Serbs would long remember the forthcoming Vidov-Dan.

We are now approaching the full perfidy of the Ustashi: a decree by Chief of

State, Quisling Pavelich, was published in the Official Gazette, June 22, 1941, and the same was announced over the radio as well as from the pulpits of the Catholic churches, that anyone found guilty of committing any crime against any person who might be a citizen of the Croatian state would be most severely punished.

Simultaneously the Ustashi organization all over Croatia were receiving, from the Pavelich headquarters, coded instructions to proceed relentlessly with mass executions and extermination of the Serbs during the next few days including Vidov-Dan, June 28th. This will explain why some of the parts suffered more than others.

During this crucial, fateful period between June 24th to June 28th there were murdered in Bosnia, Hercegovina, Dalmatia, Lika, Croatia and Srem, more than 100,000 wholly innocent Serbs. At this time the crimes were not perpetuated during the night time only, but also in broad daylight.

Like wild animals the Serbs were being rounded up everywhere, on the streets, in their homes and offices and from the fields and countryside. They were taken in trucks to the outskirts of the towns and cities and executed en masse. A great many of these unfortunate victims passed through most terrifying tortures and met death with a sigh of relief.

At Livno, a prominent physician, Dr. Dushan Mitrovich, Director of the State Hospital, who was known as a lifelong promoter of Serbo-Croatian friendship; and a civic leader for more than 20 years in this community, was taken with his wife and two children to the outskirts of the city where in the presence of the parents, the children were slain first, followed by the mother who fell from the blow of an axe and finally the doctor himself was murdered.

Of the 2,000 Serbian inhabitants of Livno more than 1,900 were executed, only a few old men and women, and some children remain alive.

At Ljubuski, not a single Serb was spared, all having been executed. Among the victims of this town was a prominent civic leader, Dr. Alexander Lukac, the municipal physician.

After the Vidov-Dan massacre relative quietness prevailed for about a month. Old Serbian organizations having been destroyed, churches, institutions and libraries burned, and the intellectual class of people massacred and disposed of, the Serbian peasantry was left without any leadership. The church records were destroyed so that there are no legal documents in the hands of the churches in existence. Children cannot be baptized, or marriages performed and burials must be made without religious ceremonies as there are no clergy left alive.

The Roman Catholic clergy intensified their efforts to convert the remaining Serbian populace to Catholicism promising the people that by such conversion they could save their lives...Thus, they succeeded in converting about 30% of the remaining populace to Catholicism, but to many even this conversion was of no avail, for later on in the next wave of Ustashi terror they were killed off nevertheless.

About July 20, 1941, pogroms and mass executions were resumed. The Ustashi resolved to exterminate the remaining Serbian populace, not only men but also women and children in all parts of the Independent Croatian State. It was then that they commenced the removal of the remaining Serbian people into concentration camps.

In the spring of 1942 the action against the Serbs was again intensified especially along the River Sava, the bloodiest onslaught of all occurring in the city of Brcko, where they executed all remaining Serbs including those converted to Catholicism.

One of the most blood-thirsty executioners of Serbs was one, Sudar of Lika, who years ago had attempted to organize a revolt against Yugoslavia. He set out to avenge his prior venture that had failed and publicly declared in Nevesinje, that of all Ustashi he had killed personally the greatest number of Serbs by his own hand.

- Eyewitnesses have submitted sworn testimony that they had seen him grab babies from their mothers' arms and holding the babies by their feet swing them forcibly against a wall smashing their heads in the presence of their mothers.
- He also led the group of murderers who were cutting off the breasts of women as well as gouging eyes from living men.
- With pride he bragged that he had shipped gouged Serbian eyes to the Ustashi headquarters in Zagreb, to prove his bloody activity, because compensation rewards and leaves depended upon the number of murders committed.

