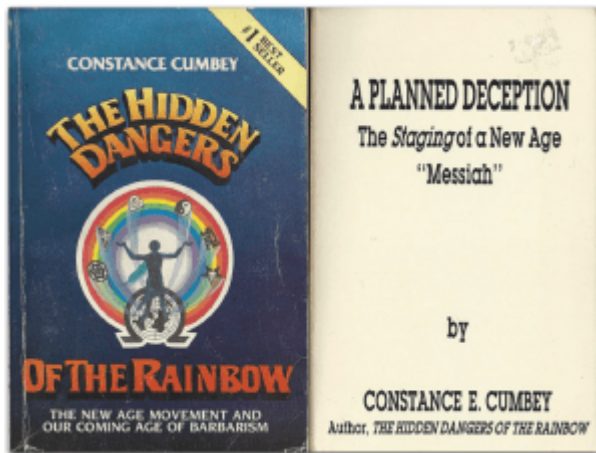


The Hidden Dangers of the Rainbow – The New Age Movement and Our Coming Age of Barbarism



New Age Religion is exposed to be the Devil's paganism.

Misogi – a Shinto Purification Ritual of Standing Under a Waterfall in Winter



Spectators standing before Shiratama waterfall

On January 13, 2011, I attended a traditional local ceremony at Shiratama waterfall in Niigata Prefecture. I've been to this waterfall several times in the summer to escape the heat, but this is the first time to see it in the

snowy mid winter, and the very first time to see people stand under it! It's actually a religious ceremony called *misogi*.

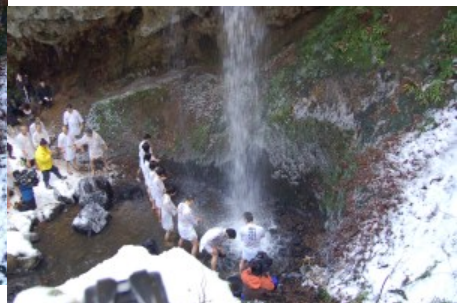


Six men and two women standing under the Shiratama Waterfall in mid winter.

Misogi (禊) is a Japanese mountain ascetic practice of ritual purification. This may be undertaken through exhaustive activities such as extended periods without sleep, breath training, standing under waterfalls, or other methods. Water-misogi may be likened to dousing practices.

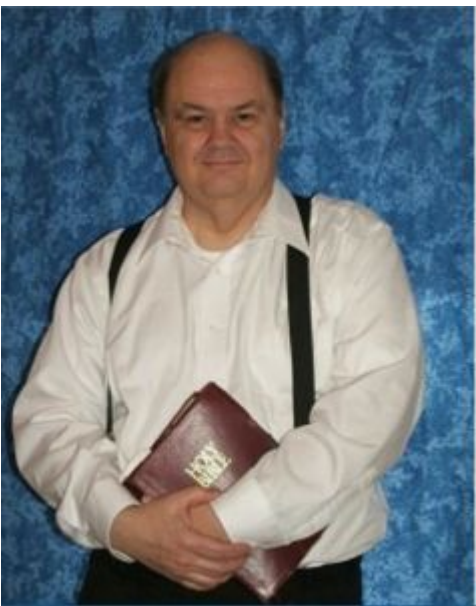
(Taken from <http://en.wikipedia.org/wiki/Misogi>)

Any of the photos will enlarge when clicked upon.





Halloween and the Forces of Darkness



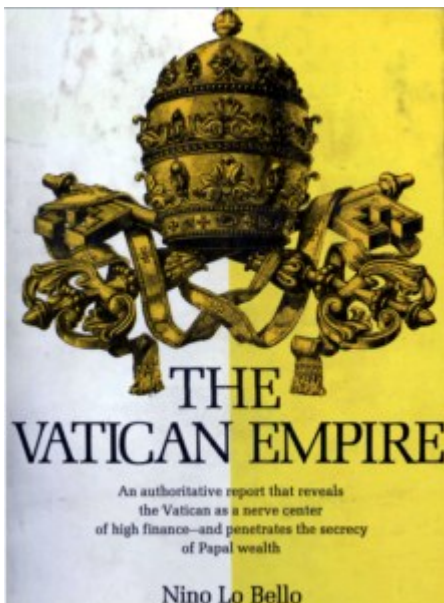
Halloween is not harmless. Satan has people in our modern era mimicking the witches and Druids of old. All of this is cursed of God.

President Trump Surrounds Himself With Roman Catholics



A list of names of the mostly Roman Catholic members of Donald Trump's administration when he was the 45th President of the United States of America.

[The Vatican Empire](#)



Nino Lo Bello Photo by Simonetta Calza-Bini of Rome

After serving for five years on the faculty of the University of Kansas, in the Department of Sociology and Anthropology, Nino Lo Bello returned to his original profession of journalism and went overseas as a foreign correspondent. Stationed in Rome, he served for three years as a correspondent for Business Week Magazine and McGraw-Hill World News. He later joined the New York Journal of Commerce, operating as its Rome bureau chief for three years. For some eight years he did assignments for the New York

Herald Tribune, specializing in economic affairs. Mr. Lo Bello has also been a frequent contributor to magazines and a reporter for United Features Syndicate.

An extensive traveler and energetic writer, he is currently living in Vienna with his wife Irene and two children.

A great deal has been written about the Roman Catholic Church as a religious, charitable, and educational institution. But, until now, there has been very little information on the Church as a business organization. Here, for the first time, is a comprehensive and authoritative report that reveals the Vatican as a nerve center of high finance.

The extent of papal wealth has been traditionally cloaked in secrecy. Even within the Vatican's own walls there is no one individual who has an overall view of its infinitely ramified financial operations. Church officials have consistently derided all speculations on the magnitude of its resources but have resolutely declined to release real figures. It has remained for Nino Lo Bello—former Rome correspondent for Business Week and now a writer for the Herald Tribune's Paris Economic Review—to fit the pieces of the puzzle together. The picture that emerges is one of awesome fiscal power.

Mr. Lo Bello describes in fascinating detail Vatican investment in real estate—one-third of Rome is owned by the Holy See—electronics, plastics, airlines, and chemical and engineering firms. He also gives evidence that the Vatican is heavily involved in Italian banking and that it has huge deposits in foreign banks. Some of these accounts are in America, many are in Switzerland. The Vatican financiers prefer numbered Swiss accounts because they allow them to maintain anonymity when gaining control of foreign corporations.

In addition, the author establishes that the Vatican is one of the world's largest shareholders, with a portfolio that can conservatively be estimated in billions.

Although written in the objective, non-sensational style of the newsman, this is a book that finally demonstrates the depth of the Vatican's commitment to the world of big business.

IN 1956, SHORTLY after moving to Rome with my wife and children to take up my duties as a business news correspondent, I was faced with a household crisis—we were without water in our apartment for twenty-eight days. Calls to Acqua Marcia, the company that supplied the water in our Piazza Bologna neighborhood, were all but futile. A few times a weary technician from Acqua Marcia came around to putter with the water governor on our balcony just off the kitchen. Each time, he left us with a tiny trickle, which stopped within hours after his departure.

As with many houses in Rome served by the Acqua Marcia water works (or to give it its full name, La Societa dell'Acqua Pia Antica Marcia), the problem was in the main trunk ducts below the ground. They were too narrow. Installed

nearly two thousand years earlier, the pipes once formed part of ancient Rome's aqueduct system, and were still being used to provide much of modern Rome with its water. Like other apartment buildings, ours had a series of covered receptacles on the roof, each of which corresponded to one of the apartments on the floors below. The tank for our apartment held sixty gallons of water, and it filled during the night at a speed that was determined by the water governor, which was kept under lock by Acqua Marcia. By dawn, with no one having used the faucets, the tank would usually be replenished, and for that day we would have water—provided we didn't use all sixty gallons too soon. This meant not flushing the toilet after every visit. It also meant not taking a bath in more than two inches of water.

I didn't know during those first arduous weeks that the Acqua Marcia company belonged to the Vatican.

Compounding our woes during this period was the fact that my wife's cooking activities were severely restricted. The flow of gas in our stove was so limited that only two burners functioned at the same time, and for a reasonably steady flame she had to resort to one burner. Grumbles to the gas company were of little use. We had a poor flow of gas because the pressure was low.

I didn't know then that our gas company also belonged to the Vatican.

In lodging my various complaints and pleas for help, I had to use the phone a great deal. Unhappily, my telephone suffered from a variety of speech defects. More often than not, it was impossible to understand the crackly sounds that came out of the faulty earpiece. And frequently the undulating voice at the other end of the line simply disappeared in the middle of a sentence. Nor does this take into account the many times I would suddenly be cut off by a mechanical click or an electronic tic.

I didn't know then that our telephone company was also largely controlled by the Vatican. Later I was to discover that the building in which I lived belonged to a front company operating for the Vatican and that the same company owned the entire block of houses on both sides of the street.

Like millions of other Roman Catholics, I had never given any thought to the Vatican and its commercial affairs. But perhaps I should have realized earlier that the Church was indeed a financial institution. I can remember now, quite vividly, the eighteen months my Uncle Angelo, an ordained priest, spent as a special visitor to the United States, serving as an adjunct assistant pastor with a church in Brooklyn. After officiating at masses on Sundays he would return to our house, where he was staying, and place his week's pay—a sackful of coins—under his bed for safekeeping. By the time he was ready to return to Italy, the floor under the bed was completely covered with bulging sacks. What he did with the money I don't know, but I do recall that my brother and I used to play with the coins, making believe the dimes, nickels, and pennies were pieces of gold. I should have realized then the importance of money to the clergy, but at that time I was too young—and by the time I was old enough, I had forgotten about Zio Padre's money bags.

So, until the aforementioned incidents in Rome, I had never given thought to the Vatican as a landlord, to the Vatican as a moneyed institution, to the Vatican as a nerve center for finance, to the Vatican as an organization concerned with profits and losses, assets and liabilities, receipts and expenses. The idea that the Vatican was the headquarters for big business just never occurred to me. Nor had I ever entertained the notion that the Pope might be wealthy or the notion that his church, my church, was not only a religious, charitable, and educational institution but also a tremendous financial empire.

The Vatican is not only in the business of selling God. Its total enterprise goes beyond God.

Secrecy surrounds the financial phases of the Vatican's operation. The only sovereign state that never publishes a budget, the Vatican is the one organized church that keeps its money affairs strictly to itself. And so ramified and complicated are those affairs that it is doubtful whether any single person, including the Pope, has a complete picture of them.

Although I had never previously questioned the Church's finances, I began, soon after the Piazza Bologna ordeals, to wonder, How rich is the Pope? Or, put another way, How much money does the Roman Catholic Church, the oldest and largest corporation in the world, possess? To be frank, I do not have an answer to this question. Nor can I state with precision how much the Vatican earns each year. Neither will I make a calculated guess as to how wealthy the pontifical empire is. On the question, How rich is the Pope?, suffice it to say that it has become increasingly clear he doesn't even know himself.

At best, this report on Vatican finances, which I have arduously pieced together during the past ten years, will reveal this venerable organization as one of the greatest fiscal powers in the world.

On the face of it, the Vatican today is vastly different from what it was a century ago. Yet it still keeps its financial operations carefully hidden behind a veil of obscurity. The fact that the Vatican has been able to maintain this secrecy in an age when business and economics are of prime interest is indeed remarkable. But at last, tiny tears in the veil are beginning to appear, and the two-thousand-year-old structure, hitherto known solely for its sacerdotal functions, is being exposed as a locus of financial power.

As employed here, the term "Vatican wealth" should not be confused with the so-called Church patrimony, which consists of churches, ancient buildings, and art treasures. The Church's art treasures, many of which are in the Vatican Museum, include literally thousands of masterpieces—paintings, sculpture, tapestries, and maps — to which no dollar amount can be assigned. Priceless indeed are such works of art as Michelangelo's Pieta in St. Peter's, the frescoes in the Sistine Chapel, and the paintings by Raphael in the Apostolic Palace. One could also mention the Church's invaluable collections of antiquities —gold and silver crosses, Byzantine jewelry, altar pieces, furniture, chalices and other vessels. The five hundred thousand aged volumes and sixty thousand old manuscripts in the Vatican Library are also

part of the Church patrimony. Because none of the treasures will ever be put on the market, it is folly even to hazard a guess as to the cumulative worth of these items. But, conceivably, they could bring a billion dollars under an auctioneer's gavel.

In terms of the frame of reference used here, "Vatican wealth" is the money that the world headquarters of the Catholic Church is in business to make—the profits that the Vatican has assembled all its heavy artillery to pursue and protect. It is not the task of this book to expose the Church as an economic dinosaur or a hand-rubbing collection of moneylenders. Still less is the book intended to be an attack on either the papacy or the Church itself in the traditional and predictable manner of the anti-clericalists. Rather, my purpose here is to explore the Vatican's relationship with the sign of the dollar, a symbol as powerful in today's world as that of the Cross. Mind you, this is not intended as criticism of the Vatican, for the Vatican has every right to engage in activities from which revenue can accrue.

I shall never forget the first time I stood in a Vatican City bank and watched the tellers at work, dealing with nuns, Jesuits, missionaries, and bishops. During a quiet moment I said to one of the tellers, "I guess some of your clients, being of the religious calling, don't know very much about money."

The young man had the correct answer for this display of naivete. "Sir," he said with adding-machine accuracy, "it is my experience that everybody knows a lot about money."

Laymen like myself have a tendency not to equate their religion, or the dedicated people who administer it, with practical, down-to-earth matters like money or economics. Yet the popes of the last hundred years have never been able to divorce themselves from these matters. Perhaps the most prophetic words ever written by a pope, as far as the Vatican's present-day position of economic strength is concerned, are those of Pius XI in a now-famous encyclical, *Non Abbiamo Bisogno* (We Don't Have Need). Published in France, the encyclical had to be smuggled out of the Vatican because it denounced the Fascist regime. It reads:

Immense power and despotic economic domination are concentrated in the hands of a few, who for the most part are not the owners, but only the trustees and directors of invested funds, which they administer at their own good pleasure. This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the entire economic body and grasping in their hands, as it were, the very soul of production, so that no one dare breathe against their will. This accumulation of power is the characteristic note of the modern economic order. Pius XI was speaking of another world, in another period, yet his words have meaning when applied to the Vatican empire as it exists today. Thanks to his successors (Pius XII, John XXIII, and Paul VI) and their financial guardians, who subscribe to the theory that what's good for General Motors is also good for the Vatican, the Church is now big business.

In writing this book, I have left the well-trodden paths of theology and entered the hallways of modern economics, Vatican style. To the Vatican men who normally walk these halls, a story on the price of tin in Malaya has as much significance as the story of the moneychangers being chased out of the Temple. In gathering material for the book, it was necessary to infiltrate, like a spy, into the Vatican's deepest recesses. Contacting people within the Vatican is an experience like no other, and I can only hope that some of the excitement will rub off on the reader.

When it comes to acknowledgments for help received, I am a hopeless bankrupt, for I cannot enumerate the names of the Vatican citizens who helped me. The seal of silence will keep their identities sine nomine perpetuus. I feel, however, I must mention my debt to Bela von Block, Paul Gitlin, Gene Winick, Cynthia White, Joseph Wechsberg, Walter Lucas, Barrett McGurn, Bob Neville, Irving R. Levine, Bill Pepper, Corrado Pallenberg, Walter Matthew Schmidt, Ernesto Rossi, Stellina Orssola, Lidia Bianchi, Milo Farneti, William McIlroy, Avro Manhattan, and Father John Smith (not his real name), who read portions or all of the manuscript or who otherwise provided assistance. I must also express my deep gratitude to my wife, Lefty. With her able and conscientious examination of the manuscripts, she has added much to improve the book and has provided more specific services than can be enumerated here. The shortcomings of the following attempt and the judgments as to matters of fact set forth remain, of course, the responsibility of the writer.

"Offer me no money, I pray you; that kills my heart." (Shakespeare, THE WINTER'S TALE)

"THE POPE'S SHOP"—perhaps one of the most uncomplimentary expressions heard in Rome—is used by Catholics and non-Catholics alike. But unlike some other derogatory terminology employed to describe the Roman Catholic Church, the phrase *la Bottega del Papa* or *la Santa Bottega* (the Pope's Shop) was originated by the Catholics themselves. It seems to have been in use for at least five centuries.

The long-standing idea that the Vatican is in one aspect of its total personality a business concern could not exist unless it had some foundation in fact. When anticlerical Italians discuss the Vatican they are likely to shrug their shoulders and remind you that *l'oro non fa odore* (gold has no smell). The "gold" alludes not only to the gilded interiors of Italy's churches and shrines but also to the riches of the Vatican.

Devoted as most Italians are to the papacy, they have no illusions about the Vatican, its position of power in the corporation family of Italy, its affluence, or its influence. However rich the Vatican may be, and indeed there is a tendency among some Italians to lose all reason on this subject, the fact stands that Italy's citizenry regard the Pope as one of the richest men in the world—not personally, but by virtue of his office, his position, his status, his power.

Devout Italians are probably the world's biggest backbiters when it comes to the Vatican's concern with fiscal matters, with cash receipts, and with

dollar-sign riches. Hence they, like anticlerical Italians, speak cynically of the Pope's Shop.

The ostensible wealth of the 108.7-acre enclave inside the sturdy Leonine Walls—the magnificent church buildings, the land, the many thousands of art treasures and precious manuscripts—serves only as the visible tip of the financial iceberg. The largest chunk of the Vatican's empire lies below the surface. There it continues to grow, in spite of changing currents. Once, after World War I, the Vatican nearly went bankrupt. At every other time in its history, the Church has had a golden touch and has protected its investments wisely in almost every field of economic endeavor—not only in Italy but also in several other countries, including the United States and Canada.

One cardinal's aide quipped to me not long ago, "The Vatican should truly be judged by the companies it keeps."

In a weak moment, another elderly churchman, himself a millionaire, sighed and admitted, "Ours is a dilemma indeed: if we give the image of being too rich, people won't lend us their support; if we appear too poor, we lose their respect."

This is the same individual who related an anecdote that made the rounds behind the Vatican walls several years ago. The joke concerned the late Francis Cardinal Spellman and his business know-how. According to the story, St. Peter was giving a stately dinner. Though all of the distinguished guests had been assigned to tables, Cardinal Spellman could not locate his place. So he asked St. Peter. But St. Peter couldn't find it either. He looked among the seats reserved for cardinals. Then he remembered.

"Oh, excuse me, Your Eminence!" he apologized. "In the seating plan I had you placed with the businessmen."

It is said in Vatican circles that when Cardinal Spellman first heard the story he was greatly amused because he took the joke as a tribute to his financial acumen. Respected by Holy See officials for his business and Wall Street contacts, Cardinal Spellman did remarkably well as the official U.S. representative for an offshoot of the Vatican's financial operation which, up till the end of 1967, dealt with pontifical funds abroad. This was the office known as the Special Administration, one of four concerned with Vatican finances. Its headquarters were in a tiny room on the same floor as the Pope's private apartment. Thirteen persons, four of whom were accountants, were on its staff.

During the summer of 1967, Pope Paul began clearing away some of the centuries-old cobwebs surrounding the Curia, the central government of the Roman Catholic Church, and created, among other things, a new "ministry of finance." Designed to streamline the Church's bureaucracy, the sweeping Curia reforms gave rise, effective January 1, 1968, to the new finance office called the Prefecture of Economic Affairs of the Holy See. Combining functions previously undertaken independently by other bodies, the Prefecture now draws up an annual budget for the Pope's approval, provides balance

sheets for all Curia departments, and supervises all of the Vatican's economic operations. In essence, the Prefecture serves as the Vatican equivalent of a finance ministry by overseeing and coordinating activities of the various offices which handle Vatican funds.

Functioning under the Prefecture is a new office that the Pope created in the spring of 1968—called the Administration for the Patrimony of the Holy See, which combines two older financial offices, the Administration for the Goods of the Holy See (which administered the normal revenues coming into the Vatican) and the Special Administration of the Holy See (which Pope Pius XI established in 1929 to oversee the investment and use of indemnities paid to the Holy See by Italy for lands and properties seized by Italy with the fall of the Papal States in 1870).

The creation of the Prefecture eliminated, in name if not in fact, two other departments concerned with Vatican finances—the Institute for Religious Works and the Administration of the Vatican City State. But it did not abolish the so-called Administration of the Holy See Property. This organization, established in August 1878, is responsible not only for property on Vatican grounds but also for extraterritorial palaces spread all over Rome and landholdings in other parts of the world. Most of this property was left to the Holy See after the Papal States were annexed to the Kingdom of Italy during the nineteenth century.

The Administration of the Vatican City State, now defunct, handled the payroll of Holy See employees, including the Vatican's police and armed forces, and dealt with Vatican City's sanitation, medical care, public utilities, and newspaper; it also supervised the Vatican's radio station and the Vatican's astronomical observatory, the Vatican Museum, and the Vatican Library.

The Institute for Religious Works, the other Vatican fiscal appendage that was eliminated, in name if not in fact, was set up in 1942 by Pope Pius XII. It is nothing more than a bank—for taking “into custody and administering capital destined to religious work.” It is situated in the Holy Office courtyard, has windows worked by tellers in priestly garb, accepts deposits, opens current accounts, cashes checks, transfers money, and carries out all other bank operations. It differs from other banks in that its depositors belong to a select group. They are the residents of the ecclesiastical state, members of the clergy who run schools and hospitals, diplomats accredited to the Holy See, and some Italian citizens who have given notable service to the Church.

The organization that through 1967 was the backbone of papal business interests and served as a kind of finance ministry was the one known as the Special Administration (now absorbed under the new setup). Established in 1929, after Fascist Italy and the Holy See had signed the Lateran Treaty [see Chapter V for a discussion of this treaty], the Special Administration took the sum of nearly \$90 million granted to the Holy See by dictator Benito Mussolini as an indemnity for the loss of the Papal States and, by careful investing, increased it to about \$550 million. This unconfirmed figure, at best a conservative calculation, is the one usually offered by Rome's banking

fraternity and represents what is believed to have been the value of the liquid assets of the Special Administration during the closing months of 1967.

Unique because of its freedom of action, which must have been the envy of every businessman and finance minister in the world, the Special Administration answered to no one. No elected congress or government cabinet kept tabs on it. It was not required to present reports to stockholders' meetings. Because it operated in secrecy (as does the new "ministry of finance"), no newspapers could play watchdog. In Italy and most other countries it paid no taxes. Since it worried very little about the availability of capital, it could undertake long-term programs and risks. With diplomatic privileges, its operations were often made easier, and with diplomatic contacts, which kept the "home office" regularly informed on all matters likely to have a bearing on economic trends, it had a certain edge over competitors.

The man who ran the Special Administration from the end of 1958 until its dissolution was Alberto Cardinal di Jorio, who was appointed in 1939 as an assistant in the office. In 1942, he was assigned to the Institute for Religious Works (the Vatican's bank), and, in 1944, he became its president—while he still served in the office of the Special Administration. Later, he became the secretary of the commission of three cardinals administering this latter body. Di Jorio, who was appointed a cardinal in 1958, conducted the organization's operations with masterly prudence and surrounded himself with a brain trust of competent financiers, among whom were Luigi Mennini, an Italian layman, and the Marquis Henri de Maillardoz, a former director of the Credit Suisse of Geneva, where the Vatican maintains at least two numbered bank accounts.

Although some funds are kept in the Credit Suisse of Geneva, the Vatican maintains deposits in numerous public banks as well.

The late Domenico Cardinal Tardini, the Pope's Secretary of State, once maintained in a press interview that whispers about the Vatican's great wealth were exaggerated, that the image had been distorted. Yet a serious reporter who puts two and two together does not get four, or even twenty-two—but a sum that adds up to hundreds of millions of dollars.

As far as its public image is concerned, the Vatican prefers to encourage the impression that it is an organization with a modest income and huge expenditures. Vatican City does, for example, issue new stamps and special series of stamps several times a year. In this way, it is not unlike other small countries that produce and sell stamps in order to add foreign exchange to their bank accounts. Vatican stamps, however, are very much sought after, and the sales bring in close to \$400,000 each year. The Vatican Museum, which charges admission, also brings in some income—but most of this is used to pay the many guards and for the maintenance of the museum itself.

Perhaps the most lucrative of the Vatican's direct sources of income is "Peter's Pence," which provides roughly \$1.5 million each year, derived from contributions made in all parts of the world, wherever there are Roman

Catholic churches or dioceses. A custom that developed in Britain over a thousand years ago, when a yearly tax was imposed on householders in favor of the Pope, Peter's Pence is now strictly voluntary. The English tax fell into disuse after the Reformation, but the voluntary donation was revived in the middle of the nineteenth century, when a committee formed in Paris to honor St. Peter with an annual gift. The idea was picked up in Turin, Italy, and, before long, in the United States.

Eventually it spread through Europe, then to South America, and finally all over the globe. June 29 is usually the day on which the money—donated in the name of St. Peter and St. Paul—is collected in Catholic churches everywhere. The accumulated money, Peter's Pence, then accompanies the bishops on their personal visit to the Pope. The bishops' payments are made by check, usually for U.S. dollars.

Another form of direct revenue for the Vatican comes from private contributions and legacies left by devout Catholics. This is considered by some insiders to be among the Vatican's largest sources of direct income. The amount runs into millions of dollars each year, but precise figures are impossible to obtain. More often than not, some of the money willed within a given parish or diocese remains there, and never filters through to the Vatican itself.

When money is left to a Roman Catholic parish, it becomes a matter for the Congregation for the Clergy, a Vatican-based organization that concerns itself with the day-by-day affairs of each diocese. Although it is not a part of the central financial organization of the Vatican, the Congregation is charged with numerous financial responsibilities. Primarily, it proffers advice to laymen on the adjustment of wills in favor of religious works, the acquisition of legacies and trusts, and the mortgaging of private estates, and it gives help and instruction to priests and pastors on the use and administration of Church-owned properties. In addition, the Congregation establishes the fees that are to be collected for various Church functions, like baptismal ceremonies and weddings.

When the present Pope was a young cleric known as Monsignor Montini, he served as private secretary to Pope Pius XII and also as extraordinary secretary in charge of internal Vatican affairs. One of his jobs involved dealing with, among other financial matters, bequests. As a result of this assignment, Pope Paul knows more about the fiscal machinery of the Vatican than did any pope before him.

On the delicate subject of Vatican finances, there is a decided information gap, for persons on the inside as well as for those on the outside. The Vatican has wanted it that way. It has not wanted to organize its affairs so that any single individual could, during the course of his workday, piece together the total picture of its infinitely ramified financial operations. Apparently, only one person has been privileged to see this picture. His name was Bernardino Nogara.

Much of the credit for the Vatican's success in business after 1929 belongs to this one-time student of architecture. Bernardino Nogara demonstrated his

financial genius after being entrusted by Pope Pius XI with the responsibility of administering the \$90-million indemnification granted to the Holy See by Mussolini. Nogara, former vice president of the Banca Commerciale Italiana, had come to the attention of Vatican officialdom through Pope Benedict XV, who had made personal investments in Turkish Empire securities with the help and advice of Nogara, who then headed the Istanbul branch of the Banca Commerciale. Placed in charge of the newly created Special Administration, the devout Nogara had a free hand, and although he ran much of the Vatican's business out of his fedora, revealed himself as a remarkable manager of money. By undertaking a world-wide investment policy, he increased the initial capital many times over.

In pursuit of profit, Nogara abided by a self-imposed rule that the Vatican's investment program should not be hampered by religious considerations. During the early fifties, therefore, he used papal funds to speculate in government bonds of Protestant Britain, which he viewed as a better risk than the stocks of Catholic Spain, then in an economic slump. When he died late in 1958, at the age of eighty-eight, he left a "methodology" that was followed religiously by his successors, who continued to realize fantastic gains.

The mysterious Bernardino Nogara was born in Bellano, near Lake Como, in 1870—the same year that the Kingdom of Italy confiscated the last of the Papal States, the \$90-million indemnification for which Nogara was later to administer. As a young man, Nogara laid aside his architectural training and worked in England, Bulgaria, Greece, and Turkey directing mine operations. During the peace negotiations with Austria, Hungary, Bulgaria, and Turkey at the end of World War I, he served as an Italian delegate on the economic and finance committee. From 1924 to 1929, he was in Berlin as an administrator on the Inter-Allied Reparations Commission, which had been entrusted with finding a solution for the problem of collecting German reparations.

A taciturn, elusive figure, Nogara was given his Vatican assignment by a pope who had little training in finance. Nogara had no obligations to show any immediate profits from his investments and was free to invest the funds anywhere in the world (with little worry about taxes). He made full use of these privileges.

He guided his actions by the reliable reports of the Vatican's world-wide network of ambassadorial representatives. Bishops and informed Catholic laymen provided intelligence—often via the Vatican's own "hot line"—that an ordinary banker could not hope to acquire at any price.

In the course of his career, Nogara had become a specialist in gold. Thus for a considerable period after he took over the Special Administration, he engaged in the trading of gold bullion for gold coins and gold coins for gold bullion in deals that, without precise details, defy understanding of anything but the fact that most of them were profitable. His confidence in the precious metal virtually unshakable, the canny Nogara spent \$26.8 million to buy gold from the United States at the official rate of \$35 per fine troy ounce, plus 0.25 percent for handling charges. In later years, rumors cropped up that the Vatican had obtained this gold at a special price of \$34 an ounce, but when the rumors were printed in—and given some credence by—a

United Nations publication, the U.S. Treasury Department dismissed the matter once and for all in April 1953, by stating that the Vatican had made the purchase at the same price as anybody else. In fact, \$5 million of the Vatican-acquired gold was sold back to the United States, leaving a net sale of \$21.8 million. The Vatican gold, which is in the shape of ingots, is on deposit with the U.S. Federal Reserve Bank. A favorite Nogara ploy involved a most intricate financial maneuver, by which he manipulated the flexibility of the Vatican's Swiss bank accounts. The explanation is a bit complicated and may necessitate a second reading. Nevertheless, here it is:

Nogara would ask his Swiss bank to deposit Vatican money in New York under the Swiss bank's name. He then got the Swiss bank to order the American bank to lend dollars to an Italian firm that was owned by the Vatican. The Italian firm, to which the money belonged in the first place, charged the interest it was paying in America to itself in the Swiss account. In this way Nogara could safely (and secretly) invest the Pope's money without any interference from the Italian authorities during those periods when currency restrictions were being imposed by the state.

Without exaggeration, it can be said that Nogara, apparently driven by deep religious motivations, used his financial wizardry to become the Vatican's "secret weapon." As a dictator of the Vatican's funds, he answered to no one—not even to the committee of three cardinals which, theoretically, supervised the functions of the Special Administration. Nor did Pius XI have any clear idea of what Nogara was doing. But the Pope had faith in Nogara, and the evidence is there that that faith was rewarded.

When Eugenio Cardinal Pacelli mounted the pontifical throne in 1939 as Pius XII, it was known that he entertained certain suspicions about Nogara—and this led to a number of rumors about the Special Administration. For one thing, it was whispered that there was virtually nothing left of the large sum of Lateran money. In one of his initial administrative acts, the new pope established a private investigating committee of cardinals who were knowledgeable in the complexities of banking and international finance. A thorough check was made.

Contrary to what many had preferred to suspect, Nogara had invested the Vatican funds wisely and shrewdly. In fact, the initial capital had increased so many times over that the Vatican was richer before the opening days of World War II than it had ever been before. After the report was in, Nogara was completely untouchable.

Few anecdotes can be told about this financial fox, for Nogara successfully managed to keep almost everything he did a secret—even from his superiors, who trusted him implicitly. A ranking Vatican official once said, "Nogara is a man who never speaks to anybody; nor does he tell the Pope much, and I would guess, even very little to God—yet he is a man worth listening to."

One Nogara incident can be reported, however. It involved a run-in with the British government. In 1948, the Catholic Relief Organization in Germany had been presented with several shiploads of wheat, purchased by the Vatican from Argentina. Nogara, attempting to pay for the wheat with British pounds he had

deposited in England, ran afoul of Whitehall, for at that time England was undergoing an austerity period, with the usual currency restrictions. Annoyed, London negotiated with the Holy See, and Nogara, bending, agreed instead to invest the money he had in England in government bonds. But for the man with the golden touch, the defeat, such as it was, ended in victory. Over the long run the investment in British bonds turned out very favorably. Still, the transaction goes down on the books as one of the few in which Nogara's hand was ever forced.

After retiring in 1956 for reasons of health, Nogara continued to serve the Vatican by advising his successors in a private capacity. That he had proved himself scrupulous in the execution of his assignment, there is not the slightest doubt. That he bequeathed not only his know-how but a well-oiled, smoothly functioning piece of financial machinery, there is also not the slightest doubt. Because of the secret nature of his operations, he was given very little space in the public prints when he died in November of 1958. Yet no other single individual, pope or cardinal, ever gave as much impetus and muscle to Vatican finances as did Bernardino Nogara, the invisible man who started out to be an architect and succeeded in building a financial empire.

Perhaps the man is best summed up in a document he left for his successors. In it he enumerated his strategies. A copy of this eight-part "Nogara Credo" came into my hands and is offered herewith in translation:

1. Increase the size of your company because it will be easier to obtain funds from the capital markets.
2. Increase the size of your company because high-capacity installations allow the reduction of industrial costs and the subdivision of overall expenses.
3. Increase the size of your company because it is possible to economize on transportation.
4. Increase the size of your company because it will allow capital to be invested in scientific research that can bring tangible money results.
5. Increase the size of your company because the personnel can be organized and used in a more rational manner.
6. Increase the size of your company because fiscal controls on the part of government become advantageously difficult.
7. Increase the size of your company because it is necessary to offer the customers the best technical product.
8. Increase the size of your company because this will engender more increases. However sanctified the name of Bernardino Nogara, not all of the Vatican's trusted employees avoided besmirching themselves. At about the time Nogara was involved with the Argentine wheat difficulty, another Vatican figure became the center of a scandal that brought severe repercussions. The financial body involved was the Administration of the Holy See Property, which had been founded in 1878 to supervise the management of Vatican-owned property.

Monsignor E. P. Cippico, a youthful prelate employed by the Vatican Archives, got entangled in a series of financial deals that eventually brought him to ruin. The war over, many countries, including Italy, were suffering under currency restrictions. Eager to shift money to Switzerland and other

countries, either for investment or for the purchase of goods for import, some Italian businessmen discovered that they could transfer funds through the Administration of the Holy See Property, for the Vatican was exempt from Italy's currency regulations. Monsignor Cippico, an extrovert who enjoyed moving in high-society circles, and who had some personal contacts in the Administration, served as a go-between for those persons who wanted to get their money out of the country. Needless to say, he was a very popular man.

All went well until Cippico ventured out on his own and agreed to underwrite the production costs of a movie on the life of St. Francis of Assisi. To cover up the outflow of money, a lot of money, Cippico enlarged his questionable operations. But the film never got past the first reel. Meanwhile, as more and more people who had entrusted him with large sums to transfer out of Italy saw nothing come of their money, the roof started to cave in on Cippico. He was arrested by the Pope's Gendarmery, made to stand a Vatican inquiry, found guilty, defrocked, and put into detention. Later he stood trial in an Italian court and was convicted of swindling; still later he was set free by a court of appeals. The persons who had entrusted money to him placed legal claims against the Vatican, and in time everyone was reimbursed.

Having learned some hard lessons in the world of business, the Vatican is now exceedingly prudent about whom it will entrust with either money or responsibility. The man appointed by Pope Paul (in January 1968) to handle the newly created Prefecture of Economic Affairs is Egidio Cardinal Vagnozzi, who had served as the Pope's top diplomat in Washington. Formerly the Apostolic Delegate to the United States for nine years, Cardinal Vagnozzi (now in his early sixties) replaced Angelo Cardinal dell'Acqua, who had been named four months earlier to the job of "finance minister."

Cardinal Vagnozzi's two septuagenarian associates in the new "ministry of finance," which will prepare the Vatican's annual budget, its first, are Joseph Cardinal Beran, Archbishop of Prague, who served sixteen years of Communist detention, and Cesare Cardinal Zerba of Italy, a theologian who served for twenty-six years as Under-Secretary and then Secretary of the Congregation of Sacraments.

Already ordained a priest at age twenty-three—thanks to a special dispensation in 1928 from the pope—Vagnozzi has spent most of his career in service abroad. Four years after his ordination, he was sent to the United States to work in the Washington office of the Apostolic Delegate. It is said that his boat trip from Italy to America may have had a significant meaning in his career, for he was accompanied across the Atlantic Ocean by the then-Monsignor Francis Spellman who had been assigned to duty in Boston. The bond of friendship and respect between the two men was to remain firm until Spellman's death recently.

Vagnozzi stayed in the United States for ten years before a transferral to Portugal, once again in the capacity as a junior counselor in the office of the Apostolic Delegate. From Lisbon he went to Paris, there to become a confidant of the then-Apostolic Delegate Angelo Roncalli (later Pope John XXIII). In 1948, Vagnozzi received an assignment to lay the groundwork in

India for the exchange of ambassadors between the Delhi Government and the Holy See, and a year later he was dispatched to the Philippines as the Apostolic Delegate.

Succeeding in establishing diplomatic relations with the Republic of the Philippines in 1951, Vagnozzi became the Vatican's first ambassador (Nuncio) there and stayed in the post until 1958, at which time Pope John thought it best to send him back to the United States to fill the job of Apostolic Delegate left open by Amleto Cardinal Cicognani who had become Vatican Secretary of State. Unlike most of the previous Roman Catholic representatives in Washington, Vagnozzi—by now an avid student of Yankee culture and an admirer of the “American way of doing things”—did considerable traveling all over the fifty states, climaxing his nine-year tour of duty with a visit to Alaska to bring blessings, money and material help from Pope Paul to flood victims in Anchorage, Kodiak, and Seward in 1964.

Although he took his formal training in philosophy and theology, Cardinal Vagnozzi is a keen student of the American economy. With the help of Cardinal Spellman, Vagnozzi kept abreast of events in the business and financial world of the United States. Not without reason, therefore, is it believed that no single person inside the Vatican has the solid background and incisive knowledge of American business practice as has the Pope's new “finance minister.”

Apart from the three cardinals who supervise the Vatican's wealth, the Church must also depend on its uomini di fiducia (men of trust), who handle the Vatican's financial interests as nonclerics. The circle of laymen who enjoy the proxy of the pope is necessarily tight because it is these few chosen trustees who most often represent the Vatican in the outside business world. Who are some of these men, and where do they fit in the scheme of things?

A clue as to whether Vatican penetration has taken place within a given company is usually provided by the names of the members of the board of directors. Industrial corporations and holding companies often expose Church interest by listing, in one capacity or another, the names of known Vatican agents. “Agents” is perhaps not the happiest word to describe the members of the Vatican's inner lay circle, but it best indicates the purpose they serve. Whenever a “Vatican name” appears on the board of directors of a utility, for example, investigation will almost invariably bring out the fact that the Vatican holds a minor, or even a major, interest in that organization. Often the prestige of the “agent's” name gives a reporter his first indication of the extent of the Vatican's interest.

For instance, up until his resignation in the spring of 1968 from his post as special delegate of the Pontifical Commission for the State of Vatican City, the name of Count Enrico Galeazzi (who also resigned his offices as Director General of Technical Services and Director General of the Economic Services of Vatican City) appeared on many lists of directors. Wherever it did, it indicated to observers that he was serving within that company as a watchdog of Vatican interests. Count Galeazzi, however, continues his service within Vatican City by holding the office of architect of the Sacred Apostolic Palaces and regular architect of St. Peter's and as a member of the

Commission for the Preservation of Historical and Artistic Monuments of the Holy See. In March 1968, Galeazzi became Director General of the Societa Generale Immobiliare, the Vatican-owned construction company [which is discussed at length in Chapter VII], after having been its vice president since 1952. At this writing Count Galeazzi's name still appears on the boards of a few other companies in Italy.

Galeazzi, who was a close friend of Cardinal Spellman, owes most of his enviable Vatican career to the late New York Archbishop whom he met while the latter was stationed in Rome. It was through Cardinal Spellman, who selected him as the representative of the Knights of Columbus in Rome, that Galeazzi met Pope Pius when he was still Cardinal Pacelli and Secretary of State. By profession an engineer, Galeazzi became a trusted friend of Cardinal Pacelli, and the two went on various Vatican missions together—Buenos Aires in 1934, Lourdes in 1935, Paris and Budapest several years later, and New York and Washington shortly before Pacelli assumed the papal chair.

Under Pope Pius, Galeazzi became the acting governor of Vatican City, an office he retained until early 1968. Pope Pius also awarded him the jobs of Director General of Economic Services and of Keeper of the Sacred Fabric of St. Peter, which office made him responsible for the maintenance of Church property. Because of his fluent English, Galeazzi was often asked by Spellman to entertain his American businessmen friends in Rome; among the men Galeazzi entertained was Joseph Kennedy of Boston, father of the late President of the United States. Since Galeazzi was very close to the Pope, he could and often did help Spellman to get papal appointments. In view of the fact that Spellman made about three trips a year to Vatican City and always had a personal audience with the Pope (several times he was invited to tea, an exceedingly rare honor), the Galeazzi-Spellman friendship had no small effect on Vatican history in the postwar period. Some Romans who admire Count Enrico Galeazzi for his thoroughly dignified manner irreverently refer to him as "the Vatican's only lay Pope in history." That his name, therefore, is linked with Vatican business interests in Italy is not surprising.

Nor is it surprising that Pacelli is another "Vatican name." Should any one of the three Pacelli princes, all related to Pope Pius XII, appear in the corporate line-up of a company, it would be safe to assume the Vatican holds more than a minimum interest. Starting with the Societa Generale Immobiliare, of which Count Galeazzi is now a general director and a member of the executive committee, Prince Carlo Pacelli's name appears on almost as many corporation listings as Galeazzi's. Prince Giulio Pacelli is on the board of Italgas, a company that has the concession to supply gas for thirty-six Italian cities, while Prince Marcantonio Pacelli is not only a member of the board of the Societa Generale Immobiliare but is also prominently listed with the boards of many other companies.

Other Vatican names, powers to a lesser or greater degree in papal business affairs, are those of Luigi Gedda (a former president of Catholic Action), Count Paolo Blumensthal (a Secret Chamberlain of the Sword and Cloak), Carlo Pesenti (Director General of the Italcementi cement company and head of the Vatican's newly formed bank group called the Istituto Bancario Italiano), Antonio Rinaldi (vice secretary of the Apostolic Chamber and president of a

private finance company called Istituto Centrale Finanziario), Luigi Mennini (holder of six important Vatican posts), and Massimo Spada (a lawyer and former administrative secretary of the now abolished Institute for Religious Works).

Not long ago, a formal study of the Vatican's business efficiency was undertaken by American Management Audit, an organization that has investigated the management of many businesses throughout the world. The Vatican scored exceedingly well, receiving what amounted to "straight-A" grades: 650 points out of a maximum of 700 for operating efficiency, 2,000 out of a possible 2,100 for effectiveness of leadership, and 700 out of a possible 800 for fiscal policy. Compared with those of other businesses examined, these were impressive ratings indeed. Management Audit indicated that the Vatican could teach other businesses quite a few lessons—not the least of which was that of avoiding the error of displaying "too much obvious zeal once a position of influence has been attained."

Indeed, the Vatican's efficient way of handling its business could serve as a model. Perhaps this is because of the influence of Nogara, whose shadow, a decade after his death, still looms over the financial brain trust of the present-day successor to Peter.

In a press interview shortly before his death, Cardinal Tardini dismissed reports on the extent of the Vatican's holdings. He said (as we noted earlier in this chapter) that rumors about the Vatican's wealth were exaggerated. Cardinal Tardini, who was well known to the Roman citizenry as "the priest with no fur on his tongue," then told the assembled newspapermen that in his opinion Nogara's decision to invest most of the Vatican's indemnity from the Lateran Treaty in Italy instead of in other countries was regrettable.

"We thought we were helping Italy," His Eminence declared. "But instead we have been forever accused of trying to take over the Italian business world."

THE MIGHTIEST EGYPTIAN obelisk in the world stands in St. Peter's Square. Until a few short years ago, a riddle surrounded the great needle. This riddle has now been solved by admirable scholarly deduction.

The Emperor Caligula, whose reign ended in A.D. 41, had had the obelisk placed in the center of an arena where gladiators fought and charioteers raced, and at the base of the obelisk he had had engraved in Latin a dedication to his mother, Agrippina. In the sixteenth century Pope Sixtus V had the obelisk, which weighs 320 tons, lugged from the site of the ancient arena to its present position in St. Peter's Square. But where was the obelisk before it was in the arena? Where did it originally come from?

Since the elongated monument bears no Egyptian hieroglyphics, nobody was able to figure out its early history—until Professor Filippo Magi, an archeologist, deciphered an inscription that wasn't there and unlocked a mystery which was centuries old.

One morning, while gazing at the Latin inscription, Professor Magi began to

wonder why it had been carved on an indented rectangle and not directly on the surface of the obelisk. In the slanting rays of the morning sun, he noticed that scattered among the Latin words were innumerable little holes, each about a quarter of an inch deep. Examining the tiny holes more closely, the professor had a hunch. Could these holes be really only "bottoms" of holes that were once deeper? Could they be what remained of holes originally drilled an inch into the granite—holes in which the teeth of bronze letters of a previous inscription had been imbedded and fixed with hot lead? Perhaps, Professor Magi theorized, when Caligula received the giant stone from Egypt, he had ordered the letters removed to make room for his own inscription.

The problem now facing the archeologist was whether he could reconstruct the original bronze letters by calculating from the positions of the holes. Because many of the letters seemed to have been attached by three teeth instead of two, Professor Magi felt he stood a good chance of identifying their shape. He could then, he decided, use guess work—and the principles of cryptography—to find out what the other letters were.

Professor Magi had scores of fake plastic letters made to size. He juggled them around, and around. Then, finally, they fell into order, and the obelisk's original inscription could be read. It revealed that the obelisk had been put up in Heliopolis by Caius Cornelius Gallus, a Roman prefect to Egypt who erected many such monuments to his own glory before he fell into disfavor and died by his own hand in 27 B.C.