One Zorko, also known as Dan, of Siroki Breg near Mostar, killed with his own hand 50 most prominent Serbs. Later the Italian authorities placed him under arrest and convicted him for unlawful possession of firearms. In his possession 8 gold watches were found, apparently stolen from his victims.

He was sentenced to death and the entire Roman Catholic clergy, together with Bishop Misic, intervened in his behalf and pleaded with the Italian commander to spare the life of this common criminal.

How great in some instances was the number of victims may be evidenced by the following fact: Since there was no time to dig graves for the executed victims, the common procedure of throwing the bodies into pits and rivers was adopted.

During the month of July 1941, there was such a vast number of corpses in the River Neretva, about 15,000 or more, that the boats had difficulty going through the en massed bodies. Because of the frightful scenes thus encountered the boat captains refused to ply their boats on this river. The corpses later were carried to the sea as far as the islands of Hvar and Korchula.

An example of the unprecedented brutality in the history of civilization is recorded by the sworn testimony of several witnesses regarding the following

happening: At Nevesinje the Ustashi arrested one whole Serbian family consisting of father, mother and four children. The mother and children were separated from the father.

Fully seven days they were tortured by starvation and thirst, then they brought the mother and children a good sired roast and plenty 'Of water to drink. These unfortunates were so hungry they ate the entire roast and then the Ustashi told them that they had eaten the flesh 'Of father and husband.

## **FURTHER REPORT OF ATROCITIES Testimony of a Trustworthy Eyewitness**

In January, 1942, the massacres were resumed again in the district of Dvor, which was spared from the first massacre, also ,around Nova Gradiska, which until then had remained almost intact.

- The Serbs in the entire Independent Croatia were unmercifully dealt with and persecuted.
- Lazo Durman was lanced by a spear and unborn babies were torn from the wombs of pregnant mothers, which happened to Mileva Nozevich from Sabandza.
- The chests of innocent people were burned and boiling water spilled over them.
- Small boys were put on a hot fire, their eyes gouged out; ears cut off; nails hammered into their heads; and arms and legs amputated.
- Beards of clergy were pulled off together with the skin; men were dragged along the road tied to trucks; arms and legs were broken.
- People were slaughtered like animals; machine guns were fired on them; some were buried alive; while others were cast into deep pits and bombs thrown on them.
- In houses and churches innocent people were burned.
- Children's limbs were torn from them; their heads were pounded against walls; they were thrown into fire, into boiling vats and into lime; their ears were boxed, and their heads smashed.
- Hundreds of persons were killed on the church altar and thousands slain in the church of Glina.
- Women, girls and minors were brutally attacked, being taken to the camps of the Ustashi to serve as prostitutes after which they were killed; mothers were raped in the presence of their daughters; daughters in the presence of their mothers, and rape took place even in the churches.
- A son was forced to rape his own mother (in the case of Olga Kepliya from Glinyitog Kuta).
- About 100,000 Serbs in Bachka were killed by the Hungarians but without



being subjected to prolonged tortures. Now again on January 21, 1942, thousands were killed in Novi Sad, Churug, Zabalj, Gospodjinci, Titel, Stari Bechey.

- Some Italians took photographs of certain Ustashi who were wearing around their waists garlands of human tongues and eyes gouged from the unfortunate Serbs.
- The Italians also took photographs of the Pavelich Ustashi holding a large dish containing several pounds of human eyes gouged from the tortured and murdered Serbian people.

Never before in history or during this war has such brutality and cruelty been inflicted upon the Serbs or any people anywhere.

During this incredible massacre in homes and public buildings, a great many Serbs and Jews were taken for execution at the city cemetery, or on the beach of the Danube.

In groups of four, the victims were stripped naked and murdered. Some of them were pushed alive into the icy water, through especially dug holes on the frozen Danube.

The scenes were horrifying.

It was bitter cold weather and the children five to fifteen years of age hesitated to disrobe but the Hungarians tore off their clothes and jabbed their bodies with bayonets.

Thereupon they would grab the innocent victims by one hand and with the butts of their revolvers would smash in their heads.