The story of Professor Magi's archeological detective work is one incident in the history of the obelisk. Another took place in 1586, when the obelisk was being installed in St. Peter's Square. Thousands of workers and hundreds of horses were struggling with beams, ropes, and scaffolding to lift the unwieldy seventy-five-foot monument skyward. So the engineers would not be distracted, the death penalty was ordered for any spectator who even so much as uttered a word. But friction was beginning to burn the ropes, and it appeared the monolith would fall to the ground. A sailor who was watching knew what to do. Should he risk his life by disobeying the order of silence?

"Throw water on the ropes!" he yelled at last.

The suggestion was followed, and the workers completed the job without mishap. Instead of being executed, the sailor earned a papal reward, the right to supply St. Peter's Church with palms on Palm Sunday. His heirs still have the concession today.

The giant obelisk, which is one of Rome's landmarks, is not really in Rome, or in Italy. It stands just over the Italian border, about ten yards away from Rome, which entirely surrounds the State of Vatican City. Very little is known by the outside world about this tiny country, which, although it is an artificial state, is still a sovereign one.

The State of Vatican City, the most singular community in the world, doesn't even have as many citizens as the United States Congress has members. Nor is there much prospect that Vatican City will substantially increase its population, because most of its citizens (who are clergy) do not marry. This

partially explains why the death rate is forty times higher than the birth rate. There are fewer than 530 citizens within Vatican City, and altogether about nine hundred people live within its diamond-shaped seventeensquare-mile confines.

Unlike other nations, the State of Vatican City has no significant industry, no agriculture, and no natural resources, yet it ranks among the richest countries of the world. Millions of people cross its borders every year without a visa or any red tape, but Vatican City is the best guarded and most effectively sheltered country anywhere. The tourists who visit it never find overnight lodging, for the country doesn't have a hotel. Neither does it have a single restaurant, movie house, or legitimate theater.

Getting around this minuscule territory is difficult, especially for a stranger, because all but one of the thirty streets and squares are without street signs. There are no traffic lights, but there hasn't been an auto accident in over forty-five years. Vatican City has no streetcars or buses. Not only does the country lack hotels, restaurants, theaters, street signs, traffic lights, and public transportation, it also has no barber shop, no laundry, no dry cleaner, and not a single newsstand. Nor does it have any kind of hospital, a garbage collection crew, or a school for children.

The absence of these features is amazing, but Vatican City has other unique qualities, which may seem even more amazing.

Vatican City, a country that is managed by men of Italian origin, has a national anthem that was written by a Frenchman (Charles Gounod). The country's official language is Latin, usually considered dead. The head of state is not only the country's chief executive, he is also its legislature and judiciary, all in one, but he is neither a dictator nor a despot. The Lilliputian country has its own postage stamps and issues its own coins, yet it uses Italian money as its legal tender and depends on Italy to transport its air mail. (Local mail delivery is not made easier by the absence of any street addresses in Vatican City, but this doesn't faze the postman, who knows where everybody lives.) Vatican coins, which are the same size as the equivalent Italian coins, have the Pope's head engraved on them and usually bear a motto. "This is the root of all evil" is the translation of one such motto; "It is better to give than to receive," the translation of another.

The Vatican flag, which consists of two equal vertical stripes of yellow and white with the papal tiara above two crossed keys on the white stripe, would be recognized by few people if they saw it. Vatican license plates bear the letters S.C.V. (for Stato Citta Vaticano) in either red or black on a white background; the numbers run from 1 to 142. The Pope has ten private cars, and these are parked in the Apostolic Stable, which was once used for papal horses. All told, there are a half dozen gasoline pumps in the Vatican, all of them carrying the same brand of gas—Esso. So far as is known, the Vatican does not plan to let Madison Avenue exploit the fact that the Pope has a tiger in his tank.

Although the country has its own railroad, there is no regular train schedule. The double-track spur enters the country through a metal gate in

the Vatican wall; freight trains with supplies for the country come in fairly often, but not regularly. Mussolini put up the stone terminal building as a gift, and when the railroad was inaugurated, one of the engineers in charge of the works, offering an apology to Pius XI because the tracks had not yet been properly connected with the Italian network, assured him that that would be done shortly.

"It seems," remarked the pontiff, smiling, "that you are in a hurry to get rid of me."

In actuality passenger trains rarely depart from the station. The last one left the Vatican in October 1962, carrying Pope John and some members of his staff to Loreto and Assisi to offer prayers for the Ecumenical Council.

Many of the citizens of Vatican City, none of whom is subject to Italian income taxes (citizens do pay the Vatican an annual tax, but it's only 300 lire—48 cents), live in Italy rather than on Vatican ground. This is their preference. Vatican gates close at 11:30 P.M. A resident who wants to go, say, to the opera, must get special permission and must then arrange to get back inside the country after the gates close. An alien who accepts a dinner invitation to a Vatican home must leave the country before the frontier shuts down.

Since there is no privately owned real estate in Vatican City, the people who live there, not all of whom are citizens, have their quarters assigned to them. Citizens are not charged for electricity or telephone service, and rents are very low, usually about 4 percent of an individual's income. Thus a Monsignor with a salary of \$300 a month will usually pay about \$12 a month for his assigned apartment.

Economic pressures and other problems of an industrialized society do not exist in Vatican City, even though incomes are low. Some cardinals receive as much as \$800 a month; the commanding officer of the Swiss Guards gets about \$340; and the editor of the unofficial Vatican daily paper also gets about \$340.

A visitor once asked Pope John, "Holy Father, how many people actually work in the Vatican?"

"Oh, about half of them!" the Pope jestingly replied.

That would be about fifteen hundred people, for, altogether, about three thousand have jobs inside the Vatican.

Although most prices within the Vatican walls on items of food are concomitant with those of the neighboring country, and geared to Rome's accelerated cost of living, general expenses are much lower. Vatican housekeepers, at least half of whom are males, do most of their grocery shopping on the grounds—but it's necessary to go into Rome for such things as clothing, electrical appliances, and other durable goods. Sources in Rome supply the Vatican with its water and its electric power, while the Vatican's so-called sanitation system empties into the Roman sewers. Without the help

and good will of Italy, and especially of Rome, the non-self-sufficient Vatican would be unable to function efficiently.

The State of Vatican City doesn't have a residential sector, as such. The Pope and members of his official family live in the Apostolic Palace, a conglomeration of buildings built, for the most part, during the Renaissance. With some 990 flights of stairs and more than 1,400 rooms (overlooking twenty courtyards), the palace of the Vatican is perhaps the world's largest, surpassed or matched only by the palace of the Dalai Lama in Tibet.

The Pope's nineteen-room apartment on the top floor faces St. Peter's Square. His private office, with three great recessed windows overlooking the square, is commodious and impressive. Draped in gold damask, the windows are seldom covered by curtains, for, whenever the sunlight beats in, the white slats on the inside shutters are closed. The papal work chamber measures sixty by forty feet. The floor is carpeted, and the walls are panelled in blond wood. There are tables and satin-covered chairs spaced around the room, and books fill every inch of space in the two six-foot-high, glass-enclosed cabinets.

About five feet away from the door is the Pope's desk, a table with a single center drawer. On the right side of the desk, the Pope keeps an ornate desk clock, a high-necked desk lamp with carved statuettes at the base, a roll-blotter, and several reference books, among which are the current Pontifical Annual and an indexed Bible. Facing the papal desk are two high-backed chairs that match the chair on which the Pope sits. Pope Paul has an electric typewriter, which he uses with consummate skill. He likes to do his own typing at night, when things are quiet. When he wants to make an appearance from his office, usually on Sundays for a noonday blessing, he invariably goes to the middle window.

On the lower floors are the apartments of the Cardinal Secretary of State and the Master of Pontifical Ceremonies. The palace also houses, in one of its extensions, the Vatican Museum, which contains what many experts believe to be the world's finest collection of ancient and classical art. The museum has the most important single art spectacle anywhere—the Sistine Chapel, in which the enormous "Last Judgment" of Michelangelo covers the entire wall behind the altar and flows onto the ceilings and upper walls, done in fresco.

Alongside the Apostolic Palace, members of the Swiss Guards have their own barracks and apartments. Vatican City has three comparatively new apartment buildings, erected to partially correct a housing shortage, which still exists. There are three cemeteries in the Vatican, but these are rarely used today, for Vatican City also has a shortage of burial places (except in the vaults of St. Peter, which are now reserved for popes).

A walk through the fenced-in Vatican Gardens, which are manicured the year around by a staff of twenty, is an unforgettable experience. There are fruit trees, cauliflower patches, plants rooted in oversized ceramic jars, and fountains of all shapes. To ensure an adequate water supply, Pius XI had 9,300 irrigators installed. Fifty-five miles of pipe lines were laid, and two reservoirs built. Each reservoir holds 1.5 million gallons of water, which comes directly from Lake Bracciano, outside Rome.

At the Pope's request, the irrigation system was equipped with some rather special devices—trick devices squirted great jets of water at the unwary visitor. When in a playful mood the Pope loved to drench new cardinals whom he inveigled to walk with him through the gardens. The jets are no longer working, but they can be seen if you know where to look.

The Vatican Gardens were one of Pius' pet projects, and he frequently let the children of Vatican employees play in them. One day, noticing a school of flashy red fish swimming in one of the small ponds, he said to the youngsters who were standing nearby, "So many cardinals— and no pope!"

The next day two boys and a girl, giggling, went to the pond and emptied the contents of a small pail into it. Later, when Pius went out for his stroll in the garden, he saw one extra fish in the pond. The fish was all white, like a pope.

Not far from the gardens is the so-called business district of Vatican City. Located to the right of St. Peter's Square, it can be reached by entering through the Santa Anna Gate, which is supervised by the Swiss Guards. Each visitor to the business district must state the nature of his business to the guardsman on duty before he is allowed to proceed. The roadway from the Santa Anna Gate leads past the tiny parish church to the grocery store, the post office, the car pool and garage, the press office, and the offices of L'Osservatore Romano, the Vatican's daily newspaper.

As an independent state, Vatican City has certain prerogatives with respect to Italy. For instance, in time of war Vatican citizens and personnel are given access across Italian territory. The Vatican is exempt from customs regulations, a privilege that has sometimes been abused. After the end of World War II, visitors to Vatican City began picking up cartons of American cigarettes there, taking them into Italy, where American cigarettes were hard to find, and selling them for double what they paid. As much as this rankled officials of the Italian government (which has a state monopoly on the sale of tobacco), nothing could be done. Or can be done, for the practice continues even to this day—in spite of the fact that the Vatican now rations tobacco and other items, like liquor, which sell at higher prices in Rome.

Maintaining law and order is no problem for the Vatican, which has almost no crime. No instance of a holdup on Vatican ground has ever been recorded. Some years ago, however, there was one case of housebreaking. Only two murder attempts have ever been recorded. In one case a Swiss Guardsman, in a moment of temper, wounded his commanding officer, not too seriously; in the other a demented woman shot down a priest in St. Peter's.

The Vatican prison was closed not long ago because of lack of use; it stood vacant for a while; then it was converted into a warehouse. Few inmates served any time at all in the prison. One was a clergyman, Monsignor E. P. Cippico, who had been involved and convicted of the illegal money traffic described in Chapter II. Another inmate, a man caught stealing in St. Peter's (the crime occurred more than twenty years ago), was sentenced to six months, primarily to spare him what would have been a heavier sentence from the Italian courts. He served his full term and, according to Vatican sources,

enjoyed it considerably because he was very well treated, and also, "because the window to his cell overlooked the beautiful scenery of the Vatican Gardens and allowed him to breathe the gardens' balmy air."

Most of the policemen who work in the Vatican are laymen, as are the firemen, lawyers, stenographers, sales personnel, carpenters, bakers, gardeners, bricklayers, painters, mechanics, and other employees who keep the Vatican machinery functioning. To supplement this lay staff, a number of small religious societies provide services of various types. For instance, the Vatican telephone system and local mail deliveries are handled by the friars of the Little Work of Divine Providence. A group of nuns, affectionately known as the Sisters of Tapestry, specializes in the mending and restoration of the thousands of precious tapestries that adorn the walls of the Apostolic Palace. The Do Good Brothers operate the Vatican pharmacy, and on a nearby island in the Tiber, administer a hospital, where during the Nazi occupation of Rome they earned a reputation for hiding American and British pilots shot down in combat, refugee Jews, and other enemies of Hitler.

Another religious group, the Sons of St. John Bosco, provides the Vatican with typesetters and linotype operators. Charged with printing secret and confidential Vatican documents, the members of this group also run the Vatican Polyglot Printing Plant, which, as its name implies, issues publications in a variety of languages. A large variety, for the Polyglot Printing Plant works with 120 different alphabets and publishes documents in hieroglyphics, Chinese ideographs, Braille, Glagolitic, Hebrew, Arabic, and Coptic.

Perhaps the most unusual job in the Vatican—a job that very few people ever hear of—is performed in a high-ceilinged room in the Apostolic Palace. The room is lined with shelves and drawers containing ashes, slivers of bones, and other remains of early saints and martyrs. Under an electric lamp in one corner of this strange chamber, the world's most macabre library, sits a Vatican officer surrounded with tiny boxes and envelopes addressed to all parts of the globe. These are for the purpose of conveying saintly relics. According to canon law, a relic must be enclosed in every altar of every church. Because churches are inaugurated each week, and an authentic relic is required for each new altar, the librarian is constantly busy filling envelopes with pinches of dust. The envelopes are sent out as registered letters.

The visitor to the Vatican is not likely to see the relic mailer at work, but no matter where he goes inside the narrow plot of land, he is likely to come across someone busily doing an unexpectedly ordinary job. The Pope's shoemaker, for example. Since 1939, the task of making papal shoes has belonged to Telesforo Carboni, who habitually refers to Paul VI as "an eight and a half narrow" and the late Pope John as "a wide ten."

Like many other shoemakers, Carboni is quite a raconteur, particularly on the matter of footwear. Once Carboni said to me, "I remember the time Pope John, who had a big foot, which could take even a ten and a half, came to me and said, 'Signor Carboni, you must make me a pair of shoes that are nice and big and don't cramp my feet.'

"A man with cramped feet, you know, will usually have cramped ideas in his head, and so His Holiness wanted a pair of shoes that wouldn't cramp him in his work. Do you follow?"

"The Pope didn't have corns on his feet, but he did have a high instep, and the top of a shoe, if it was a bad fit, could cut his foot when he walked. He showed me the most comfortable pair of shoes he ever had, made by his nephew, a shoemaker in Bergamo, and they were dyed purple. I was horrified at the color. Who ever heard of a pope wearing purple shoes?"

"'Holy Father,' I said, 'you can't wear purple shoes. It's not the pope's color.'"

"Pope John thought for a bit, then he said, 'But, Signor Carboni, I don't want to hurt my nephew's feelings. When I write him, I must tell him I am wearing the shoes he made for me.'"

" 'Ci penso io,' I said. 'We will color the shoes red.'"

" 'Benissimo!' exclaimed His Holiness. 'You have solved my problem. You are a saint. You have made the first miracle of my reign!' "

IF THERE IS one common quality of popes it is that they are, necessarily, lonely men. Several popes have commented on their loneliness. In a rare moment of candor, Pope Paul VI made this loneliness clear to some guests during a private audience. "Some people think," he said, "that a pope lives in an atmosphere of superior serenity, where everything is beautiful, everything is easy. . . . But it is also true that the pope has cares, coming from his human littleness, which he faces every moment. This sometimes conflicts with his duties, his problems, his responsibilities. This is a distress which sometimes tastes of agony."

Pope Pius IX, one of the loneliest and least fortunate popes in all Vatican history, must indeed have tasted agony when he had to face, all but alone, the loss of more than two thirds of the Vatican's landholdings and when, after Rome was taken, he went into voluntary "exile" behind the Leonine Walls. Let us trace those dusty events, for they bear heavily on the theme of this book.

After 1815, when the Congress of Vienna restored the papal lands, which for years had been part of Napoleon's empire, the Vatican found itself with a Brobdingnagian parcel of land that sheared completely through the middle of the peninsula and separated the six Italian states. These states, or duchies, were a political reality that had for centuries made Italy nothing more than a "geographical expression." The so-called Papal States, some of which came into the Vatican's possession through donation (mostly before the ninth century) and some through the sixteenth-century conquests of Cesare Borgia (son of Pope Alexander VI), and which, several times in their history, were curtailed and abolished, consisted of some 16,000 square miles that included a population of a little over three million inhabitants in the regions of Latium, Umbria, the Marches, and Emilia-Romagna—a territory sprawling across

the peninsula from the Tyrrhenian Sea to the Adriatic, bounded on the northwest by the Kingdom of Lombardo-Venetia, southeast by the Kingdom of Naples, and west by the Grand Duchy of Tuscany and the Duchy of Modena.

Papal rule over this territory was inefficient. The people who lived in it were Roman Catholics, but they did not like the idea of being governed by priests. Although taxes were light, almost nonexistent, industry and commerce were entirely undeveloped; most of the people lived by begging. On more than one occasion foreign soldiers had to be called in to bring order to sectors where disturbances had broken out. When Pope Pius IX assumed office in 1846, he made a strong effort to introduce reforms—but the Pope was not a man of the world, nor did he have political gifts and economic know-how. During the first twenty-four months of his reign, Pius IX made concessions that upset many of his cardinals.

Tariffs were lowered, and commercial treaties were signed with other nations; railways were constructed; the law courts were reorganized, and local councils were set up.

But the Pope was destined to fail as a temporal sovereign. With the coming of the Risorgimento (Italy's unification movement), Pope Pius could not continue to hold the Papal States, which are now comprised within the provinces of Bologna, Ferrara, Forli, Ravenna, Pesaro and Urbino, Ancona, Macerata, Ascoli-Piceno, Perugia, Rome, and Benevento. But for the intervention of French armies, this land would have been lost much earlier. When the Kingdom of Italy was formed in 1860, the Papal States were reduced to 4,891 square miles (with a population of about 692,000) to include the Comarca of Rome, the legation of Velletri, and the three delegations of Viterbo, Civitavecchia, and Frosinone. In September 1870, however, when the Franco-Prussian War forced France to withdraw its garrisons from papal soil, Italian troops marched into Rome and terminated the temporal power of the Pope.

Refusing to recognize the *fait accompli*, Pius voluntarily made himself the "prisoner" of the Vatican. For the next fifty-nine years the popes who followed Pius IX—Leo XIII (1878-1903), Pius X (1903-1914), Benedict XV (1914-1922), and Pius XI (1922-1939)—also enclosed themselves in voluntary captivity in the Vatican. This self-imprisonment kept the so-called Roman Question alive for over half a century; not until the signing of the Lateran Treaty in 1929 did the Vatican accept compensation for its territorial loss. Only then did the long exile behind Vatican walls come to an end.

Not much can be said about the Vatican's financial situation from 1815 to 1929, for very little is known about this era. However, it appears that in 1848 the Papal States had, by good sense and economy, brought about a balance between receipts and expenditures. But, according to an obscure statement published by a Father Chamard in the *Annales Ecclesiastiques*, this equilibrium was apparently upset in 1859.

"Without doubt," wrote Father Chamard, "from a financial point of view, the intervention of France in the settlement of the pontifical debts has diminished the annual charges, but it should not be forgotten that even after the settlement, the papal treasury still has to pay out in interest

\$4,267,542. If to this sum is added the ensemble of expenses calculated for 1869 at \$7,848,485, the total sum arrived at passes \$12,000,000. But the ordinary resources of the Sovereign Pontiff cannot support more than half this sum. Therefore \$6,000,000 is the amount the faithful must supply."

To help the Vatican meet its expenses, the voluntary contribution known as Peter's Pence was revived in the United States in 1868, when the second Plenary Council of Baltimore decreed that a collection be taken up for the pope once a year in all American churches. Announcing the restoration of the tax, Herbert Cardinal Vaughan made some frank disclosures about the Vatican's financial position:

The financial condition of the Holy See from the date of the return of the Pope from Gaeta to the year 1859 has become each year more satisfactory. . . . But in the month of September 1859, Pius IX was despoiled of two thirds of his states. The Romagna, or fifteen provinces, were invaded and annexed to Piedmont. By this act the revenue of the Holy See, which had been 54,000,000 francs (or £2,100,000, or \$10,800,000), was reduced to 28,000,000 francs. This might still have sufficed both for the administration of the five remaining provinces and for the government, but for the debt.

The debt amounted to 24,000,000 francs a year. It had been contracted on behalf of all the provinces making up the Papal States. To the fifteen provinces annexed by Piedmont belonged 18,000,000 to 19,000,000 of the interest to be paid, as their fair proportion. The robber, however, refused to take over the burdens with the stolen provinces. . . .

Within six weeks of the occupation of the Romagna by the Piedmontese a cry for Peter's Pence had arisen in England . . . exactly three centuries after it had fallen away under Elizabeth. . . .

The sum total in Peter's Pence paid into the apostolic chamber from the end of 1859 to the end of 1865 was 45,600,000 francs. Nearly the whole of this sum was, we know from the note of M. de Corcelle, the French ambassador in Rome, employed in payment of the debt and in meeting the deficit created in the papal treasury by the Piedmontese invasion. Considerable sums continued to be collected and laid at the feet of Pius IX up to the last year of his reign. . . . On the accession of our Holy Father, Pope Leo XIII, fabulous reports were circulated as to the wealth accumulated in Peter's Pence. This was done by enemies of the Church to deceive the people and dry up the stream of their loving gifts. But the fact is that the small sum which had been invested has again and again been diminished during the last two years in order to meet the absolute necessities of the Holy See.

But, you may perhaps inquire, What are the actual necessities of the Holy See?

The actual necessities of the Holy See are the actual requirements of Christendom. It is therefore for Christendom to meet them. . . . The actual income of the Holy See, derivable from permanent and settled sources, is said to have been reduced by spoliation to £60,000. . . . Finally, as to the personal expenses of the Holy Father, they form a sum so insignificant as to

be absolutely inappreciable in the general expenditure. Personally sparing and truly mortified, his habits are those of a tertiary of the poor and humble St. Francis.

Coming now to the income actually required, it has been estimated that the smallest sum that will suffice for the Holy See and the central government of the Church is about £350,000. It is said that all told about five thousand persons, including old impiegati [employees], are dependent upon the Holy See. The sum we have mentioned, if divided equally, would not afford to each of these the wages of a common English mechanic, while leaving nothing for the Pope's privy purse, for household expenses, for diplomatic expenses, for fabrics, for libraries, for offices, for printing and stationery, and for other inevitable incidental charges.

Whether the sum finally collected from the Peter's Pence of 1868 sufficed was never made known. But in July of 1870, the Vatican floated a loan of \$200,000 from the House of Rothschild. Estimates at the turn of the century indicated that the Vatican needed \$4 million a year to make ends meet.

During this period, the Vatican had its then-usual sources of income. There were monies from direct taxation—that is to say, from fees attached to various functions like marriages, baptisms, and funerals. The sale of official stamped paper for documents always brought in some revenue. Also there were legacies (which in some instances reached astonishing sums). There were also gifts that came from pilgrims in Rome; some pilgrimages brought groups of a thousand or more men and women, each of whom by tradition would leave a gift of money, never less than a dollar from American visitors. These small gifts added up. Another important contribution to the Vatican treasury in those days came from the domains of Assisi, Loreto, and Padua, from which land taxes were exacted. A percentage of the offerings received at the Shrine of Lourdes also helped fill the Pope's coffers. Masses were sold (to mitigate the purgatorial sufferings of the dead), as were relics (articles of saints' clothing, eating utensils saints had used, etc.), as were images of the Madonna, as were candles and rosaries—and pieces of straw from the straw bed of the self-imprisoned Pope Pius IX. Coupons—repayable in heaven—were sold. And last but not least, there was the sale of annuities.

But this income wasn't enough, apparently. Several times before the signing of the Lateran Treaty, the Vatican had to dispose of some of its properties in Rome in order to meet expenses and deficits. In 1880, to give Pope Leo XIII a helping hand, a group of noblemen whose families had been closely allied to the Church for centuries founded a bank, the Banco di Roma, on behalf of the Vatican. With capital supplied by the friendly aristocracy, the Banco di Roma mostly concerned itself with the acquisition of real estate. In 1882, the bank bought the controlling interest in an English company that supplied water to Rome, and the company changed its name to La Società dell'Acqua Pia Antica Marcia. The Vatican eventually took over the company, and ran it until 1962, when most of its aqueducts, mains, tubes, pipes, and equipment were sold to a private syndicate. In 1885, the Banco di Roma bought control of Rome's trolley and bus system, too. But, by 1898, the bank had twice been forced to reduce its capitalization and was close to failing. It barely managed to survive until Bernardino Nogara intervened and put it back

on its feet.

The lack of business know-how exemplified in the operation of the Banco di Roma kept the Vatican just about barely even for the half century before World War I. But, despite financial slumps with which none of the popes seemed able to cope, the Vatican chose not to make public its financial position.

Somehow, the Vatican managed to keep afloat during World War I, but after the war the Vatican was still trying to learn how to swim in the swirling currents of twentieth-century economics. In 1919, the Pope sent a representative to the United States to negotiate a loan believed to be in the vicinity of \$1 million. But the Vatican apparently went about it in the wrong way, and the loan never materialized. The Vatican was rescued, however— by the Knights of Columbus, which that year had planned a pilgrimage to Rome. The visiting delegates brought with them a gift to the Pope of approximately \$250,000. As far as the public record is concerned, the only other time in history that the Pope engaged in money- raising negotiations was in 1928, when a Vatican loan of \$1.5 million was floated through George Cardinal Mundelein; the loan was backed by Church property in Chicago worth several million dollars.

Financially, the Vatican was in trouble after World War I. But very few people knew about it. By 1922, when Pope Benedict XV died, the papacy was well-nigh bankrupt. Like all of his predecessors, Benedict had been generous. But, unlike his predecessors, Benedict had no idea how much money he was giving out to charity. When he assumed the pontifical chair in 1914, he made no attempt to find out how much was in the apostolic sugar bowl. Benedict gave out money faster than the Vatican machinery could bring it in. In his desk drawer the Pope kept huge sums, and he would hand money freely to any priest who came to him with a tale of woe. The overgenerous pontiff also made personal contributions for the creation of schools, convents, missionary settlements, and the like. Never did he give a thought to where the money was coming from.

A seemingly authentic story is told about Benedict's meeting with a bishop who was then engaged in building a convent in Palestine. The bishop, visiting Benedict on other matters, had been warned by papal advisors not to mention the project to His Holiness because there was no more "loose change" in the pontifical desk drawer. Thus the bishop talked to the Pope on general subjects—the number of conversions achieved in Palestine, the position of the Catholic religion in the Middle East, and so on. When at last it came time for the bishop to leave, Benedict said to him, "And what of your convent?"

The bishop stammered and managed to say that the building was coming along slowly, but just fine.

"In that case," said Benedict, "we shall contribute." He opened up the center drawer, where he usually kept his pin money and after foraging around found nothing, smiled, pulled open a bottom drawer on the side of the desk, and dumped out the contents. "Here," he said, "take this!" and handed the bishop \$6,250.

If Pope Benedict was a flop as a manager of money, his successor, Pius XI, was possibly even more of a flop. The day after Pius XI took office, he presented the sum of \$26,000 to the German cardinals to help countrymen who had suffered when the value of the mark declined. A few months later, still having made no accounting of how much money was in the Vatican treasury, Pius handed out \$62,500 for a sanatorium at Thorenc, France. In the same year he also contributed \$156,250 to help Russia, then opened up his purse once again and presented the poor people of Rome with \$9,375. He also gave \$50,000 to the victims of the Smyrna fire, \$12,500 to the Catholic Institute at Cologne, and \$3,125 to the Perretti Institute. The next year, 1923, Pius XI contributed \$81,250 for hungry Germans, \$21,875 to the Viennese, and \$20,000 for Japanese earthquake victims.

Such prodigality had to lead to a day of reckoning. And it came when Monsignor Dominique Mariani, a secretary of the cardinals' committee for the management of the Holy See's property, made an inventory and discovered that the Vatican was virtually broke. Given the title Monsignor Elemosiniere Segreto, Mariani instituted some reforms, always with the Pope's blessing, and every Thursday would sit down with His Holiness and go over the expenses of the past week, down to the tiniest detail. For the first time in Vatican history, a common-sense bookkeeping system was instituted.

Through the efforts of Mariani, the Vatican began to face the problem of its deficits. The first audit in Church history, made in 1928, showed that the Vatican's expenses in a given day often came to \$5,000. Fortunately, they were covered by income. To all intents and purposes, the Vatican was down to its bottom dollar that year, but the audit did turn up a "lost" \$55,000, which saved the day.

The 1928 Pontifical Annual made the following brief report on the new measures being taken to reorganize the Vatican's household economy:

His Holiness Pius XI . . . has reformed the administration of Vatican finances. The entire administration of the Apostolic Palace is placed under the control of a commission of cardinals. The gifts of the faithful brought to Rome by the bishops are a sum kept apart, administered by the personal control of the Pope, paid by a person of confidence who keeps a book in which are marked all receipts and expenses, and which is balanced at the end of each week. Expenses figure annually about \$1,052,631. The bookkeeping is carried out according to the most modern principles and is severely controlled.

The Vatican was beginning to take control of its financial affairs, but another problem loomed during the late nineteen-twenties to cause the Pope distress. Relations between the papacy and the Mussolini regime had deteriorated to a state of reciprocal distrust and outright hostility. There were so many conflicts between the Red Velvets of Pius and the Black Shirts of Il Duce that a volume would be necessary to detail them all. In one speech Mussolini wryly reminded everyone, "It must be understood that between the Italian State and the Vatican City there is a distance which can be measured in thousands of miles, even if it requires only five minutes to go and see it and ten minutes to walk around its confines."

Yet Mussolini, who had been called a devil by the Pope, was to do more for the Vatican than any man, any cleric, any pope, in all history. Perhaps Mussolini himself wrote the best footnote on this subject. In an article written for the French newspaper Figaro, he stated, "The history of Western civilization from the time of the Roman Empire to our day shows that every time the state clashes with religion, it is always the state which ends defeated."

These words were written after 1929, the year in which Italy signed the Lateran Treaty, and helped create for the Vatican the best of all possible worlds.

"Mussolini was the man sent by Providence."

(Pope Pius XI)

AN EXTREMELY SUPERSTITIOUS man, and quite unashamed of it, Benito Mussolini, who ruled Italy with an iron hand from 1922 until 1943, often during public appearances unabashedly put his hand into his pocket to tap his private parts for good luck. He believed the gesture would protect him in case someone in his presence had the "evil eye." Mussolini had some other questionable beliefs. He gave credence to the ill effects of the cold light of the moon upon the face of a sleeping man and to the prognostications of fortune-tellers and palm readers. Swayed though he was by the occult sciences, Mussolini never believed in God, nor, except for political convenience, did he ever call himself a Catholic.

Yet no man did more for the Vatican than did the Italian dictator. When he signed the Lateran Treaty with the Pope on February 11, 1929, he gave the Church a "shot in the arm" that proved to be critical in its economic history. Generally speaking, many people know of the Lateran Treaty, but very few know about it—why it came about, what its provisions were, and how it provided the Church with the springboard it needed to jump into Italy's economy. If politics alone can be said to make strange bedfellows, then politics mixed with religion produces associations that defy characterization. Such was that of Il Duce and the Pope at the end of the nineteen- twenties.

Why did these two previously incompatible individuals, with their incompatible ideas, undergo a wedding of sorts? And what of the offspring produced by this "marriage of convenience"?

Before and after he assumed power in 1922, Mussolini had frequently boasted of being a nonbeliever; in fact, no one who knew him had ever known him to attend mass. Realizing, however, that Church support was indispensable to his plans, he sought to cater to the clergy. Among other things, he brought the crucifix back into the classrooms of Italy, abolished Freemasonry, and granted churches substantial amounts of money to repair the buildings damaged during World War I. Il Duce even went so far as to go through a belated religious marriage to his wife and to have his growing children baptized in the Catholic rites. In time, the man who had once written a pamphlet entitled

God Does Not Exist, and who had freely blasphemed and frequently attacked the Church, sometimes, through propaganda, attempted to palm himself off as a practicing Catholic and a professed believer. Very few people ever questioned him about his change of heart. Members of the clergy were particularly silent on the subject, for the clergy more than welcomed his stentorian support.

Because he needed help in entrenching himself as a political power, and wanted to improve his public image both in Italy and abroad, Mussolini paved the way for the settlement of the Vatican's long-standing grievance against the Italian state. The so-called Papal States lost during the Risorgimento had covered an area of some seventeen thousand square miles, including all of the city of Rome and a large hunk of territory north of the Eternal City and south of the River Po. The papal lands extended from the Tyrrhenian Sea to the Adriatic and included more than three million people. Although the popes had been hostile to the Risorgimento, by 1929 the Vatican was willing to accept a settlement for the loss of its temporal powers. When the Duce offered to make a deal, Pope Pius XI acceded.

It was raining heavily when Pietro Cardinal Gasparri drove into the Piazza Laterana on February 11, 1929, the day the agreement was to be signed. The noontime bells of the churches rang out, and Mussolini and his aides entered the Lateran Palace, to be greeted by Pope Pius' representatives. The signing was to take place in the same room in which Charlemagne had been the guest of Leo III over a thousand years earlier. Atop the long table—a gift of the Philippine Islands—were the inkwells, the blotters, the papers.

Nodding to the Duce as he entered the room, Cardinal Gasparri said, "I am happy to welcome you to our parochial house, and I rejoice that the treaties are being signed on the feast day of Notre Dame de Lourdes."

Mussolini registered no sign of recognition at this remark; the Cardinal then added, "And on the seventh anniversary of the coronation of His Holiness."

"Oh yes!" Mussolini said suddenly. "That particular coincidence has not escaped me!" In silence the dictator went to the table and sat down alongside the Cardinal. Pius had sent a gold pen, blessed by him, and after the Duce had affixed his signature and all the documents had been exchanged, Gasparri presented him the pen as a gift from the Pope. The two men shook hands and left the room. The whole affair had lasted less than thirty minutes.

When the news of the Church-State treaty was finally announced, the local citizenry—as well as the rest of the world—was startled. The Italian public, clearly pleased, accorded Benito Mussolini an overflow of support, which he himself had not perhaps anticipated. He became an idol to Catholic Italy. In thousands of homes, people cut pictures of the Duce from magazines and newspapers and pasted them on kitchen and living room walls. Youths splashed pro-Duce slogans in white paint on any flat surface available. Shovels he had used to inaugurate public projects were prized as relics. Wine glasses from which he had sipped were lovingly placed on shelves by restaurant owners. Young women by the thousands offered their favors to his virility—and let it be said that many of them, in fact, were ushered into the Duce's chambers.

But if the Lateran Treaty was a major coup for Mussolini, it was to be an even bigger victory for the Vatican. Mussolini, like all his bloodstained predecessors, has gone the way of all flesh, but the Vatican remains. And today the Vatican is solidly entrenched in the Italian economy.

The 1929 treaty was actually a unity of three separate agreements: the Lateran Pact, which provided for the creation of the new State of Vatican City; the Financial Convention, which granted payments to the Church for the loss of its temporal powers; and the Concordat, which gave the Vatican powers and privileges to administer its own special affairs.

According to the articles of the Lateran Pact, the State of Vatican City was set up as a sovereign entity. Three basilicas—San Giovanni Laterano, Santa Maria Mag-giore, and San Paolo—and their accompanying buildings were classified as extraterritorial and were given immunity from Italian property taxes and real estate laws; the same status and immunity were given to the pontifical villa at Castel Gandolfo, where popes have traditionally spent their summer months, and also to a number of Church-owned office buildings in various parts of Rome. The Vatican agreed to recognize the existence of Italy and Italy's occupation of Rome as a permanent thing. And Italy agreed to accept the Church's canon law, which meant that divorces could not be granted by the state and that marriage ceremonies performed in church would fulfill civil requirements.

Under the terms of the Financial Convention, Italy consented to make a large money settlement for the loss of Vatican properties. A sum of \$40 million was paid in one lump; in addition, 5 percent government bonds worth about \$50 million were transferred to the Holy See. Italy also agreed to pay the salaries of parish priests stationed on its soil. (During the summer of 1959, the Italian parliament passed a law revising the pay scale provided for by this original agreement. Priests now receive \$529 a year from the Italian government; higher-ranking clerics get about \$600. Over thirty thousand priests are currently on the Italian payroll, a fact not generally known, even to the Italian people.)

The third document of the Lateran Treaty, the Concordat, carried a number of economic clauses that were of special interest to the Vatican. Members of the Roman Catholic clergy and citizens of the State of Vatican City were exempted from paying Italian taxes. The Church was given control of the various organizations, lay and clerical, functioning in the name of Catholicism throughout Italy. This meant that the Vatican would supervise the financial affairs of these organizations, which were referred to and defined as "ecclesiastical corporations." It also meant that the Italian government would have no legal right to intervene in activities of these organizations and could not block the formation of any new organization to which a pope granted approval.

The Concordat also stipulated that Protestant Bibles could no longer be distributed in Italy, that evangelical meetings in private homes were forbidden, and that Catholicism was to be Italy's official religion. Furthermore, religious teaching was to be extended into state schools and religion made a compulsory subject at the primary and secondary levels;

Church-related educational institutions were to receive preferences over similar lay or state institutions. Finally, February 11 was named a national holiday to commemorate the signing of the treaty.

The noneconomic consequences the Lateran Treaty was to have in Italy need not concern us here. The financial effects of the pact were far reaching, however, though not immediately visible. On June 7, the very day the Lateran Treaty was ratified, Pope Pius created the Holy See's Special Administration and appointed Bernardino Nogara, a relative of the Archbishop of Udine, to watch over the large sum of money the Italian government had granted the Vatican. From the time Nogara received his appointment the names of prominent and trusted Vatican laymen began to appear on the boards of directors of various Italian companies. Significantly, Nogara's name rarely if ever showed on any company's roster of officers, but it is known that no Vatican layman, no matter how good his rapport with the pontifical family, could receive such an appointment if he did not have the blessing of Nogara. It should be mentioned that in later years the Nogara name did appear on a few corporation listings, where it was teamed in each case with several other key Vatican names.

What can be deduced from this is that Nogara wanted his own men in at the policy-making level of any company in which he placed Vatican funds. He made his careful investments one by one, and he appointed an "agent" to go with each. Where the sum was big, so was the name. Where the sum was bigger, several Vatican names could be found. Nogara never put "his" money into anything unless the sentinel went along.

One of Nogara's early targets was a gas combine called Italgas. Soon after the end of World War I, an Italian financier by the name of Rinaldo Panzarasa managed to get control of six small gas companies. These were La Stige, Italgas, La Societa Italiana Industria Gas di Torino, La Gas e Coke di Milano, La Veneta Industria Gas di Venezia, and La Romana Gas; they furnished home fuel for twelve of Italy's largest cities, including Milan, Rome, Turin, and Venice. The companies were grouped by Panzarasa into a combine that came to be known as Italgas—and didn't prosper. In fact, Panzarasa's gas fortunes, figuratively, exploded.

By 1932, the worth of Panzarasa's group of companies had plunged from \$13.7 million to \$1.4 million. Italgas was in trouble, and when the Fascist Italian government refused Panzarasa any kind of financial help, Nogara moved in swiftly. With Senator Alfredo Frassati and the Marquis Francesco Pacelli (whose brother later became Pope Pius XII) providing the front, Italgas fell into the embrace of the Vatican. Nogara built up this decadent organization so that it could begin to service other major cities in Italy. Today Italgas, which sold a total of 679 million cubic meters of gas during the fiscal year 1967-8, is the sole supplier of gas for Italian homes in thirty-six cities. The Vatican remains its controlling stockholder.

But all was not clear sailing after the Vatican embarked for new financial horizons. Italy, like other parts of the world, was lashed by economic storms between 1929 and 1933. Three of the country's major banks in which the Vatican had invested heavily—the Banco di Roma, the Banco di Santo Spirito,

and the Sardinian Land Credit – were floundering. Among other problems, the largest of these banks, the Banco di Roma, possessed large packets of securities that had lost much of their worth and nearly all of their prestige. No one knows, even to this day, what deal Nogara made with Mussolini to bail out the Vatican, but in short order the moribund shares were transferred to the government holding company, I.R.I. (Istituto di Ricostruzione Industriale), that the Duce had formed as a catchall for shaky industrial organizations and banks. Mussolini, whose ignorance of economics made him an easy target for Nogara, let the Vatican bank transfer the securities, not for the current market prices, but for prices commensurate with their original worth. All told, I.R.I. paid the bank approximately \$632 million—a sum far in excess of what the securities were then worth. The tremendous loss was written off by the Italian treasury.

Between 1929 and the outbreak of World War II, Nogara assigned Vatican capital and Vatican agents to work in diversified areas of Italy's economy—particularly in electric power, telephone communications, credit and banking, small railroads, and the production of agricultural implements, cement, and artificial textile fibers. Many of these ventures paid off.

Nogara gobbled up a number of companies including La Societa Italiana della Viscosa, La Supertessile, La Societa Meridionale Industrie Tessili, and La Cisaraiion. Fusing these into one company, which he named CISA-Viscosa and placed under the command of Baron Francesco Maria Oddasso, one of the most highly trusted Vatican laymen, Nogara then maneuvered the absorption of the new company by Italy's largest textile manufacturer, SNIA-Viscosa. Eventually the Vatican interest in SNIA-Viscosa grew larger and larger, and in time the Vatican took control—as witness the fact that Baron Oddasso subsequently became vice president.

Thus did Nogara penetrate the textile industry. He penetrated other industries in other ways, for Nogara had many tricks up his sleeve. This selfless man, who probably did more to infuse life into the Italian economy than did any other single businessman in Italy's history, recognized that the subsurface strength of the Lateran Treaty lay in Clauses 29, 30, and 31 of the Concordat. Although some intellectuals had inveighed against the concessions Italy had made on education, marriage, and divorce, few observers had paid any close attention to those clauses of the Lateran Treaty that were mainly economic in nature. To most people they seemed of secondary importance.

But not to Nogara, the man with the dollar sign on his mind and the sign of the Cross in his heart. Clauses 29, 30, and 31 dealt with tax exemptions and the formation of new, tax-exempt "ecclesiastical corporations," over which the Italian state would have no controls.

Nogara reasoned that if he could get Mussolini to put a liberal interpretation on the word "ecclesiastical," he would be able to save Vatican corporations millions of dollars a year in Italian taxes. This was no small task, yet the Vatican Hercules succeeded at it.

The cunning Nogara euchred Mussolini into granting every Catholic

corporation, whether its actual function was ecclesiastical or fiscal, either full exemption from taxes or substantial tax abatements. Somehow, Mussolini was convinced that a Vatican-owned bank was "a temple doing the work of God"! and that what was good for God was good for the Vatican—and that that was good for Italy.

The friendship of the Vatican and the Fascists continued throughout most of the thirties. It was especially strong after Italy invaded Ethiopia in 1935. A Nogara munitions plant supplied arms for the Italian army. But the friendship started to wane toward the end of the reign of Pius XI, who died in 1939.

When Pius XII took possession of the pontifical throne, Mussolini, who was suspicious of his polyglot intellectualism and believed him to possess the "evil eye," refused to kneel and kiss his hand, and he commanded photographers not to take pictures of him and Pius XII which would in any way convey the idea the Duce might be the humble servant of the Church. Relations between the Italian dictator and the Vatican had crumbled, but by then the Catholic Church was well entrenched in the Italian economy. Nogara was still steering the financial ship, and the Church had no worries about its future course.

Benito Mussolini had never quite been able to achieve the empire of which he dreamed, but he enabled the Vatican and Bernardino Nogara to create a dominion of another kind.

ONCE, DURING A solemn and symbolic ceremony in St. Peter's Basilica, when knickered throne-bearers were carrying Pope Pius XII down the center aisle, a little Italian boy of about twelve cried out to the pontiff in a voice plain to hear, "Santo Padre, I want to be like you someday—I want to be pope!"

His Holiness smiled at the lad and, as the dais-bearing porters paused for a moment, made a sign of the Cross, bent forward in his ornamented chair, and was overheard to say in whispered tones, "My son, being a pope isn't as great as you think."

Still awed by the sight of the pontiff's tall tiara and white-and-gold robe, the boy shrugged his shoulders in reverent resignation and said, "Then I don't want to be the pope either."

It might be appropriate here to examine the office of the papacy from a new angle. Theologians delve deeply into such questions as, Why is the Pope? and, Who is the Pope? Newspaper correspondents in Rome file thousands of words of copy each year on, Where is the Pope? and How is the Pope? Few writers, however, deal with what may be the most significant question of all, What is the Pope?

At first this may not seem like a proper question, and yet the answer provides insight into the workings of the least populated state in the world, whose leader rules over the largest number of organized people in the world—some 550 million Roman Catholics. Since the 322 million Mohammedans, the 309

million Hindus, the 300 million Confucians, and the 202 million Protestants have never been able to overtake the Catholics in terms of numbers, the Vatican chief executive is the spiritual leader of the largest religious group on our planet.

The papal office is not without its impressive array of titles, official and unofficial. Officially the Pope is the Bishop of Rome, Successor of the Prince of Apostles, Supreme Pontiff of the Universal Church, Servant of the Servants of God, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City. Unofficially he is often called Rector of the World upon Earth, Father of Princes and Kings, Supreme Pontiff, and Pontifex Maximus. This last name is usually seen in abbreviated form, as "Pont.Max." (with no separation at the middle period). The Latin word pontifex means builder of bridges, and in ancient Rome the title Pontifex Maximus was given to the luminary who presided when a bridge was erected across the Tiber and the spirits of the river had to be conciliated. At the time of his murder, Julius Caesar was the Pontifex Maximus, but in the year 440 the title was transferred to Pope Leo I, and it has since unofficially remained with the papacy. Although no inscription on a fountain, building, or tomb in Rome seems complete unless a "Pont.Max." is included, no pope has personally used the signature for centuries. From the time of Gregory the Great, who died in the year 604, the title employed on papal bulls has been Servus Servorum Dei, Servant of the Servants of God.