There were instances where mothers, though naked and with hands tied, would throw themselves upon their children in a last effort to protect them with their own bodies.

## **THE WAVE OF BLOODY TERROR**

From the first part of May (1941) a bloody terror was intensified with fearful speed over the entire jurisdiction of the Independent State of Croatia.

The first to receive the blow was Banija, the most solid Serbian district of Croatia. Its people were nationally conscious, for they had withstood throughout the centuries all the pressure of the Austrian methods of assimilation, and had affirmed their Serbian political consciousness by furnish ing during the war thousands upon thousands of volunteers. They were the first to be led to the slaughter-house.

GLINA. Of the endless number of Serbian settlements in Croatia, Glina was the first to suffer the fearful bestiality of the Ustashi. One night towards the first part of May (1941) the Ustashi besieged Glina.

The Ustashi from Karlovci, Sisak and Petrinja gathered all males over 15 years of age, drove them in trucks outside the town and killed them all with guns, knives and sledge hammers. Over 600 fell there.

The days which followed held death for the Serbs of the entire district. The centre of the massacre was in the village of Bosanski Grabovac.

The Ustashi would enter the Serbian villages commanding the Serbian peasants to assemble, under some harmless pretence, that some decrees would be made known to them or something similar. The people frightened and unarmed, not suspecting any evil, would flock from all sides to the execution place. The bloody tragedy would continue for several days.

According to authentic statistics it is computed that about 120,000 Serbs were thus killed there. In a few days Glina was again the centre of the massacres, where by force or some pretext the Ustashi gathered together several thousand Serbs. The gaols and school buildings were overflowing. Every night some 500 – 600 Serbs were led off to the Serbian Church. In the choir loft were the official representatives of the civil Ustashi authorities.

In the Church auditorium the Ustashi executioners would wing into action. Some ten or twenty of them would work with flash lights in one hand and knives in the other. Several nights the butchery lasted with unabated fury according to the horrible testimony of one of the executioners, Hilmija Berberovich, who was found later in Belgrade and who gave sworn testimony. That bloody orgy lasted for months. Not a village was left unscathed.

After the massacres looting and burning of entire villages would follow. Not a Serbian Church has been left. No One was given any mercy, not even the women and children. The incident which took place in the village of Susnjari is without precedent in history.

After the Ustashi had killed nearly all that lived in the village, they led out some twenty children of about ten years of age and tied them to the threshold of a big barn facing outward. They set the barn on fire. The flames licked their prey voraciously and the wretched children were enveloped in fire.

In the morning those unfortunate innocents lay in the ruins, their bodies horribly burned and thus half dead, still they were tortured for hours by the Ustashi who jabbed them with knives until death rescued them from their indescribable tortures. On hearing of these atrocities the remainder of the Serbs fled to Petrova Gora (Peter's Mountain) to save their naked lives.

VRGIN MOST. At the same time or somewhat later there began a bloody baiting of all Serbs in this district in accordance to the samp. system. In Vrgin Most some 3,()()0 Serbs were massacred on August 3,1941. They had gathered there from all the villages about in order to be converted to Roman Catholicism. The authorities had called them together under a pretense.

That same day the Ustashi rounded up all the Serbs from Topusko and vicinity,

several thousand of them, and during several nights butchered all of them in the Church, just as in Guna. And thus it continued, the butchering of Serbs, both men and women, in the villages, in the fields, on the roadsides, wherever they could be found and captured. A small part of them succeeded in saving themselves by fleeing to Petrova Gora. The villages were looted and then razed.

VOJNIC. On July 29, 1941, there arrived in this district, Bozidar Gerovski, chief of the Ustashi police in Zagreb, who with a strong unit of Ustashi police rounded up some 3,000 Serbs from Krnjak, Krstinje, Siroka Reka, Slunj, Rakovica and other villages which were within reach.