The Vatican Archives contain a copy of a papal letter, an answer to one from Queen Victoria, indicating what one pontiff thought of his various designations. Queen Victoria, who apparently did not want to give acknowledgment to any of the papal titles, began her letter (which is also in the Vatican Archives) with "Most Eminent Sir" instead of the usual "Your Holiness." The pontiff was apparently offended. In his reply, he addressed Victoria as "The Most Serene and Powerful Victoria, Queen of the United Kingdom of Great Britain and Ireland and Other Regions, Illustrious Empress of India."

In Italy, the pope is generally called Il Papa, a title that comes from pater patrum, a Latin phrase meaning father of fathers. He is also referred to, most commonly in Rome, by the family name he gave up when elected. Thus the Romans call Pope Paul VI Papa Montini, just as they called Pope John XXIII Papa Roncalli, and Pius XII Papa Pacelli. To some people, the use of the last name may seem disrespectful or irreverent. It isn't, however. For one thing, the Italians are accustomed to having the pope in their midst. He may be idolized, worshiped, and esteemed by pious Italians, but he is often taken for granted in Rome and is regarded in other parts of Italy more as a man than as a saintly being.

Without meaning any insult whatever, the Italians tell many jokes about the papacy. One especially good anecdote made the rounds when Clare Booth Luce was the United States ambassador to Italy (l'ambassatrice, the Italians called her).

Converts, say the Italians, are the most fervent of Catholics. The story is

about the time Mrs. Luce, a convert, was received in private audience by Pope Pius XII. Neither she nor the Pope emerged from the reception chamber for a long, long time. Vatican aides began to fret. After several hours they peeked into the room. The Pope was backed up into a corner; Mrs. Luce, talking a blue streak, paused for breath. "But, Mrs. Luce," the aides heard the Pope say in a gentle, yet quivering voice, "I already am a Roman Catholic!"

Another story, told by Bill Pepper, Newsweek's former resident correspondent in Rome, is perhaps closer to the truth. It concerns the first time Pope John's relatives visited the Apostolic Palace after his coronation. An impressive experience for anyone, a papal audience can evoke in a devout person a tremendous sense of humility. On the occasion of the special audience for John's family, the relatives walked timidly through the golden halls, past the omnipresent Swiss Guards. When they saw John, dressed in his pontifical white robes, they dropped to their knees and bowed their heads.

"Lasciate perdere (Forget all that)!" said John. "Don't be afraid. It's only me!"

When a man is elected pope, he loses many things. He loses his family name. He loses most of the civil ties that bind him to the country of his birth. Moreover, a new pope finds that his daily life is regulated, often down to the most minute detail, by tradition. The men around him may change, but those who replace them have the same functions to carry out, according to the same well-imbedded customs.

The pope's confessor, an ordinary priest, must be a Jesuit; he must visit the Vatican once a week at a fixed time, and he alone may absolve the pope of his sins. The master of the Apostolic Palace must be a Dominican; the sacristan an Augustinian. If a pope changed any of this, a whole religious order would regard the gesture as an affront.

Newly elected popes have reacted in many ways when they realized they had become the Supreme Pontiff of the Universal Church. Pius X, a simple man, was at first terrified to find himself a monarch who is a slave to his mission. Pointing at the Swiss Guards standing sentry outside his apartment, he once whispered to an old friend, "There are my jailers!"

One of former New York Herald Tribune Rome correspondent Barrett McGurn's favorite stories has to do with the time Pius XII was readying a speech for the occasion of an English Catholic centennial.

"How do you pronounce 'centenary'?" he asked an American prelate. "SEN-tenerry," answered the Yank, putting the accent on the first syllable. "But don't the British say sin-TEE-nerry?" the pontiff asked. "Yes, Your Holiness—but four fifths of the English-speaking world speak in American style." "But it's the English language—the British started it. It's for them to say how it should be used."

"Sin-TEE-nerry," with the accented second syllable, was the way the Pope pronounced it during his discourse a few days later. Nevertheless, when an English bishop paid a visit some time after that, Pius made haste to ask him,

"How do you pronounce 'centenary'?" For the rest of his life the polyglot Pope kept seeking opinions on that one word.

The pope, being one of the world's few absolute rulers, is not easy to speak with—yet he is the easiest chief of state to see. Most popes hold frequent audiences in the Apostolic Palace (Paul VI's audiences are often on Wednesdays at noon). On Sundays, usually at noon, popes customarily appear at the window of the top-floor papal apartment to bless the crowds standing in St. Peter's Square. Pope John emerged many times from his sheltered quarters to make visits in Rome and in other parts of Italy. Paul VI has visited more countries (India, the Middle Eastern countries, the United States, Portugal, Turkey, Colombia) than any other pope in history— and each time his presence has attracted huge crowds of Catholics and non-Catholics alike.

There is no question of the pope's charismatic appeal. Despite the fact that there are millions of people who owe the pope no spiritual allegiance, papal influence in world affairs has compelled nations and their leaders to extend the pope diplomatic courtesies normally reserved for civil rulers. No other religious leader in the world is afforded such treatment. No single state officer has been such a consistent drawing card, away from his immediate domain, as has the man who sits on Peter's Chair in the Eternal City.

Avro Manhattan, a frequent commentator on Vatican affairs, attributes much of the papal lure to the dual nature of the Church. He once told me in a taped interview, "Although the most uniform of religious institutions, the Church is also the most diversified. While the most unchangeable, she has a genius for adaptability; and while constantly obsessed with things pertaining to a future life, she is vigorously active in controlling things pertaining to this world. Last but not least, she has the greatest centralization of power in the world.

"Her administration," Manhattan continued, "is unique. Although a church, she is at the same time a sovereign government. Although a mighty religious institution, she is also a mighty political presence and a major economic center. Although her officials are drawn from many nationalities, when acting as members of her government they have none; while speaking the major languages of the world, she issues her ordinances in one which only a few can understand. Although territorially the smallest state in existence, hers is the most significant in the world. And although neither an empire, a kingdom, nor a republic, it is a mixture of all three.

"The head of such government wears not one but three crowns. Although without an army, a navy, or hydrogen bombs, he has more power than if he had at his disposal the greatest arsenal on the globe. Spiritually and hierarchically, no one is above him except God, the source of his authority."

Once again we come, then, to the question, What is the Pope? This can be answered or explained in part by reviewing the duties, responsibilities, powers, and operations of the papacy.

Lord paramount of the Holy See, the pope is first among his bishops, all of whom come under his direct jurisdiction; in theory he has full and absolute

power over the Roman Catholic Church. Every decree requires his approval. He can obey or ignore precedent. He can set aside tradition; he can write (or rewrite) constitutions; he can change discipline without consultation; he can proclaim dogmas on his own. Although on important matters the pope is supposed to seek counsel and advice from the College of Cardinals, he is empowered to make up his own mind and take action. On theological questions, the pope invariably consults with his bishops and cardinals, but, on matters of high policy, he may evolve a course of action without any previous consultations, as did Pope John when, without calling in the Curia cardinals for their views, he decided to go ahead with the Ecumenical Council.

The pope has executive as well as legislative and judiciary powers. He can be judged by no man, and there is no appeal from his decisions. In this respect his position is tantamount to that of a sovereign who cannot be brought to court. Acting in his executive capacity, the pope may (1) approve or sanction or suppress religious orders, (2) grant indulgences, (3) beatify or canonize saints, (4) appoint bishops, (5) erect, administer, alter, or suppress bishoprics, (6) assign an auxiliary bishop to one who is incapacitated, (7) found and legislate for papal universities, (8) issue liturgical books, (9) administer the temporal goods of ecclesiastical foundations, (10) erect and govern missions dependent on the Holy See.

As a legislator, the pope may (1) call, preside over, and adjourn ecumenical councils, (2) regulate holy days and Catholic feasts, (3) introduce new rites and abrogate old ones, (4) issue ex cathedra decretals on belief, (5) introduce, alter, or suppress Church laws on any subject, (6) defend doctrine against heresies, (7) define fast days and periods of fasting. Also liberally defined are the pope's judicial duties. He may (1) relax vows and oaths for members of the religious who want to return to secular life, (2) give matrimonial dispensations, (3) act as a court, (4) establish rules of judicial procedure, (5) establish censures or punishments, (6) organize courts for hearing cases, (7) organize courts or appoint synodal judges for the diocese of Rome.

Inasmuch as the men elected to the papacy tend to be advanced in years, there is always the question of whether a septuagenarian or an octogenarian could become mentally enfeebled while serving as pontiff. Rome correspondent Robert Neville once took this problem to a Vatican prelate and asked him what would happen if a pope were to lose his reason or become physically incapacitated. Neville pointed out that the fact that popes are elected for life, with no provisions either for their recall or for their abdication, and the further facts that there is no proviso in Church regulations for creating a regency and that the College of Cardinals cannot be legally convened to take over made the problem appear insoluble.

The Vatican officer said, "The Good Lord seems to protect the Church from such a catastrophe. Popes just apparently do not lose their mind or reason. But should the impossible happen, I believe the Vatican bureaucracy would act as an effective brake against rash or embarrassing acts."

To better understand the question, What is the Pope? one must examine the structure of the Holy See, which is the government of the Vatican and of the

Roman Catholic Church.

As the head of his church, the pope runs a vast business. He runs it as a corporate structure, working with twelve congregations (committees) of cardinals—a system that dates from the late sixteenth century—and with three apostolic tribunals and five departmental offices. Because he is the chief executive officer of the State of Vatican City, the pope is guaranteed independence of any civil power. No other religious leader in the world enjoys a comparable position.

To understand the foundations of papal authority is to understand who, why, and what a pope is. His primacy of jurisdiction, not only over the clerics but also over the hundreds of millions of the faithful, extends to matters affecting his religion, but it also extends to all other matters in which the Roman Catholic Church is interested throughout the world. Using his wide religious authority, the pope plays a distinctive role in the affairs of the world, exercising a power that is independent of his temporal position as head of Vatican City. The 550 million people who are Roman Catholics are but a modest number of the hundreds of millions who recognize the juridical sovereignty of the Holy See as a moral authority while not agreeing in substance with Catholicism's theological basis.

Various countries of the world therefore maintain diplomatic relations with the Vatican. Papal ambassadors are to be found not only in Catholic nations but also in Protestant, Islamic, Buddhist, and atheist countries. An ambassador of the pope is called a nuncio, and he has the same status as the ambassador of any great power. At this writing, while Pope Paul is still reigning, the Vatican maintains official ambassadors in the following countries: Argentina, Austria, Belgium, Bolivia, Brazil, Burundi, Cameroon, Chile, China (Taiwan), Colombia, the Congo (Leopoldville), Costa Rica, Cuba, Czechoslovakia, the Dominican Republic, Ecuador, Egypt, El Salvador, Estonia, Ethiopia, Finland, France, Germany, Guatemala, Haiti, Honduras, Hungary, India, Indonesia, Iran, Iraq, Ireland, Italy, Japan, Kenya, Korea (Seoul), Latvia, Lebanon, Liberia, Lithuania, Luxembourg, Malawi, Malta, the Netherlands, Nicaragua, Pakistan, Panama, Paraguay, Peru, the Philippines, Poland, Portugal, Rumania, Rwanda, Senegal, Spain, Switzerland, Syria, Turkey, Uruguay, Venezuela, Yugoslavia, Zambia.

If a country does not have a nuncio, the Vatican bypasses the problem by nominating a representative without the official status of an ambassador; such representatives are called apostolic delegates. Officially an envoy of the pope, the apostolic delegate is unofficially an ambassador in the guise of an ecclesiastical official of the Catholic Church. He is not accredited by the government of the country in which he stays, but in practice he is usually given many of the courtesies and privileges extended to fully recognized ambassadors. At present, the following countries give hospitality to apostolic delegates: Albania, Australia, Bulgaria, Cambodia, Canada, Great Britain, Greece, Laos, Mexico, New Zealand, Tanzania, Thailand, the United States, and Vietnam (Saigon). Apostolic delegates are also maintained in Copenhagen for the Scandinavian countries, in Algiers for North Africa, in Nairobi for East Africa, in Dakar for West Africa, in Pretoria for South Africa, in Lagos for Central West Africa, and in Yaounde for Central Africa.

Adjudged by the bar of world opinion and international law, the pope enjoys immunity from the territorial jurisdiction of any human authority. Consider what happened when Hitler's occupation troops in Rome completely surrounded the pope's tiny state. German soldiers never crossed the frontier. Had they decided to invade Vatican City, the blitzkrieg would have taken all of a half hour, and the man who was then pope would have been conquered—but not defeated. In his own way, Hitler provided a dramatic confirmation of the real, if intangible, moral authority of the pope, however diminutive his territory. The pontiff's unique position in the world was aptly expressed by one writer, who said, "The pope is not sovereign because he is the ruler of the Vatican state; he is the ruler of the Vatican because he is a sovereign."

The papal case is, of course, unique in contemporary international law and diplomatic practice. It is said that Winston Churchill, during a visit with Joseph Stalin, attempted to convince the Soviet dictator of the advisability of having the Vatican as an ally. Stalin, the story goes, asked derisively, "How many divisions does the Pope have?"

According to one reporter, the episode was related to Pope Pius, who commented, "Mr. Stalin will meet my legions in the other world!"

Of the pontiff's celestial consociates little can be said here. In the practical day-to-day world of the twentieth century, His Holiness often depends on terrestrial colleagues to help him carry out his complex operations. The pope has under him the Roman Curia—the body of congregations, tribunals, and departmental offices. The congregations, corresponding somewhat to the ministries of other countries, include the Sacred Congregation for the Doctrine of the Faith (which before the recent Curia reforms was the Holy Office), the Congregation for Bishops (formerly the Consistorial Congregation), the Congregation for the Oriental Churches, the Congregation for the Discipline of Sacraments, the Congregation for the Clergy (formerly the Congregation of the Council), the Congregation for the Religious and for Secular Institutes (formerly the Congregation for the Religious), the Congregation for the Propagation of the Faith (which is now also called the Congregation for the Evangelization of the Nations), the Congregation of Rites, and the Congregation for Catholic Education (formerly the Congregation of Seminaries and Universities). Though these overlap a bit, the cardinals who serve in the Curia are formed into one of two "parties," which comprise the conservative and the progressive elements. These "parties" can exercise pressure on given papal decisions—such as the bitter pill Paul was made to swallow with the recent encyclical against birth control.

Next to the pope himself, the single most important individual in the Vatican hierarchy is his immediate aide, the secretary of state—whose duties correspond to those of the prime minister in other government organizations. For most of his tenure in office (1939-1958), Pope Pius kept the post in his own hands. But this is not usually the case. Most popes have leaned heavily on the secretary of state—Pope John once described a secretary of state as "my closest collaborator"—because the secretary's office has a variety of major functions. The secretary recommends to the pontiff the names of men to represent the Vatican abroad, has jurisdiction over all such appointees, gives instructions to Catholic lay organizations all over the world (thus

often exerting pressure on the internal affairs of foreign countries), prepares the texts of agreements with foreign countries, participates in the appointment of bishops, confers Vatican honors and titles, and deals with such ecclesiastical questions as divorce and contraception. Often the secretary of state represents His Holiness at official ceremonies. The secretary sits on the pontifical committee for the government of Vatican City, and he serves as the Vatican's chief negotiator. One of his most important duties is that of overseeing the cardinals' committee on the finances of the Vatican.

Veritably the most active officer now in the Vatican, the present secretary of state is the only person who sees Pope Paul on matters of business at least once a day; often he communicates with his immediate superior over the phone as many as a dozen times in one morning. One of his duties is to prepare a daily summary of world press reports for the papal desk. Vatican authorities are inclined to believe the Pope is one of the best-informed chiefs of state in the world—better, they assert, than the President of the United States.

News of all kinds—ecclesiastical, political, economic—comes to the Vatican through a gigantic machine that extends to the remotest corners of the earth. Nuncios and apostolic delegates, who have access to the same information ambassadors and representatives of other governments do, send frequent reports to the secretary of state. But by far the most elaborate reports come from the bishops. Nearly fifteen hundred bishops, scattered all over the globe, send in periodic accounts on matters of interest to the Holy See. Consequently, an enormous amount of correspondence reaches the Vatican every day, including up-to-the-minute stock market analyses and incisive views of current economic trends.

In addition to this "espionage" service, the Vatican requires that each bishop come to Rome to see the Pope personally at least once every five years if he is stationed in Europe, and once every ten years if he is stationed elsewhere. On his arrival, the visitor must submit a report on his diocese; the report must answer a specific set of questions, which covers spiritual, ecclesiastical, social, physical, and economic conditions among the clergy and the parishioners. Considered extraordinarily accurate, these reports go deeply into the sentiments and feelings of the populace of the countries or regions concerned. Any bishop—or for that matter, any clergyman of any rank—who has a report of an urgent nature can communicate in code with the Vatican's secretary of state by cable or by radio. The secretary of state will quickly pass the message to His Holiness if he considers the dispatch of top priority.

One of the most efficient secretaries of state in recent years was Pope John's first secretary, Domenico Cardinal Tardini. The two men had excellent rapport with each other, but the Cardinal also had his differences with John—a fact that was often bandied about in inner Vatican circles. A stubborn Roman who could not fathom John's desire to "open up" the Church to the outside world, Cardinal Tardini was bothered by his superior's "new ways." Tardini, whose office was one floor below the Pope's, had a habit, especially when miffed, of referring to John as "the one up there." Since news tidbits

and gossip travel quickly inside the Vatican, it wasn't long before word got to John, who summoned Tardini forthwith.

"I'd like to clear up a matter," the Pope said. " 'The one up there' is the Lord, the Eternal Father in Heaven. I'm just 'the one on the fourth floor.' So I beg of you, don't throw confusion into the ranks."

PERCHED ATOP Monte Mario and overlooking a panorama of ancient ruins and Renaissance settings is the busiest of Rome's new international hotels, the one flying the Hilton flag. Of the thousands of persons who use the four hundred rooms and suites in the Cavalieri Hilton each year, few are aware that the hotel is largely owned by the Catholic Church. Through the Societa Generale Immobiliare, the Vatican has a big interest in the hilltop hotel, which is operated by Hilton International. Said interest is, to be exact, a three-quarter ownership.

As the largest of Italy's construction companies, the Vatican-owned Societa Generale Immobiliare has been in business for more than a century. S.G.I. has entered every facet of the building business—not only construction but also planning, investment, production of specialized building materials and equipment, and management.

From 1870, when S.G.I., Italy's oldest construction company, moved its headquarters from Turin to Rome, until the end of World War II, S.G.I.'s interests and properties were concentrated in and around the Eternal City. Then the company branched out on a nationwide scale, growing into a diversified corporation which took on thousands of new employees. Now S.G.I. has moved onto the international scene. It has thrust itself into the business of constructing large-scale residential projects and selling them to private customers. And lately, this Vatican company has become involved in urban development, with the planning and building of entire metropolitan or suburban centers and communities.

S.G.I.'s investment in construction projects has jumped to over \$45 million at this writing. Its gross assets, which were approximately \$50 million in 1955, were about \$170 million in 1967, while net earnings went from \$2.4 million in 1955 to \$6.2 million in 1967. Today S.G.I. holds a controlling or substantial interest in over fifty Italian companies. Four of these specialize in investment and property holdings; nineteen are real estate development institutions; nine deal with urban development projects; four engage in agricultural works; eight are industrial and manufacturing corporations; and the rest are technical and service companies.

Although Italy's housing industry recently suffered a serious slump, S.G.I. was not badly hurt. Its earnings still rose 16 percent and its gross assets went up 20 percent. Moreover, the Vatican company's investment in land increased 25 percent, due largely to the completion of a long-term plan that involved the formation of a satellite city near Milan.

Nevertheless, there was a slowdown in the sales of S.G.I.'s newly finished buildings. Against a background of reduced mortgage credit facilities,

Vatican strategy called for a corresponding increase in S.G.I.'s bank borrowing (from a Vatican bank, to be sure). A satisfactory ratio between current assets and liabilities was restored following the successful issue of 6 percent convertible debentures for the equivalent of \$26 million.

In 1966, in Rome alone, the Vatican's construction society completed or nearly completed three apartment houses, seven garden villages, twelve luxury homes, a five-building apartment development, an office building with ground-floor stores and a cellar garage, two other office buildings (comprising 174 office units), and a twelve-villa garden development.

During the same year, in Milan, S.G.I. finished a three-building housing project that has sixty-two family dwellings, eighteen offices, seventeen stores, and an eighty-car garage. Plans have been drawn to add two more buildings to the project by replacing the old Vatican-owned structures on an adjoining site. Elsewhere in Milan, and also in 1966, S.G.I. completed a seven-building (196-apartment) housing complex and was in the process of putting up a shopping center. The shopping center's site is the famed Piazza Loreto, the square where the bullet-riddled bodies of Mussolini and his girl friend were hanged upside down during the closing days of the war.

In Genoa, 1966, S.G.I. nearly finished a 150-apartment development along the Via Bobbio, opened and rented to capacity its plush Residence Park Riviera, and began construction of a new 92-apartment development. And plans were made by an affiliate of S.G.I. (the Eden di Nervi Company) to build a large motel just outside Genoa, in an area near the Vatican-owned Hotel Eden.

S.G.I., which recently moved from its cramped headquarters in downtown Rome to an eight-story glass building in the city's outskirts, has also put into execution building projects of various sorts in other parts of Italy. In Florence, Naples, Palermo, and Catania many of its undertakings are handled by related companies. Few people know which of the related companies belong to S.G.I. and which are controlled by parental pursestrings. S.G.I. guards her fifty plus offspring like a mother hen, preferring to shield them from too much attention. This is done for a number of reasons, some having to do with taxation and others with regional strategy.

To illustrate: S.G.I. does not own Rome's Cavalieri Hilton directly. The three-quarter owner is a front company called Italo Americana Nuovi Alberghi (I.A.N.A.), which answers only to S.G.I. Similarly, the Societa Italiana Arredamenti Metallici (S.I.A.M.) is owned by the Vatican but administered indirectly by S.G.I. S.I.A.M., which runs a large plant for the production of steel furniture, was the company that supplied the steel furnishings for the Italian luxury liners the Raffaello and the Michelangelo.

S.G.I.'s other companies include the Compagnia Italiana degli Alberghi dei Cavalieri (C.I.D.A.L.C.), which operates hotels in Pisa and Milan; Bellrock Italiana and S.A.R.F.E.C, which produce specialized building materials; and the Manifattura Ceramica Pozzi, which manufactures petrochemicals, plastic products, and plumbing fixtures.

Italy has no regulations or laws against private holding companies, and

S.G.I. controls several.

One of the largest is the Societa Generale per Lavori e Pubbliche Utilita (S.O.G.E.N.E.), a construction company with extensive experience in public works. In recent years the Vatican-owned S.O.G.E.N.E. has built a 328 foot-high dam at Mulargia in Sardinia, a 430,000-square-foot, reinforced concrete flood-water diversion for the Arno River at Pisa, a 125-foot dam at Gramolazzo near Lucca, a hydroelectric power plant near Terni, a 54-mile consortium aqueduct for the cities of Ascoli and Fermo, a 29,950-foot tunnel for the pipes of the projected Frida Aqueduct, hundreds of miles of embankments for Italy's main superhighway, the tunnel for the Gran San Bernardo highway connecting Italy to Switzerland, concrete emplacements for much of Milan's new subway, the 4.5-mile-long highway between Chiasso and San Gottardo, and a number of bridges and viaducts in various parts of the country.

Demonstrating a know-how that makes it far more than an ordinary general contractor, S.O.G.E.N.E. has even produced entire factories under private contract. The impressive new Colgate-Palmolive plant at Anzio, which covers 430,000 square feet of land and has over seventeen million cubic feet of interior space, was designed and put up by S.O.G.E.N.E. technicians and engineers— that is, by experts who drew their pay from Vatican coffers. This same team of experts also built the \$565-million Italsider iron and steel complex; the largest such complex in all Europe, this one, in Taranto, sprawls over 3.9 million square feet of land. A telecommunications plant at San Siro was set up by S.O.G.E.N.E., which handled the entire project. In Sardinia the same Vatican contractors set up not long ago a 64,000-kilowatt thermoelectric power plant (near Cagliari) and a 480,000kilowatt plant (at Sulcis). Working for Italy's nationalized electric industry (E.N.E.L.), busy S.O.G.E.N.E. teams installed a 200,000-kilowatt thermoelectric power structure at Civitavecchia and a 300,000-kilowatt plant near Perugia.

On opening day, all of S.O.G.E.N.E.'s projects are given the customary blessing by an attending cardinal, and often there is a special good luck message from the Pope himself. The sign of the Cross was made many times in 1966, when S.O.G.E.N.E. completed public and private works that totaled \$27.6 million. Although this figure is 25 percent less than that for the preceding year, a decrease attributed to Italy's economic dip, the outlook for S.O.G.E.N.E. is good, for a number of public projects have already been contracted for and Italy's economic situation shows every sign of improving.

Most of S.G.I.'s enterprises outside of Italy have been undertaken by still another subsidiary company, Ediltecno, S.p.A. Fully owned by S.G.I., it was liquidated in 1967. Ediltecno, which was organized in 1961 to service projects abroad, was a technical, consulting, and engineering management company with branch offices in Washington and Paris and a representative in New York City. There is also a Canadian company known as Ediltecno (Canada) Limited, located in Montreal, and a Latin American affiliate called Ediltecno de Mexico, S.A., based in Mexico City.

In the past seven years S.G.I. has acquired a controlling interest—nearly 70 percent of the common stock and 50 percent of the preferred—in Watergate

Improvements, Inc., of Washington, D.C. Through it, the Vatican is playing a major part in the completion of a large office-and- apartment complex on the edge of the Potomac. The first stage of the project was finished in 1965 with the completion of Watergate East, a thirteen-story cooperative apartment building with 238 apartments, 60,000 square feet of commercial space, and five acres of parking on four underground levels. During the project's second stage, completed in 1967, a thirteen-story apartment hotel with three underground levels, 221 suites, 10,000 square feet of commercial space, and a 40,000-square-foot indoor garage was built, as was an eleven-story office building with 180,000 square feet of office space. Work on the third stage began in 1967, and by 1969 a building of 144 apartments near Washington's Rock Creek Parkway is expected to be finished. Then the fourth and last stage of the project (the plans of which have not yet been made known) will begin. Altogether, the luxury project in the Foggy Bottom section of the U.S. capital is expected to cost in the vicinity of \$65 million.

In Canada, S.G.I. is active through subsidiary companies. For instance, it is the largest single stockholder, owning 85 percent of the shares, in Montreal's Redbrooke Estates Limited. Redbrooke recently completed, in one of the most fashionable sections of Montreal, a thirty-three-story apartment building with three underground levels. Including 224 apartment units and 100,000 square feet of indoor parking, the structure (known as Port-Royal) has been taken over by a newly formed Vatican company called Immobiliare-Canada Limited. The company has a capital (in Canadian dollars) of \$456,900 and share obligations of \$14.4 million, of which S.G.I. holds 93 percent. Immobiliare-Canada owns the forty-seven-story Montreal office building, the Stock Exchange Tower, that houses the Canadian and Montreal stock exchanges. The building cost approximately forty- seven million Canadian dollars and was designed with the cooperation of Rome's Pier Luigi Nervi, the cement wizard. Over 600 feet high, it is believed to be the tallest reinforced concrete building in the world. Another Vatican- controlled company in Canada is the Sogesan Construction Company Limited, which has been putting up one-family houses southwest of metropolitan Montreal. In the community known as Greendale, Sogesan has so far built and sold over three hundred houses and is still building and selling.

In Mexico, the Lomas Verdes S.A. de C.V. construction company is building a suburban city on some thirteen hundred acres of scenic land outside Mexico City, near Tlalnepantla; the city will ultimately house about a hundred thousand persons. S.G.I. owns about 30 percent of the Mexican company's stock and is providing the technical consultants and the project manager. A four-lane, tree-lined superhighway, La Superavenida, connecting the new city to the main superhighway and thus to the center of Mexico City, has already been completed by Lomas Verdes. Another Vatican-affiliated company, Immobiliaria Corinto S.A. (in which S.G.I. holds one-third interest) is engaged in building five sixteen-story apartment houses in Mexico City's fashionable Paseo de Las Palmas sector.

In France during 1967, the Vatican's S.I.C.E. company (Societe Immobiliere Champs-Elysees), a French company with its head office in Paris, completed work on an elegant marble-faced office building on Paris' Avenue des Champs-

Elysees. The nine-story structure, with four underground levels, provides 110,000 square feet of office space and 87,000 square feet of indoor parking.

With Vatican-owned construction companies building everywhere, there have inevitably been some hints of scandal. Not the least interesting of these stories, which are almost invariably suppressed by the Italian press, was that of the sale to the Italian government of church-owned real estate for the 1960 Olympic installations.

In 1958, shortly before Italy took on the responsibility of hosting the Olympics in Rome, the Vatican owned more than 102 million square feet of property within Rome's city limits. These holdings made it the biggest landowner, apart from the government, in all Italy. They were accumulated by the Vatican through quiet purchase, inheritances, donations, and foreclosures over a long period of time.

The National Italian Olympic Committee purchased large stretches of land from the Holy See for an unspecified sum and erected some fifteen stadiums at a cost of almost \$29 million. To connect the sport structures located in the northern part of the city with those in the southern sector, Rome built the Olympic Highway. The throughway followed a circuitous route because it was placed on land that the city of Rome had purchased from front companies owned by the Societa Generale Immobiliare.

Although the deals for this land had been made long before any mention of public bids, they might have passed unnoticed had it not been for the fact that the speedway began to sprout major cracks and crevices shortly after the Olympic athletes returned to their homelands. Societa Generale Immobiliare, which had participated in the building of the road through several front companies, at that point offered to resurface the holes under a series of new contracts from the municipal government; the offer was accepted, for sums that were never disclosed, and the potholes and splits in the Olympic Highway were finally covered up. So was the scandal—almost.

THE TALE OF the eel that one day left its home in Lake Bracciano, some fifty miles outside Rome, and swam all the way to Vatican City to make an unscheduled "appearance" underneath the Pope's window has every earmark of a fish story—and yet it happened.

The eel, in swimming around the bottom of the lake, apparently slithered into a cement water pipe. At a point forty-six miles from where the fish started, the main forked off in two directions—one way went to Rome, and the other to Vatican City. Bearing to the right, the eel took the way that led to the Vatican. After passing another underground junction, the eel slipped into a drain and managed to get itself stuck inside one of the two famed fountains in St. Peter's Square, just below the papal chambers.

The eel was blocking off the fountain's water. But the irreverent creature would not have made its mark on Vatican history if it hadn't been for Pope Pius XII, who had just finished shaving when he glanced out the window and noticed to his bewilderment that there was no water in the fountain. At

breakfast he commented to his housekeeper on how odd it was that there was water gushing from the far fountain but not from "our fountain."

Sister Pasqualina picked up the phone and called the fire department. The firemen arrived, as did some newspapermen, and when the fountain's innards were examined, the eel was found. When it was removed from the tiny pipe in which it was lodged, the fountain came to life again. The eel was carried away in a pail.

A few days later, a newspaper reporter asked what had become of the eel. Since the Vatican ignores all such questions, cynical Romans provided their own answer. The Vatican, they claimed, had taken the eel to one of Rome's many outdoor fishmarkets, and sold it—which, they said, put the Pope in the fish business as well as every other.

What actually happened to the aquatic intruder is, of course, not known. But the story does indicate what Italian skeptics think about the Vatican and its business interests. According to these cynics, the Vatican is involved in so many business enterprises that even the selling of fish would not be beneath its dignity. As far as anyone knows for sure, the Vatican is not presently in competition with Rome's outdoor fishmongers. But many Romans are inclined to believe some of the Vatican's financial operations do have a fishy odor about them.

So widespread and complex are the Vatican's moneymaking enterprises, that it is almost impossible to get a clear picture of all of them.

In the last chapter we described Vatican participation in the building and construction industry through the Societa Generale Immobiliare. In this chapter we will try to trace the Vatican's participation in manufacturing, energy, communications, banking, insurance, and other fields. The reader is asked to take a deep breath before entering the maze.

There is hardly a sector of Italy's economy in which the Vatican's "men of trust" are not representing the Church's interests. Almost all of these men hold high positions in companies in which the Church is financially involved. They hold their responsible posts year in and year out, sometimes on the basis of the percentage of profit that the Holy See realizes on its investment.

For many years, Bernardino Nogara served on the board of directors of the Montecatini Company (now Montecatini Edison). Let us take a look at this company. One of the largest corporations in Italy, and indeed, in the world, it deals in mining and metallurgical products, fertilizers, synthetic resins, textile fibers, and pharmaceuticals as well as electric power—and it is bound to the Vatican with hoops of steel. The extent of Vatican participation in this major corporation is not known; probably the Vatican does not have a majority holding, but its interest is substantial indeed. Since the death of Nogara, several Vatican watchdogs have replaced him on the company's board and take part in all the important decisions, such as that in 1966 to merge Montecatini and the Edison Company. For that year of the merger Montecatini Edison reported total sales of \$683.9 million and a net profit of \$62.6

million. The 1967 report and balance sheet showed substantial boosts in nearly all sectors of the company's activities, with total sales having jumped to \$854 million and the net profit to \$66.1 million. Montecatini's investments in other companies amount to over \$942 million, its real estate holdings to better than \$22 million, and its industrial plants to approximately \$1.3 billion.

Montecatini Edison has a number of foreign associate companies, all of which are doing well. The Novamont Corporation at Neal, West Virginia, is doubling its production capacity to take advantage of the expanding polypropylene market in the United States. In Holland, the Compagnie Neerlandaise de L'Azote recently modernized its plant at Sluiskil and increased its daily production to one thousand tons of ammonia and two thousand tons of nitrogenous fertilizers; it also began construction of a new plant that will produce six hundred tons of urea a day. In Spain, Paular, S.A., in which Montecatini Edison has a joint holding, completed a new factory at Puerto-llano for the manufacture of polypropylene and polypropylene products. The Madras Aluminum Company of India expects to increase its production of alumina to fifty thousand tons a year and that of aluminum to twenty-five thousand tons a year. The continually expanding Brazilian Heliogas group recently acquired 140,000 new users and has increased its annual sales of liquid gas to about one hundred sixty thousand tons. And Panedile Argentina during 1967 brought its work on the damming of the Rio Hondo and the construction of a hydroelectric power station at Ullun to completion.

In Italy, Montecatini Edison owns or controls nineteen companies. These include Societa Orobica, Mineraria Prealpina, Miniere di Ravi, Sorap-Societa Raffinazione Petroli, Miana Serraglia, Ascona, Clio, Fortuna, Hermes, Immobiliare Capricorno, Melide, Parnaso, Ribolla, Sant- Agostino and Societa Mineraria Presolana, all of Milan; and Cieli and Societa Imprese Elettriche Scrivia, both of Genoa; Societa Emiliana di Esercizi Elettrici of Parma; and Resia of Casoria.

Now in its second century of existence, Italcementi— which came under Vatican control after the war and is run by papal “agent” Carlo Pesenti—accounts for 32 percent of the total cement production of Italy; it is the world's fifth largest producer of cement and the second largest in Europe. In 1967, Italcementi, which employs over 6,500 workers, reported a net profit of \$5.5 million, and it produced more than twenty-six million tons. The company, which has its headquarters in Bergamo, has a capital of \$51.2 million. Because of a crisis in Italy's building industry in the last few years, Italcementi's profits had somewhat decreased (they were over \$4.2 million in 1965, and not quite \$4 million in 1966). The company had taken the decrease more or less in its stride, and according to Massimo Spada (speaking for the board of directors), expects to show up even stronger in 1969 and 1970 when construction picks up again. Thus, Italcementi recently built and put into operation a new cement plant near Brescia. The plant, which covers an area of over two million square feet, produces six hundred thousand tons of cement a year. Much of this is a new white cement known as Supercemento Italbiano which is quick drying and highly resistant to breakage.

The SNIA-Viscosa Company of Milan, which produces more than 70 percent of

Italy's artificial and synthetic textile fibers, is known to be maneuvered by Vatican financiers. It is not owned by the Vatican. It is, however, tied to the CISA-Viscosa Company, which produces viscose fibers and rayon, and to the Saici Company, which manufactures cellulose—and both of these companies are owned by the Vatican. Also, SNIA-Viscosa holds considerable stock in a cotton plant, Cotonificio Veneziano, which is a Vatican-controlled company. SNIA-Viscosa, which has a capital of \$89.6 million, has among its shareholders the British textile group Courtaulds, and it owns two profitable textile companies in Spain, two in Brazil, two in Mexico, and one each in India, Argentina, and Luxembourg. The Vatican is a heavy stockholder in these foreign companies, and in two instances holds the controlling shares. For 1966, when it showed a net profit of over \$9.7 million, SNIA-Viscosa declared a dividend of 130 lire on each of its 46,703,125 shares. In 1967 when profits dipped substantially to only \$310,000, the company nevertheless declared the same dividend of 130 lire but asked its stockholders to take into consideration the advisability of a merger with one of several possible companies that would provide diversification—now perhaps the most holy of words in Vatican business strategy.

One of the Vatican's biggest companies, Manifattura Ceramica Pozzi, which makes sinks, wash basins, toilet bowls, bidets, and other bathroom fixtures, has been in difficult straits during the last six years, reporting substantial losses each time. At the end of 1967, Pozzi came up with its smallest loss in recent years, \$2 million. Adding that to the \$11.9 million that Pozzi had dropped during the previous five years, the company's total deficits now have reached the sum of nearly \$14 million. Thus it came as no surprise during 1968 when the Vatican sent in one of its ace troubleshooters, Count Enrico Galeazzi, to sit in on the board of directors as vice president.

With its capital listed at \$36.96 million, Pozzi is nevertheless on a solid footing in Italy's economy. By diversifying into refractory materials, paints, plastics, and chemicals, the company—which is one of the oldest in Italy—is reorganizing its operation. During 1967 it completed the construction of a hygienic-sanitary fixtures plant for the Hungarian government and put into operation a new plant at Bizerte for Tunisia.

In addition to constructing the factories, the Pozzi firm trained personnel for them. Pozzi owns 90 percent of a company in France and 13 1/3 percent of another company in Brazil, both of which have shown profits in the last two years. In Milan the Pozzi company holds 100 percent of the stock in the new Pozzi Ferrandina chemical plant, which went into operation in June 1967 with a capital of \$18.1 million. With Count Galeazzi now bringing in his know-how, Pozzi officials expect to get back into the black again within a few years by escalating the \$43 million export level of previous years.

One of the most ramified, fully Vatican-owned companies is Italgas, which has its main office in Turin. With a capital of almost \$59.9 million, Italgas controls gas companies in thirty-six Italian cities, including Rome, Turin, Florence, and Venice. During the fiscal year 1967-8 it supplied 679 million cubic meters of home fuel to its customers and reported a profit of nearly \$3.5 million.

Trending upward for over two decades, Italgas also controls a number of companies that are related to the gas industry. The Cledca Company (tar), Iclo (anhydrides), Funivie Savona San Giuseppe (iron ore and phosphorus), Fornicoke (coke for steel mills), Pontile San Raffaele (coke), Cokitalia (distillates), Societa Acque Potabili di Torino (drinking water), Carbonifera Chia-pello (real estate heating plants), Propaganda Gas (gas stoves), Urbegas (gas appliances), and La S.p.A. Forni ed Impianti Industriali Ingg. De Bartolomeis di Milano (industrial ovens). Of the last-named company, Italgas owns only

20.29 percent of the stock. Not long ago I happened to mention to an American visitor that the Vatican owned a spaghetti factory in Rome. My pun-loving friend immediately said, "The Vatican is getting rich making all that dough!"

Molini e Pastificio Pantanella, S.p.A., is a fully Vatican-owned company that packages various types of pasta. As a profitable sideline, Pantanella also produces panet-tone holiday cakes and an assortment of fifty-two different types of cookies. Backed by assets listed at \$16.3 million, Pantanella reported a net profit of \$290,562 for 1966 but broke even in 1967. The company would have done better, according to board director Marcantonio Pacelli, if it had not been for government-imposed regulations in July 1967, which not only placed cumbersome restrictions on the country's spaghetti factories but also controlled the price of soft and hard grains. But, as my friend might say, the Vatican is not at a loss for "grain" (Italian slang for money), for it owns outright, controls, or influences by its substantial though minority holdings all of the following companies which, according to the most recent financial statements, are in the black:

Societa Mineraria del Trasimeno (mining—capital: \$3.2 million), LTstituto Farmacologico Serona (pharmaceuticals— capital: \$1.4 million), La Societa Dinamite (dynamite and ammunition—capital: \$624,000), La Torcitura di Vittorio Veneto (yarn—capital: \$800,000), Fisac-Fabbriche Italiane Seterie Affini Como (silk—capital: \$3.4 million), Concerie Italiane Riunite di Torino (furs—capital: \$4 million), Zuccherificio di Avezzano (sugar—capital: \$1.6 million), Cartiere Burgo (paper products—capital: \$23.2 million), Industria Libreria Tipografica Editrice di Torino (publishing—capital: \$1.6 million), and Sansoni di Firenze (publishing—capital: \$1.08 million).

The following companies, with which the Vatican has a financial association of either major or minor degree, report a year-end loss or no profit as of this writing: Societa Santa Barbara (mining—capital: \$4.8 million), Caffaro Societa per l'Industria ed Elettronica (chemistry and electronics—capital: \$9.6 million), La Salifera Siciliana (salt—capital: \$1.1 million), La Societa Prodotti Chimici Superfosfati (chemicals—capital: \$244,800), Bottonificio Fossanese (buttons—capital: \$480,000), Saici Societa Agricola Industriale per la Cellulosa Italiana (cellulose —capital: \$24 million), Cotonificio Veneziano (cotton— capital: \$3.2 million), Lanificio di Gavardo (wool—capital: \$1.4 million), Fabbriche Formenti (textiles—capital: \$104,000 [reduced from \$1.04 million]), Sacit (readyto- wear clothing—capital: \$256,000), Molini Antonio Biondi di Firenze (spaghetti—capital: \$960,000), C.I.T. (travel and tourism—capital: \$800,000), and C.I.M. (department stores—capital: \$1.2million).

So much for private enterprise.

The question now arises, Does the Vatican have a stake in operations run by the state? The answer, not surprisingly, is in the affirmative. Let's look at another aspect, unique by American standards, of the Italian economy— that of the state as a rival and competitor of private entrepreneurs.

In the postwar period Italy's pell-mell economic expansion has had, at times, to walk a tightrope. Coming out of its catastrophic fascist cocoon, the Boot's economy went from rags to Vespas to Fiats—thanks in no small part to the heavy investments of the Vatican. Italy's gross national product pole-vaulted 143 percent in the period between 1953 and 1963 to \$45.1 billion. Last year the G.N.P. reached over \$66 billion at constant prices and was expected by the end of 1968 to boost itself another 5.5 percent to over \$70 billion. To understand how Vatican money has benefited the Italian economy, one must understand the structure and function of Italy's Istituto di Ricostruzione Industriale. I.R.I., as it is affectionately known, is a public law corporation to which the Italian government assigns specific entrepreneurial functions. I.R.I. controls 130 firms, each of which is a share company that is run by the same rules as any private company in Italy.

What makes I.R.I. unique is that it has brought under government domination a vast complex of industries— and these include not only television and radio, railroads, airlines, and shipping, but also industries like steel, automobile manufacturing, and banking. I.R.I., which is therefore in competition with private industry, has over three hundred thousand people on its payroll. Its rate of investment is equivalent to nearly \$3 million a day; its annual turnover, almost \$3 billion; and the value of its industrial complex, about \$12 billion.

Established in 1933, after the 1929 Wall Street crash set off a chain reaction in Europe, I.R.I. had two jobs: (1) to save the Italian banks, which had acquired shares in Italian industries that were in serious difficulty and, for that reason, were unable to guarantee the safety of their clients' deposits; (2) to put the finances of Italy's industry in order. It took almost five years to accomplish these tasks. But, in the end, credit was restored, and industry returned to life. The Italian government then took a second look at I.R.I. and, coming to realize that the giant, state-controlled industrial complex had been a daring financial experiment that had succeeded under the most difficult of conditions, decided to make it a permanent institution.

For every lira received from the state, I.R.I. companies have to raise another twelve from private investors. Since none of the I.R.I. companies could possibly finance its operations with its own capital, I.R.I. issues bonds on the open market. To date, nearly a half million Italian investors have put their money into I.R.I.'s issues. The biggest single investor has been the Vatican. There is no way of pinning down how much money the Vatican's financial advisers have tossed into I.R.I. operations, but the areas into which the Vatican has plunged most heavily are now known. Strictly for the record, let it be stated that in no case has the Vatican managed to become a majority shareholder in an I.R.I. company, despite the fact that in

certain companies it is the largest single investor. It must be remembered, however, that since the Vatican's political party (the Christian Democrats) has been in control of the Italian government for over twenty years, the moving parts of the Italian state and its I.R.I. operation are well lubricated by Church money.

Critics of I.R.I. have accused it of being one of the main bottlenecks of Italy's economy. The criticism actually extends beyond I.R.I. to the Italian government and to the Vatican itself. Lack of business confidence during the middle sixties has held down private investment. In fact, in recent years, private companies have only been able to raise very small amounts through stock issues. Today I.R.I. and other government enterprises account for 40 percent of all Italian investments. Private enterprise is keenly aware of the competition. I.R.I. has long maintained, however—and the Vatican has backed it all the way—that it has never kept private industry from doing anything it has wanted to, either by absorbing all available capital or in any other way. But often, where private industry has been reluctant, I.R.I. has not.