All were killed in Pavkovich, near a village mill, but by a strange twist of fate there was one survivor who gave a horrible testimony to the atrocities which preceded the butchery. Thereafter the massacre of the inhabitants in all villages followed.

DVOR NA UN!. From July 30, 1941, the units of the Ustashi traversed this district from village to village and systematically killed off all the Serbs on whom they could lay their hands, looting the homes and burning everything in sight. Those who were not killed escaped into the forests.

KOSTAJNICA. The bloody orgy had already begun on the 20th of April, 1941, in the village of Svinjica. The Ustashi arrested a minister, Babic, tortured him and buried him in an upright position to his waist in the ground. A martyr's death saved him from unheard of tortures, but not until several hours later.

By the same methods the orgy of madness of the Ustashi laid waste the entire village, slaughtering all those living who were Serbs. Some food which had been saved by the peasants was confiscated from the houses and carried away to Stara Gradiska.

There the women and children were left, but the men were taken to Zemun where those able to work were shipped off to Germany, while the rest were simply executed. Children were separated from their mothers and sent to a concentration place near Zagreb, obviously to be made over into a new sort of Jannicharies. (Editor: I have no idea what Jannicharies is.)

PETRINJA. In the district of Petrinja the massacre of the Serbs was executed by the local Ustashi without any outside assistance. By the same usual methods the people were gathered, from nearby villages and executed, thus forming graveyard after graveyard.

Those who did not save themselves by fleeing into the forests were liquidated or shipped off to concentration camps on the pattern of the district of Kostajnica.

KORDUN, SLUNJ, OGULIN, VRBOVSKO. The martyr's death of the minister Branko Dobrosavjevich from Veljun began a long list of bloody sacrifices. The Ustashi, who had come from Bosnia, Ogulin and the local men from Centinj Grad first killed the son of the minister, Dobrosavljevich, in his presence.

The wretched father then had to read the obituary for his own son, after

which the Ustashi tortured him horribly and finally killed him also. Thereafter mass executions of the Serbs in several places were begun, in the Serbian churches in Kladusa, in Veljun, Slusnica, Primislje and other places. Looting, burning and violent destruction followed.

SISAK. Here in the most bestial manner was killed the manufacturer Milos Teslich, who was literally cut to pieces. The Ustashi gloated over his body even photographing themselves with their dead victim.

GRACAC. Documentary evidence of one of the most cruel of all crimes was found in this town. Besides the mass executions of the Serbs, there, as in other parts, the Ustashi committed unheard of crimes. Thus a physician, Dr. Torbica, was cut to pieces while still alive. The Ustashi poured salt into his wounds pretending that they were performing an "operation."

In their Ustashi headquarters they held hundreds of Serbs, women and children in prison, torturing them fearfully. They gave the women some food which made them suspicious. At first they were given cooked entrails. but later they were offered cooked meat and by the bones they could tell that they were eating the flesh of their own children.

After being tortured, both the living and the dead were thrown into a pit known as "Tucica." After a few days some Italian soldiers rescued one of the victims still living from this pit. He was lying there tied to a heap of corpses. Because of his great pain, he had chewed up his sleeves while both his arms and legs were broken. It is a singular wonder how he kept alive and was saved.

BOSANSKA KRAJINA. A long series of fearful crimes forms a prelude to the cruel murder of Bishop Platon and Prota (Arch-priest) Subitich. After bestial tortures such as the pulling of beards and the building of fires on their chests, they were murdered and thrown into the Vrbas river which later on washed up their mutilated corpses.

In Banja Luka the "Stozernik" (Ustashi official) Dr. Victor Gutic, harassed the townfolks fearfully. He has certainly distinguished himself as being one of the most blood-thirsty of all Ustashi, second to none but Eugen Kvaternik. Publicly at gatherings he would order the butchering of Serbs and would post rewards for all Serbian decapitated heads brought in.