I.R.I. has been carrying on a flirtation with U.S. business in recent years. Several of America's largest industrial concerns are tied in with I.R.I. subsidiaries. The U.S. Steel Corporation holds a 50 percent share in two I.R.I. steel plants. Armco International has a half interest in another. Raytheon and the Vitro Corporation have a stake in two of I.R.I.'s most calculated ventures in electronics. Siderexport, an I.R.I. trading subsidiary, has a 50 percent holding in Dalminer of New York. The Vatican owes its current favorable position in I.R.I. to Bernardino Nogara, who foresaw a high return on the enormous investment he made in the state's industries. It is said that Nogara was considerably stimulated by the report of the governor of the Banca d'Italia at the end of the war. The report included the words, "We have reached a turning point. There is an arduous and fatiguing road that goes upward, and another, flat and easy, which leads to ruin."

Bewildered as Italy may have been by the extensive destruction of its factories and other industrial installations, Nogara's sights were clear. Italy would have to choose the first road and start on reconstruction immediately. What better place to invest the Vatican's money than the government's Finsider steel group? Although its plants were smouldering in ruins, Finsider gave promise of exceptional development once a rebuilding program was under way.

At the beginning of the postwar period, Finsider had an annual output of less than a million tons of steel. Today it produces ten million tons a year. By contributing decisively to making Italy self-sufficient as far as iron and steel requirements are concerned, Finsider has made an essential contribution to Italy's development, and has become one of the pillars of the nation's economy. With over 76,000 employees, and with an annual payroll of over \$285 million, the company reports an annual profit of more than \$24.1 million.

Finsider's objectives were given effective stimulus when the European Coal and Steel Community was set up. The Vatican and the Christian Democratic party both recognized the advantages to be gained by joining this

organization. By putting an end to the protectionism that had characterized Italy's steel industry, the country entered into direct competition with the biggest steelmakers in the world, and is now the world's seventh largest steel producer.

Finsider's great strength today comes through its ownership of subsidiary companies. It owns, for instance, 51.6 percent of the Italsider Company, which produces pig iron, steel ingots, hot and cold rolled products, and welded pipes. Finsider is also a majority shareholder in the Dalmine Company, which specializes in steel ingots and seamless and welded pipes. Ninety-seven percent of the Terni Company stock is held by Finsider. Terni produces steel ingots, hot and cold rolled products, castings, forgings, and drop forgings. In addition, Finsider holds full or controlling interests in some twenty other connected or related companies.

The greatest amount of Vatican money in any I.R.I. company is probably in the Alfa Romeo automobile company (capital: \$72 million). Italy's second largest producer of motorcars, Alfa Romeo makes about seventy-five thousand vehicles a year; by 1971, with the help of a new \$500 million complex at Naples, it hopes to be producing more than a quarter of a million cars annually. Alfa Sud, the new plant in Italy's southland, had been a point of contention between Fiat, which controls about three fourths of the Italian car market, and I.R.I. It pitted Fiat president Gianni Agnelli squarely against I.R.I., the Italian government, the Christian Democratic party, and the Vatican, which are jointly trying to encourage the building of new industrial plants in Italy's depressed economic regions. Fiat termed the Alfa Sud factory "an economic error." Instead of putting up a new auto plant at Naples, Agnelli said, Alfa Romeo and its parents (I.R.I. and the Vatican) should join Fiat in other undertakings, such as building up an aircraft industry. The major growth phase of the European auto market was coming to an end, he argued, and there would be danger of overproduction in the nineteen-seventies. Agnelli lost his war.

Although the Vatican's biggest I.R.I. investment may be in Alfa Romeo, a considerable amount of papal money is also at work in Finmeccanica, the I.R.I. holding company that coordinates and finances I.R.I.'s engineering activities. There are thirty-five companies in Finmeccanica. In addition, Finmeccanica has a minority participation in thirty-two other companies, whose activities are ancillary; the Vatican holds the controlling interest in a few of these.

With all its affiliated companies, Finmeccanica is the biggest industrial concern in Italy, operating in almost every branch of the engineering industry—automotive and electrical engineering, electronics, design of aircraft and of railway cars, of heavy machine tools and of precision instruments, of heating equipment and of modern armaments (especially armored vehicles and tanks). Aided by heavy Vatican investments, the Finmeccanica group has shown remarkable progress since 1959, when its annual profits began to rise from \$185.6 million to the present-day figure of over \$420 million (and its exports from \$41.6 million a year to nearly \$100 million).

Vatican money has also found its way into Finmare, another I.R.I. holding

company, which is responsible for the country's most important passenger shipping lines (like the well-known Italian Line, and the Lloyd Triestino, Adriatica, and Tirrenia lines). With its ancient seafaring tradition and large tourist industry, Italy has never undervalued the importance of its ships. Accounting for almost 70 percent of the nation's passenger service, Finmare ships rank second in the number of passengers carried on the European-North American run and first on the South American route. With a capital of \$28.8 million, Finmare, which has over ninety ships, totaling more than 700,000 tons, transports nearly two million passengers annually and carries more than 1.9 million tons of freight a year; the gross income is approximately \$150 million per year. The Finmare-controlled Italian line has two ships, the 45,933-ton Raffaello and the 45,911-ton Michelangelo, crossing the Atlantic between North America and Europe, and it is certain that Vatican funds went into the total amount of money needed to finance the construction of these two luxurious liners.

The extent of the Vatican's investment in and control of Italy's main telephone company cannot be accurately ascertained, but it is safe to say that both are considerable and that Vatican influence has made S.T.E.T. (Societa Finanziaria Telefonica) the respected and solid organization it is. At its last stockholders' meeting in July 1968,

S.T.E.T. closed out its books with a declared net profit of \$20 million for the second year in a row. Having recently increased its capital by \$16 million, S.T.E.T. today is worth \$304 million. With more than six million telephones, double the number in operation in 1958,

S.T.E.T. today employs fifty-eight thousand persons. By 1970 it expects to have invested a total of \$1.12 billion in new facilities and equipment and to have increased the number of its employees to sixty-eight thousand. S.T.E.T. has also managed to spread itself into other SIP companies. It is the sole or majority stockholder in many of these. In SIP-Societa Italiana per l'Esercizio Telefonico (telecommunications), it holds 53 percent of the shares; in Societa Italiana Telecomunicazioni Siemens, 98 percent of the shares; in Italcable (cables and telegrams), 60 percent of the shares; in SETA-Societa Esercizi Telefonic Ausiliari, 99.99 percent of the shares; in FONIT-CETRA (phonograph records), 99.99 percent of the shares; in EMSA-Societa Immobiliare per Azione, 52 percent of the shares; in SAIAT-Societa Attivita Immobiliari Ausiliarie Telefoniche, 100 percent of the shares; in CSELT-Centro Studi e Laboratori Telecomunicazioni, 100 percent of the shares; in SAGAS-Societa per Azione Grandi Alberghi e Stazioni Climatiche, 100 percent of the shares; in SEAT-Societa Elechin, Ufficiali degli Abbonati al Telefono, 100 percent of the shares. The S.T.E.T. group is also a minority stockholder in RAI-Radiotelevisione Italiana (22.9 percent), Telespazio (33.33 percent), Ates-Componenti Elettronici (20 percent), SIRTII-Societa Italiana Reti Telefoniche Interurbane (10 percent), GE MI NA Geomineraria Nazionale (33.33 percent), SIEO-Societa Imprese Elettriche d'Oltremare (11.09 percent), and SAGAT-Societa Azionaria Gestione Aeroporto Torino (4.5 percent).

The Vatican is also involved in Italian banking. The country's three leading banks—Banca Commerciale Italiana, Credito Italiano, and the Banco di

Roma—though belonging to the I.R.I. group, are closely tied to the Vatican. Together with a Vatican-owned bank, the Banco di Santo Spirito, they hold more than 20 percent of all bank deposits in Italy, have financed 50 percent of all foreign trade transactions, and placed two thirds of the new share and bond issues on the Italian stock exchange.

Two years ago, the Banca Commerciale Italiana, Credito Italiano, and the Banco di Roma decided to double their capital, by issuing shares against new money, so as to improve the ratio between their own resources and deposits. In the case of the Banca Commerciale Italiana, this raised the capital from \$32 million to \$64 million; in the case of Credito Italiano, from \$24 million to \$48 million; and in the case of the Banco di Roma, from \$20 million to \$40 million. In the last few years the time deposits and clients' current accounts of these three banks rose by hundreds of millions of dollars to a total that surpasses \$6 billion (nearly 20 percent of the national total).

As for the Banco di Santo Spirito, which was founded by Pope Paul V in 1605, and which is one of the oldest banks in the world, its social capital is set at \$12.8 million. From a 1966 total of \$667 million, the bank hiked its total deposits last year to \$729 million and reported a net profit for 1967 of \$1.24 million, an increase of \$226,000 over the previous year.

Although the four aforementioned banks have their main offices in Rome, the Vatican's real banking strength lies in the north of Italy. Cumulatively the Vatican's northern banks—particularly in the provinces of Lombardy, Veneto, and Emilia—are in even better health than the thriving four in the Eternal City. Foremost of these banks in the thigh part of the Boot is the Banco Ambrosiano in Milan, which was founded in 1896 and has a capital of \$6.24 million. At the end of 1967 the Banco Ambrosiano reported a net profit of \$1.4 million, which was virtually the same amount (give or take pennies) it had declared for the preceding period, and paid a dividend of 220 lire for a total of \$1,056 million on three million shares, a repeat of the previous year.

The Banco Ambrosiano recently bought interests in three foreign fiscal organizations—the Banca del Gottardo di Lugano (Switzerland), the Kredietbank S.A. Luxembourgeoise (Luxembourg), and Interitalia (Luxembourg). Because the Italian parliament has not at this writing passed a bill to set up Italian investment funds (one such bill was introduced in 1964), the aforementioned Vatican-controlled fiscal societies have been providing a service whereby Italians can acquire shares of foreign mutual funds. At the end of 1967, foreign mutual funds from Italian investors through over-the-border holding companies totaled close to \$4.5 million. Now two more Vatican-owned banking organizations—the La Centrale holding company and the Banca Provinciale Lombarda—have joined the lucrative business of purchasing shares from foreign investment trusts in the Swiss and Luxembourg markets. In addition, the Banca Provinciale Lombarda has recently joined with the Dutch Robeco and the German Concentra investment trusts to help Italians acquire shares of foreign mutual funds. Until a common investment-fund law is passed by the government, the foreign companies tied to the Vatican banks and investment companies will continue to operate profitably on the Italian market.

The Vatican's northern banking affairs have become so intricate today that it's almost impossible to explore their many ramifications. In an effort to provide some kind of clarity, we will not refer to those banks that have a capital of less than \$80,000, and we'll divide the others into three categories. In the first are seven large banks that are owned outright by the Vatican: the Banco Ambrosiano of Milan, the Banca Provinciale Lombarda, Piccolo Credito Bergamasco, Credito Romagnolo, Banca Cattolica del Veneto, Banco di San Geminiano e San Prospero, and Banca San Paolo. In the second category are thirteen banks in which the Church holds a heavy interest but not necessarily a controlling one: the Banca Nazionale dell'Agricoltura, Banca di Credito e Risparmio di Roma, Banca Popolare di Bergamo, Banca Piemonte di Torino, Banca del Fucino di Roma, Banca Romana, Banca Torinese Balbis e Guglielmone, Banca dei Comuni Vesuviani, Istituto Bancario Romano, Banca di Trento e Bolzano, Credito Mobiliare Fiorentino, Banca del Sud, and Credito Commerciale di Cremona. In the third category are sixty-two banks in which, although the Vatican interest is minimal, that interest is protected by one or more Vatican agents on the board or at the policy-making level; among the bigger banks in this category are the Banca Popolare Cooperative di Novara, Credito Varesino, Credito di Venezia e del Rio de La Plata, the Banca Agricola Milanese, the Banca Toscana, the Banca Popolare di Milano, the Banca Emiliana, the Banco di Chiavari e della Riviera Ligure, Credito Bresciano, and the Banca Popolare di Verona.

Finally, it must be mentioned that thousands and thousands of small rural banks spread all over Italy are owned 100 percent either by the Vatican or by the local parish church, which submits to Vatican controls and regular audits by a peripatetic Vatican financier. Many of these small banks are located in the south and on Italy's two major Mediterranean islands, Sicily and Sardinia. As far as is known, the Vatican has control of only two large banks in this area—the Banco di Napoli and the Banco di Sicilia.

During 1967 eight banks bought by Italmobiliare, a financial institution owned by the Vatican's Italcementi cement company, merged to give life to a new Istituto Bancario Italiano (I.B.I.). Italmobiliare, claiming reserves of close to \$9 million and showing a 1967-8 profit of \$642,000, is headed by Carlo Pesenti—sometimes viewed as Italy's most knowledgeable banker, and certainly one of the Vatican's most trusted captains in the field. Serving also as Director General of Italcementi, Pesenti bought the banks for Italmobiliare one at a time over a five-year period. In what some consider one of the most brilliant financial maneuvers in Italy's dopoguerra economic history, Pesenti almost singlehandedly created the Istituto Bancario Italiano by having the Credito di Venezia e del Rio de La Plata (which he had acquired)—its capital is listed at \$4.8 million—incorporate Pesenti's other seven banks—namely, Banca Torinese Balbis e Guglielmone (capital: \$2.4 million), Banca di Credito e Risparmio di Roma (capital: \$2.4 million), Istituto Bancario Romano (capital: \$800,000), Banca di Credito Genovese (capital: \$1.12 million), Banca Romana (capital: \$2.4 million), Credito Mobiliare Fiorentino (capital: \$1.12 million), and Banca Naef-Ferrazzi-Longhi of La Spezia (capital: \$640,000). Ranking among the first twenty in the list of Italian banking institutions, thanks to cumulative deposits surpassing \$512 million and a capital and reserve sum of \$22 million, the new I.B.I.

made quite an impact for an "infant" by reporting a profit of \$800,000 during its first year of operation (1967).

Pesenti, who has control over two other important banking establishments (the Banca Provinciale Lombarda and the Credito Commerciale di Cremona) is serving as president of the newly founded bank, while Massimo Spada takes on the duties of vice president. The creation of I.B.I. will be only the first in a complex series of mergers of Vatican banks. The next merger will be that of the Banca Provinciale Lombarda and the Credito Commerciale di Cremona; it will result in the creation of a banking combine that will have over \$1.28 billion in deposits—making it the largest private banking concern in Italy and one of the largest in all Europe, including Switzerland.

Vatican banking, however, is not confined to Italy. Funds managed by the Vatican's Prefecture of Economic Affairs are deposited in numerous non-Italian banks. Some are in America, and many are in Switzerland, where the Vatican maintains its funds in numbered accounts. Nobody really knows how much money the Vatican has in Swiss vaults. But it is known that one reason why the Vatican likes to bank in Switzerland is because the Swiss franc can provide protection against inflation and devaluation of money in other countries. Since 1945, there have been more than 170 currency devaluations all over the world—twelve of them in Brazil alone. Unlike the American dollar or the British pound, which have substantially less than 50 percent backing in gold reserves, the Swiss franc is guaranteed up to 130 percent by gold. So, because Switzerland's money is "hard money," the Vatican holds the francs and exchanges them for the legal tender of another country when needed.

The Vatican also uses its Swiss accounts to maintain its anonymity when gaining control of foreign corporations. Swiss banks, unlike American banks, can act as stockbrokers; they hold large numbers of shares belonging to clients but not in the clients' names. The Vatican, like any other depositor, can have a Swiss bank buy shares in a company in the bank's name and can thus obtain control of the company in full anonymity. The "Gnomes of Zurich"—a pet name pinned on Swiss banking officials by the British—point out, however, that the total number of shares their banks hold in U.S. companies is less than 1 percent of America's outstanding stock. Any speculation about how much the Vatican may have silently invested in the U.S. economy, at least at the corporation level, must take this figure into account.

Since Helvetian banking practices are based on secrecy, a style to which Vatican financiers are indeed no strangers, the Vatican and I.R.I., acting as major shareholders, operate the Banque de Rome Suisse, a Swiss offshoot of the Banco di Roma. This bank lists a \$15.2 million capital stock; subject to Swiss laws, it keeps the names of its depositors clad in the impenetrable armor of legality.

A significant part of the Vatican's calculated diversification program is concerned with the rarely publicized activities of its various special credit institutes. The precise determination of the Vatican's stake in Italy's credit system would require an enormous amount of time and digging. But it can be calculated that of the some 180 medium- and long-term special credit institutions operating in Italy, at least a third are fed by Vatican money.

It should be noted that long-term loans constitute a highly important source of financing for expansion programs, and in this respect Vatican money has done much to shore up small and medium-sized businesses, which have the greatest difficulty in raising funds directly on the financial market, and has served the cause of a balanced growth of Italy's postwar economy. In this connection, mention should be made, albeit briefly, of two important aspects of this activity: (1) the significant financial support the Vatican's special credit institutes have been extending, particularly in recent years, to the process of industrialization in the depressed southland, and (2) the considerable assistance the Vatican's credit program is providing for the penetration of Italian industries into foreign markets.

The special credit institutes extend medium- and long- term credit. Each serves a particular sector of the economy, providing credit for industry, for example, or for public utilities companies or real estate companies or farmers or motion picture producers. Some of these institutes operate on a national scale, while others are limited to individual regions; some extend both medium- and long-term credit, while others specialize in medium-term transactions. Together with Italy's banks, the special credit institutes are the major source of new capital, and they provide most of the loans and the capital for the acquisition of securities.

One of the largest of these financial societies is La Centrale. Just what percentage the Vatican has of the equity of La Centrale is not known. It is known, however, that La Centrale is wedded to the Pirelli rubber company, which no doubt exercises direct controls over the agency. Just how much influence the Vatican has on its operations has not yet been made clear, though its control is widely accepted in the Italian business community.

The area in which La Centrale has been most prominently engaged is that of electric power, but since the time the Italian government nationalized the power companies, La Centrale has successfully sought to shift its strength into agriculture, mining, engineering, and trade organizations, both in Italy and abroad. Today its capital totals \$107.3 million. La Centrale's assets are \$276.8 million, of which \$116.16 million are invested in the shares of some fifty-five companies and almost \$60 million are out in loans to these companies. In addition, \$156 million have been extended in credits to E.N.E.L., the national electric agency of Italy. La Centrale closed out 1967 showing a net profit of over \$16.5 million.

During 1967, the Vatican-controlled Romana Finanziaria Sifir, S.p.A., fused with La Centrale and brought with it a stock capital of \$72 million. Sifir's total assets were \$168 million, of which \$17.6 million were invested in the shares of thirty-six other companies and \$22.4 million were out in loans to these organizations. Add to that the \$70.4 million that have been extended in credits to E.N.E.L. and one gets a better picture of La Centrale's new associate.

One credit institution that is owned fully and outright by the Vatican is the Societa Finanziaria Industriale e Commerciale, with a capital of \$480,000. Other special credit institutes owned partially or controlled by the Vatican are La Societa Capitolina Finanziaria (capital: \$400,000), Credito Fondiario

(capital: \$16 million), Societa Mineraria del Predil (capital: \$384,000), Il Finanziario Investimento Piemonte (capital: \$182,800), Societa Finanziaria Italiana di Milano (capital: \$400,

000), Fiscambi di Roma e di Milano (capital: \$1.6 million), Efibanca-L'Ente Finanziario Interbancario (capital: \$16 million), and La Sind di Milano (capital: \$1.6 million).

A number of insurance companies are Vatican owned; others are merely controlled by the apostolic financiers. Two important companies that fall into the former group are the Assicurazioni Generali di Trieste e Venezia (capital: \$23.2 million), which turned a profit in 1967 of over \$4.67 million, and the Riunione Adriatica di Sicurta (capital: \$6.9 million), which reported a profit of better than \$1.27 million. Tied to the Banca Commerciale Italiana (which the Vatican controls), Assicurazioni Generali has a large portfolio of shares in Montecatini Edison, while Montecatini Edison has a large portfolio of shares in Assicurazioni Generali. Similarly, the Riunione Adriatica di Sicurta, which is tied to the Credito Italiano bank (under Vatican control), has a working relationship with the La Centrale and Bastogi special investment institutes, both of which are under Vatican influence, and works closely with the Vatican's Italcementi cement company.

In violation of Italian laws, which prohibit members of the country's parliament from having business ties with any commercial enterprise, four senators (all Christian Democrats), one of whom was a minister several times, are on the board of directors of Assicurazioni Generali. Far from being unduly disturbed by this, the company and its associate Riunione Adriatica di Sicurta have calmly conducted their affairs, and have done well. Over the years, they have profited from large insurance contracts involving government industries that deal in foreign trade, from indemnification against damage by nuclear bombardment and losses due to foreign nationalizations and confiscations of industries, and from various insurance programs written, with close state cooperation, for customers abroad. Over the years, Assicurazioni Generali and Riunione Adriatica, two companies that apparently do not see any ethical problems raised by having state officials represent their private interests, have become the two leading insurance companies in Italy.

Following is a list of other Italian insurance companies that are connected with and to the Vatican; in parentheses is each company's capital.

La Compagnia di Roma, also known as Riassicurazioni e Partecipazioni Assicurative (capital: \$960,000); L'Unione Italiana di Riassicurazione (capital: \$960,000); Assicurazioni d'Italia (capital: \$2 million); Fiumeter (capital: \$1.68 million); Compagnia Tirrena di Capitalizzazioni e Assicurazioni (capital: \$2.4 million); L'Unione Finanziaria Italiana (capital: \$640,000); Finanziaria Tirrena (capital: \$160,000); Lloyd Internazionale (capital: \$800,000); Fata-Fondo Assicurativo Tra Agricoltori (capital: \$1.2 million).

The foregoing details provide an uncomfortably sharp realization that the Vatican and its men have indeed carved a niche for their firm in the world of

big business.

This is no small accomplishment. After years of soul-searching, it has been decided, infallibly, that the accumulation of money is no more reprehensible, no more sinful, than the collecting of coins. True, the Vatican pays ad perpetuum lip service to poverty. But it doesn't practice it.

The Vatican apparently does not subscribe to the thesis that the enrichment of one man necessarily impoverishes another. Indeed, taken in its proper perspective, the Vatican drive to make money has been highly beneficial to Italy. It has spurred Italy's material progress and helped the country recover from the battered state it found itself in after the war. It has produced capital for investment. It has generated wealth from which nearly everyone has gained. In a free society, which needs concentrations of private wealth to counterbalance the power of the state, the Vatican—which is no longer seeking territorial aggrandizement—has rendered a service to the theories of capitalism and provided impressive guidelines for those who believe in money and who worship at the altar of big business. The Apostolic Palace and Wall Street are singing a remarkably similar tune.

Because of the secrecy of the Church's complex business operations, the public image of the Vatican still remains ecclesiastical. The revelation of the Church as a big business often upsets people who should know better. Former Rome correspondent Barrett McGurn once reported the astonishment of U.S. Secretary of Labor James Mitchell after a visit with Pope Pius XII. McGurn interviewed Mitchell immediately after the visit. "The Pope knew all about the International Labor Organization," Mitchell said, surprised, "and he was already aware that the recession in the United States is over. Why, we've just learned that ourselves!"

IT ALL STARTED in 1962. . . .

The center-left coalition government under Premier Amintore Fanfani wanted at long last to end the preferential tax treatment Italy had been giving stockholders. In 1962, Fanfani established a dividend tax (called ceto-lare). Determined and sincere as he was, however, he tried to provide an exemption for the Vatican. It didn't work.