Mass murders, deportations to camps, plunder, arson, extortion, rape and all possible crimes and atrocities mark the activities of Gutic in Banja Luka and in all Bosanka Krajina.

There is one example of extraordinary savagery in Kladanj. There, over a hundred Serbs were interned by the Ustashi in a small gaol. Because of the heat, men dropped unconscious. They were there several days without food or water. What followed in the way of human misery, cruelty and bestiality cannot be described in this report publicly.

In Tuzla the Ustashi drove nails into a huge barrel, threw certain Serbian prisoners into it and rolled it around while blood gushed out in streams.

## DEPORTATIONS

On the nights of July 4 – 5, 1941, Ustashi patrols made the rounds of the Serbian homes in Zagreb. It was decreed that all families had to prepare to leave within a period of ten minutes. It was especially emphasized that they take along their money and precious articles of value. Those families were transported by trucks to Zagreb Town Hall. There all of their precious articles and money were taken away from them with the exception of 500 dinars per person.

In the course of the first night there were about 200 families thus rounded up. Their houses were padlocked but only after being looted by the Ustashi. Only the bare wooden walls remained. All of the loot was later sold at auction and the proceeds pocketed by the Ustashi. The first party to be deported had the fortune of being taken directly by train across Bosnia and transported to Serbia. The following night a new party was rounded up from the houses and so it went until all of Zagreb was purged of Serbs. Only now it went much harder with the deportees. Instead of being sent directly to Serbia, some of the parties were sent to a concentration camp in Caprag. There they usually waited two or three weeks for trucks to carry them to Serbia.

Their treatment was exceedingly cruel-aimless forced labor, bad food, and bad sleeping quarters, though fortunately there were no killings. In that camp which operated until late in 1942, Serbs, especially clergy, were brought from many parts of the Independent Croatian State. From the remaining parts of the Independent State of Croatia the deportees were gathered together in the concentration camp of Slav. Pozega. There were abandoned army sheds there which served their purpose to good advantage. Their treatment was much more brutal-forced labor, worse food, and maltreatment every day.

In one night all of the deportees, 490 of them, from Doboje, were executed in the nearby woods. That action represents the acme of sadism and resulted in fearful looting. It should be known that before April 6, 1941, there were in Zagreb about 15,000 Serbs. Of these, 1,000 were independent merchants and the remainder public and private employees, and professional men, representing the middle class. These forced deportations caused property, both real and personal, vast estates and valuables to fall into the hands of the Ustashi. In these were included stores valued at more than ten million dollars.

In all could be computed the grand total value would be fabulous, counting the City of Zagreb only. But there were many other cities, towns and villages similarly looted, robbed and pillaged. As far as cash money is concerned not much was gained. For the greater part, Serbian property was kept by the plunderers, but much of it was sold for a trifle, and the rest presented as gifts to certain Ustashi who had distinguished themselves. A great portion of the loot was swallowed up by specially appointed Receivers (Commissioners) who took charge for liquidation purposes, of enterprises belonging to the Serbs.

## **THE CAMPS**

JASENOVAC. This was one of the most horrible places of tortures and executions. In Jasenovac arrived the remainder from the camps of Gaspic and Koprivnica, while daily newer and newer groups arrived from all parts of the country. At first the camps were established in three different places. One of them was in Jasenovac itself, in the brick factory of Ozren Bacich, the second was to the left of the highway leading to Novska, and the third was in the village of Krapje, five kilometers away.

The commander of all of these camps was an Ustashi officer, Lubaric, and the commander of the camp at Jasenovac was one Ljubo Milos, an Ustashi lieutenant, a native of Hercegovina. The Ustashi, Croats and Moslems, were from Hercegovina, though some came from the vicinity of Osijek.

That which was seen and endured there by those rare fortunates who succeeded in saving themselves goes beyond any fantasy or imagination.

The prisoners worked at horribly strenuous tasks at the hydro-electric plants, working at top speed beyond their strength from early dawn to late in the night. The food consisted of a boiled potato from time to time or water gruel. Beatings, clubbings and tortures continued while death haunted every step.

- The Ustashi killed off the Serbs both in groups and individually day and night, using all possible means of murder and torture.
- Machine guns, rifles, revolvers, knives, axes, hammers, all were used to destroy Serbian lives.
- In order to save on ammunition the Ustashi would drag certain groups of Serbs to the fiery furnaces of the brick factory.
- There they would stun each man, one by one, with a hammer, and throw him alive into the roaring furnace. The first of the group would be shoved into the furnace from behind by his fellow sufferers, so that they could be thrown in instantly, and thus quickly meet their end. Others again were butchered along the beaches of the Sava river and thrown into the water. The most cruel and the most bloodthirsty of them was one Ljubo Muos. He himself has killed at least three thousand Serbs. He slaughtered his victims with a knife and later licked their blood, jesting and crying out: "How sweet is the Serbian blood."

### **Comments from the webmaster**

So far I copied up to page 40 of this 64 page book which is also page 20 of 32 pages of the PDF file. I'm not sure it is necessary to copy more. It revolts me to think that a human being could be so cruel to another human being! The Ustashi appears to be more barbaric and crueler than the ISIS!

The purpose of this document is to try to convince people that the center of the Antichrist Conspiracy is the Vatican and the Roman Catholic Church, and

NOT the Jews as many believe. When have you heard of great numbers of Roman Catholics ever being slaughtered in history? I haven't. Have you ever heard of great numbers of Jews, Orthodox, Protestants, Buddhists, Muslims, Native Americans, Gypsies, Slavic peoples – all NON-CATHOLICS – being slaughtered by Roman Catholics? You have if you know real history.

Does this article say enough already? Or should I finish copying the rest of the text from the PDF file? If someone writes a comment below asking me to finish it, I will. Or you can [download the PDF file](#) and read the rest.

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## [Charles Spurgeon's views on the Pope](#)



Charles Haddon (CH) Spurgeon (/ˈhædən ˈspɜːrdʒən/; 19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of various denominations, among whom he is known as the “Prince of Preachers”. He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day.(Source: [https://en.wikipedia.org/wiki/Charles\\_Spurgeon](https://en.wikipedia.org/wiki/Charles_Spurgeon) )

“Popery is contrary to Christ’s Gospel, and is the Antichrist, and we ought to pray against it. It should be the daily prayer of every believer that Antichrist might be hurled like a millstone into the flood and for Christ, because it wounds Christ, because it robs Christ of His glory, because it puts sacramental efficacy in the place of His atonement, and lifts a piece of bread into the place of the Saviour, and a few drops of water into the place of the Holy Ghost, and puts a mere fallible man like ourselves up as the vicar of Christ on earth; if we pray against it, because it is against

Him, we shall love the persons though we hate their errors: we shall love their souls though we loath and detest their dogmas, and so the breath of our prayers will be sweetened, because we turn our faces towards Christ when we pray.”

“It is the bounden duty of every Christian to pray against Antichrist, and as to what Antichrist is no sane man ought to raise a question. If it be not the popery in the Church of Rome there is nothing in the world that can be called by that name. If there were to be issued a hue and cry for Antichrist, we should certainly take up this church on suspicion, and it would certainly not be let loose again, for it so exactly answers the description.”

“Her idolatries are the scorn of reason and the abhorrence of faith! The iniquities of her practice and the enormities of her doctrine almost surpass belief! Popery is as much the masterpiece of Satan as the Gospel is the masterpiece of God! There can scarcely be imagined anything of devilish craftiness or Satanic wickedness which could be compared with her—she is unparalleled as the queen of iniquity.”

“Behold upon her forehead the name, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. The Church of Rome and her teachings are a vast mountain of rubbish covering the Truth of God! For weary years good men could not get at the Foundation because of this very much rubbish.”

This article is inspired from a Facebook post by my friend David Nikao.