For the first part of 1963 the Vatican, like other shareholders, paid tax.

In April 1963 there were elections, and the Fanfani cabinet went down to defeat. It was replaced by Giovanni Leone's all-Christian Democrat "caretaker" cabinet. Leone's representatives began quiet talks with the Vatican, and shortly before its ouster in October, the Leone cabinet, in an exchange of diplomatic notes with the State of Vatican City, agreed that the new tax was not to be levied on dividends paid to the Vatican. Minister of Finance Mario Martinelli (Christian Democrat) forthwith sent a circular letter to the tax-collecting agencies, mostly banking institutions, informing them of the exemption that had secretly been granted to the Vatican on the basis of diplomatic negotiations between the two countries.

What followed was perhaps even more incredible. The new finance minister, Roberto Tremelloni (Social Democrat), read the diplomatic notes and the circular letter signed by his predecessor, and with the solid support of the new deputy prime minister, Pietro Nenni (Socialist), and the minister of the treasury, Antonio Giolitti (Socialist), refused to go along with the preferential arrangement. For months thereafter, Prime Minister Aldo Moro (Christian Democrat), sought a compromise; he asked the Vatican to submit a statement of its holdings as a prelude to obtaining an exemption. But Vatican Secretary of State Amleto Cardinal Cicognani refused, asserting that one sovereign government does not tell another about the state of its finances. Premier Moro retaliated by resorting to an old fighter's trick—holding back and waiting for the clock to run out. It worked—up to a point.

Interest in the Vatican's stock market practices was aroused by the Italian government's 1962 decision to levy a dividend tax (cedolare). This cedolare, which the paying office or the bank withholds on behalf of the government, is either 5 percent or 30 percent, depending on whether the stockholder records the securities with the tax office or chooses to remain unknown to the tax officials. The Vatican's disputed exemption from it brought about the events we outlined at the beginning of this chapter.

After the Moro government toppled in mid-1964, and was succeeded by yet another Moro government, the new minister of the treasury, Giovanni Pieraccini (Socialist), also declined to ratify the Vatican's exemption. In Italy, 1964 was a year when the business barometer was falling. The Vatican took advantage of this by threatening to dump several hundred million dollars' worth of shares on the Italian stock market. This, if the Vatican had done it, would have seriously depressed the market and inflicted irreparable wounds on Italy's already ailing economy.

Adding to Moro's worries during this period was the resignation of President of the Republic Antonio Segni, for reasons of ill health. A campaign had already begun to have a non-Christian Democrat named to fill the semi-honorary post. (Later, in fact, Giuseppe Saragat, leader of the Social Democrats, got the nod.) By all reasonable standards, this was not the time to risk a tug-of-war with the Vatican over tax matters.

Some kind of deal was obviously made, because the Moro cabinet approved a bill, which was later signed by Tremelloni and Saragat, that ratified the Vatican's exemption from the dividend tax. Although Socialist Minister Pieraccini refused to countersign the bill, it reached the competent legislative committee and was to go to the parliament for approval. As a bill, it never got there, though the subject did come up from time to time, either in the form of a query by a parliamentarian or a newspaper article.

For several years, the matter lay dormant. Then, early in 1967, it was revived. The Vatican had not been paying any dividend taxes since April 1963. Among other papers, the leftist Rome weekly L'Espresso wanted to know why. L'Espresso, which called the Vatican "the biggest tax evader in postwar Italy," said that one fifteenth of all the stocks on the exchange were Vatican owned. Other pejorative reports in Italy's left-wing press claimed that the Vatican's investments on the Italian exchange were worth between

\$160 million and \$2.4 billion, and that thanks to its questionable immunity from the dividend tax, the Vatican was saving anywhere between \$8 million and \$120 million (based on a 5 percent tax on the estimated "declared" worths of between \$160 million and \$2.4 billion) or between \$48 million and \$720 million (based on a 30 percent tax on said "undeclared" estimated worths). It must be remembered, however, that because the Vatican often uses so-called front companies, some of which do indeed record their securities with the tax office, or make their identity known to tax officials, and because other Vatican-controlled companies do not record their securities with the tax office, both the 5 percent and the 30 percent tax rates are in operation. No one as yet has been able to compile a list showing which companies are the "5 percenters" and which are the "30 percenters," but whichever classification they fall into, they have not, so far, paid the tax that other companies (and the individual investors) are paying.

[In January 1968, the Italian government extended for another year the cedolare tax exemption enjoyed by the Vatican since 1963. The extension was granted, according to the announcement made by a government spokesman, to discuss a bill pending in the Italian parliament. The spokesman said that if the bill is not approved during 1968, the Vatican will have to pay all unpaid taxes since 1963 when the exemption was granted.]

On the basis of L'Espresso's estimate, which maintains that the Vatican owns one fifteenth of all the stocks on the Italian exchanges, the total value of the Vatican's stocks would come to \$733 million. Using the 5 percent tax figure, on the one hand, the tax saving comes to \$36 million, whereas with the 30 percent tax figure, on the other hand, the tax saving comes to \$219 million.

Estimates of that kind, and others in the left-wing press (however exaggerated they appear at first blush), prompted Italy's Finance Minister, Luigi Preti (a Socialist), to make in March 1967, an unusual public statement on the floor of the Italian Senate—unusual because up to then no government official had ever ventured any specific statistics or figures on the subject of Vatican taxes. Debunking the claim of one particular newspaper, which had asserted the Vatican had saved \$64 million on its dividend inflow since the disputed bank circular of 1963, Preti said that the Vatican had earned \$5.22 million in Italian stock dividends in 1965. On these earnings, he explained, the Vatican, if it had paid the 30 percent cedolare tax, would have turned in \$1.6 million in taxes. Preti also said that the Vatican investment, according to indications, came to probably \$104.4 million. From Minister Preti's figures—which he never documented—it appears that, over the six years since 1963, the Vatican therefore has not paid in a total of \$9.6 million in taxes on its security holdings in Italy.

The Vatican's reaction to Preti's revelation was twofold. Its press spokesman, Monsignor Fausto Vallainc, declared, "I have been authorized to give a 'no comment' answer. But if you want my personal view—which is just that!—the motive for the refusal to comment is obvious. It would not be opportune to air the matter while it is being discussed by members of Parliament."

Unofficially, other sources in the Vatican said that the figures that had been cited in the anticlerical press were "clearly baseless." Estimates of the Vatican's tax savings were "absurd beyond being false," one spokesman maintained, adding that the actual amount was closer to \$160,000. The same man cited the provisions of the Lateran Treaty in which Italy recognized the Vatican as a sovereign independent state and exempted this state from Italian taxation. The Vatican's unofficial newspaper, L'Osservatore Romano, eschewing its usual ecclesiastical verbiage, said that the amount of money involved was irrelevant, for the money was "holy money, entirely earmarked for charity."

In July 1968, the question of Vatican taxes flared up once again. The new Leone Cabinet, though formed as a "baby-sitter" kind of government [See Chapter X], astonished everyone shortly before it won the confidence vote of parliament by a squeak. Premier Giovanni Leone, apparently in a gesture of appeasement to the left, a state-of-the-nation message that the Vatican would have to pay its tax arrears. Leone said that rather than granting a new tax exemption—which was due to expire toward the end of 1968—the government intended to let the exemption drop and not seek parliamentary ratification for a new bloc of exemptions.

Bluntly coming to their defense, Church officials issued a protest through the Holy See press office, implying that the Vatican felt strongly about retaining its tax-exempt status. Monsignor Vallainc, in his capacity as the spokesman, noted that the Vatican contributes heavily to Italy's income with its investments and tourist attractions. Moreover, he said, several other countries, including the United States, are giving the Roman Catholic Church tax exemptions because of its special nature and work. He reaffirmed the view that taxing the income of the Holy See, besides violating the acts that regulate church-state relations in Italy, would take away money destined for religious and social work projects carried out by priests in Italy and in other parts of the world. The official statement Vallainc read contained this paragraph:

The counterpart of this tax exemption can be seen in the framework of reciprocity, in the wide contribution that the apostolic activity of the Holy See has on tourism, as well as in the advantages Italy derives from the Holy See's stock investments which contribute to increasing the national income.

Following still another Vatican blast against Premier Leone on the tax issue, Socialist Luigi Preti came back into the squabble by publicly rejecting the reasons listed by the Vatican to continue its tax-free privileges. He said:

It is true that Holy See activities are advantageous for the tourism influx to Italy and that this increases state incomes, but I cannot see why these should serve as reasons for the Vatican to be exempted from taxes. Also I think the Vatican has no grounds in pointing to the treatment it enjoys in other countries where the Holy See is exempt from taxes. The Italian law clearly indicates there are no exemptions for any foreigners having Italian stock holdings. The noble aims that the Holy See pursues here and elsewhere in the world are highly respected in Italy, and by all political parties, but this is no reason for tax-free treatment.

Curiously enough, the 1967 tax squabble did not bring to light the long history of Vatican "tax evasion." The record between 1929 (when the Lateran Treaty was signed) and 1962 is an interesting one. Let us examine this record, which up to now has been given no public attention.

Without entering into a long analysis, it is sufficient to repeat that the Concordat, the third document of the Lateran Treaty, provided for tax exemptions for "ecclesiastical corporations." During the nineteen-thirties and the early nineteen-forties, the Mussolini regime gave added assistance to the Vatican treasury by way of special "dispensations." In October 1936, for instance, Mussolini imposed a 5 percent corporation tax to help underwrite a large loan needed to pay for the war in Abyssinia, and levied in addition, to absorb the interest costs on the war loan, a 3.5 percent tax on every thousand lire's worth of real estate holdings to run for a twenty-five-year period; Decree 1743 of October 5, 1936, set up this tax schedule, but Article 3 of the decree exempted the Vatican and Vatican companies from paying either of the two levies.

Vatican-owned companies were also exempted from a special duty ordered in October 1937. This required corporations to pay a graduated tax on their capital stock. The tax was originally levied on all corporations, but early in 1938, when the collection program got under way, a special order exempted those owned by the Vatican.

In 1940, Italy instituted a sales tax (I.G.E.). But, in a circular letter dated June 30, 1940, the finance minister freed the Vatican and all churches from paying it. The

I.G.E. tax remains in existence to this day. So does the Vatican's exemption. Lastly, in October 1942, a law was passed, "in the spirit of our Concordat," which exempted the Vatican from paying certain then-existing assessments on dividends. To make matters clearer, the finance minister, in a decree dated December 31, 1942, published an official roster that listed every organization that was not eligible for taxation on dividends. Nearly all of the organizations listed were Vatican affiliated.

The roster went unnoticed by the public because of the year-end holidays. It went unnoticed by the press because it was published not in the government's Gazzetta Ufficiale (Official Gazette), but in an obscure state bulletin called Rivista di Legislazione Fiscale, on page 1,963 of the second volume for 1943, a volume that appeared a considerable time after the beginning of the year.

Attempts to avoid taxes are nothing new in the history of Italy's stock exchange. The borsa valori has roots that go back to the Republic of Venice, where the first official exchange was set up in 1600. In early Italy, the borsa was often a square or street where all types of trading—in goods and services, in securities, in precious metals and money—were carried on. In the first half of the eighteenth century, the commodities markets were put on a formal basis; then, in the nineteenth century, separate exchanges were set up to handle securities. On February 6, 1808, Eugene de Beauharnais, viceroy of Italy and Napoleon's stepson, established the first official exchange in

Italy, at Milan. Nine other Italian cities— Venice, Trieste, Turin, Rome, Palermo, Naples, Genoa, Florence, and Bologna— now have exchanges; but the one in Milan is still the largest.

By the turn of the century, Italy's first electric power companies had been formed, as had other public service companies, textile and chemical companies, and some companies devoted to heavy industry. Trading increased and more securities were listed. In 1901, the number of securities traded on the Milan exchange had risen to 102; 54 of these were common stocks. By 1938, 267 securities were traded at Milan; by 1960, 428. In the postwar years, the Milan and other Italian exchanges began to register appreciable volume; today, despite being small by American standards, the volume at the exchanges is heavy compared to what it was in the immediate postwar years. But public participation in trading is comparatively slight.

Few securities are owned by the Italian public. Many are owned by the Vatican itself; and many others by banks and other financial institutions, by insurance companies and pension funds, and by industrial concerns—a number of which are controlled or owned by the Vatican. Italy's small investors show a decided disinclination to buy common stocks. They prefer fixed-interest-bearing securities, especially those guaranteed by the government. Banks are called upon for heavy support of the securities market. In the last year for which a report is available, banks and institutional investors absorbed 48 percent of the new issues of common stocks and preferred stocks— and although the facts are unclear or fragmentary, a goodly part of this seems to have been done with Vatican capital. The quoted value of all Milan's securities, which represent more than three quarters of the total shares on all Italy's ten exchanges, generally stands at about \$8.5 billion. In any given year, there is usually a turnover of a little less than 7 percent of the total shares; slightly under 260 million shares are traded, at a market value of slightly under \$1 billion.

Another 1962 decision by the Italian government— that to nationalize the electric current industry—also aroused interest in Vatican finances. When the national electric agency, called E.N.E.L., was formed, it was learned that the special credit institute La Centrale, a Vatican-associated agency that specializes in electric power companies, had a portfolio of 8,235 shares (worth \$24,801,600) in the Selt Valdarno electric works and 8,417 shares (worth \$25,153,600) in the Romana di Elettricita Company; that another Vatican special credit institution, Bastogi, had 10,265 shares (worth \$13,838,400) in the Societa Meccanica Elettrica electric company, 6,407 shares (worth \$8,441,600) in the Finanziaria Adriatica company, 5,385 shares (worth \$12,146,000) in the S.G.E.S. company, 4,013 shares (worth \$10,038,400) in Edison, 1,137 shares (worth \$4,782,400) in the Elettricita Sarda, and 996 shares (worth \$2,659,200) in Selt Valdarno. Payments on these holdings, by way of indemnity installments, are still being made by E.N.E.L. to La Centrale and Bastogi.

As one of the world's largest shareholders, the Vatican holds securities frequently quoted as being worth \$5.6 billion. The sum is probably an understatement, for the Vatican has invested in exchanges throughout the world, and even a conservative estimate of its portfolio tends to show that

the figure is in excess of \$5.6 billion. According to an appraisal made by London's Economist a few years ago, the Vatican's Italian portfolio contains (as L'Espresso had earlier claimed) approximately one fifteenth of the total number of shares quoted on the ten Italian stock exchanges; the value of these shares, said The Economist, was \$8.8 billion at the end of 1964. This would put the amount of capital invested by the Vatican in Italian stocks at around \$586.6 million. But taking into consideration the current \$11 billion value of Italy's ten exchanges and the fact that many of the stocks owned by the Vatican are held through front companies—banks, special credit institutes, and insurance companies—a more realistic estimate of Vatican penetration into Italy's stock market would place it between 40 and 50 percent of the total number of shares quoted on all of the Italian stock exchanges. Hence, this would bring the Vatican figure within the \$5 billion range.

Improbable as this may seem at first glance, the fiscal truth has been kept hidden by the Vatican itself, by a sympathetic Italian press, and by the corps of foreign reporters in Rome. Deferring to the notoriously thin-skinned Vatican, most correspondents avoid the subject in their dispatches.

How long will the Vatican's "tax evasion" go on? * The answer depends on the Vatican. Why? Because the pope is the dealer in this strange game of poker between the Vatican and the Italian state. But I think the pope may have overplayed his hand by attempting to bluff the Italian people—and may, before the next round, have to put his cards, and his blue chips, on the table.

* Late in October, as this book was being printed, the Vatican disclosed through its daily newspaper that it had agreed to pay taxes on its Italian stock earnings. Explaining that it did not have immediate necessary funds on hand to meet such a large bill, the Vatican requested permission to pay the tax in installments. The Osservatore Romano, which concealed none of its bitter tone, said that although the 1929 Lateran Pact provided for Vatican tax exemptions, the Holy See nevertheless wanted a statement from the Italian Government as to how much would have to be paid.

IN ITALY, the outstretched palm of the bribe-taker has become almost as familiar as the dinnertime plate of spaghetti. The venerable bustarella—literally, little envelope—slipped to government workers in exchange for favors has created ethical havoc between business and government.

The Italian version of payola flourishes in the thickets of cluttered bureaucracy, and the practice of bustarella often smacks of comic opera. It is perhaps not so amusing in the pharmaceutical field, where, by virtue of a curious Italian law, foreign drug companies are required to register the formula of any product they wish to market. The same law states that if a similar commodity is already being sold, then the foreigner cannot sell his product in Italy. The results are inevitable. No sooner does an American company register a formula than one of the Italian pharmaceutical houses pays somebody in the right office for the privilege of a peek at it. In no time at all, a duplicate product is on the shelves, usually under another name.

Many Italians believe that if you want to get something done, you play the game of bustarella in government offices—or you take money to the Vatican. The more cynical Italians will tell you that service is rendered in direct proportion to the thickness of the envelope. The hard truth about Italy's political system, particularly since the end of the war, is that the Catholic clergy, having direct access to the ministers and other key government figures, can usually get what it wants. An Italian who wants something done will usually go either to his parish priest or to the bishop of his diocese, who will, as often as not, intervene with a key cardinal—who has the right connections.

This brings to mind a friend of mine, a tenor, who approached, through the usual channels, a highly placed cardinal in the Vatican. The singer, thinking he would enhance his career immeasurably if he could have the honor of opening the season at one of Italy's major opera houses, asked the cardinal to get him the lead part for the first night. The cardinal suggested that a sum of approximately \$32,000 might be appropriate—"for services rendered." My friend declined making the payment. Later, an American tenor snapped up the part. The American, traveling the same path as his Italian contemporary, had found the same prelate, whose interest in C-notes was more financial than musical.

In another case, the husband of a family friend was killed by an Italian army truck while he was sitting in his parked automobile. The widow easily won her suit against the Italian government, but payments on the \$25,000 judgment never reached her. After fourteen years, and no payments, she enlisted the aid of a powerful cleric inside the Leonine Walls. His fee for "making the necessary phone call" came to approximately \$12,000. Within six months the widow got all her money from the Italian state.

Informed Italians know where to go when they want to get something done. It's merely a matter of finding the right cog in the Vatican mechanism. The Italian people are well aware of how intertwined their government is with the Vatican, and the Vatican with their government. This is so because of the nature of Italian politics.

There was a time when the Vatican would have nothing to do with the ballot box. It is not difficult to discern that that time is now past. The Vatican, which has so far been content to manipulate indirectly rather than directly, plays politics in Italy partly because it wants to keep the Communist party at bay and partly because a heavy hand in the Italian cabinet and the twenty-six ministries is a kind of guarantee that the financial interests of the Church will be served.

Toward the end of World War II, the Vatican found it worthwhile to revive a conservative political party that had been founded by a priest, Don Luigi Sturzo, in 1919. The party, which was originally known as the Popular party, was reorganized with Vatican funds and skill and became the present-day Christian Democratic party, which has ruled Italy without interruption since the end of 1945.

The Vatican does not directly control the Christian Democrats, who are

popularly known among the Italian people as democristiani, and also as i preti—literally, the priests. It does not give instructions to its men—but it doesn't have to. It does not express opinions on given political issues—but the party leadership is always aware of the Vatican's views. Ostensibly, Italy's is a secular government, but the rules of conduct are formulated by the Vatican. For this reason, the Vatican has allowed only trusted practicing Catholics who will do the Church's bidding to rise to the top political jobs in Italy.

One might ask whether the success of the Vatican in Italian politics can be attributed to the merging of its secular and spiritual qualities. The answer is indeed in the affirmative. The Vatican alternately poses as a church and as a political force, depending upon which pose will prove more advantageous at the moment. At the lower levels, through the local congregations, the Church presents itself as a religious organization and wins support by religious appeals to its followers; often these appeals influence voters. At the higher levels the Church becomes increasingly a political organization and, indirectly, exerts a controlling influence over the affairs of the Italian state. The Church's chief instrument has been the democristiani, an army of faithful Christian Democratic politicians that has obviated the Vatican's need for maintaining powerful lobbies. Italy's postwar political history is intimately tied to i preti, under whom Italy has been carefully guided to its present position in the world of nations.

Italy is no doubt the better for it. But all has not been politically tranquil for the Vatican. After World War II, the Italian Communist party—a prime enemy of the Vatican—became the largest Red party outside the Iron Curtain, but now it appears to have been boxed in by Vatican forces.

Rebuilding a democratic political structure during the postwar era presented considerable difficulties for Italy, whose people had been denied any participation in the affairs of the country for over twenty years. The consequences were deeply felt between 1945 and 1947. Urgent measures were required to help Italy's economy, and it was apparent that decisive steps would have to be taken in the political field. It was during this period that the Vatican elected to go into politics on a full scale, though deliberately eschewing direct participation. The decision was doubtless prompted by the extreme left-wing parties that were seeking to impose their will on Italy through public demonstrations.

In a period when internal law and order was threatened by strikes and demonstrations, there arose the name of Alcide De Gasperi. De Gasperi, a former Vatican librarian and a devout Catholic, needed little encouragement from the Vatican to enter the political arena and steal the spotlight away from the revolutionary parties. In its own way, the Vatican took on the task of settling Italy's political unrest by pushing to the fore a man like De Gasperi, who would not only give help to a country badly in need of assistance but would also bring to it the social and economic equilibrium desired by the pope.

With courage and admirable political acumen, De Gasperi devoted himself to the material strengthening of his country. Although the shadow of the Vatican

was always behind him, he could not and did not ostensibly cater to the immediate interests of his silent sponsors. Upon his appointment as prime minister in December 1945, he emerged as the strong man of Italian politics. By quieting the various factions that had blocked Italy's postwar democracy, he was able to call the first free elections the country had had in nearly a quarter of a century. The elections, held in June 1946, had the twofold objective of letting the people decide whether they wanted a monarchy or a republic, and of electing deputies to a constitutional assembly. The referendum showed twelve million votes in favor of a republic and ten million in favor of a monarchy. Umberto II, who had become king after the formal abdication of Victor Emmanuel III in May 1946, and who had reigned for only thirty-four days, removed himself from Italy under protest, to continue to campaign from abroad for the restoration of his throne. His downfall eliminated one of the last brakes on the power of the Vatican. Now the duties of the chief of state were placed in the hands of Prime Minister De Gasperi.

The elections, which brought on the collapse of a number of small parties, allowed the Christian Democratic party to emerge in full strength. When Italy's new parliament elected Enrico de Nicola the country's first interim president, Prime Minister De Gasperi forthwith resigned. De Nicola then asked him, as leader of the majority party, to form a new cabinet. Of the many important moves made by the second De Gasperi government, one that particularly deserves mention was the drawing up of a preliminary plan for agrarian reform. This had been one of the Christian Democratic party's—and the Vatican's—chief aims at the time. Many aspects of De Gasperi's agrarian plans have since been carried out.

A subsequent government crisis in 1947 led to the third De Gasperi government, known as the Tri-partite Government, because the cabinet consisted of democristiani, Communists, and Socialists.

In 1948, when Italy's new constitution came into force, elections were held for the first parliament. In the elections the Italian Communist party, which boasted an unprecedented membership of one and a half million, and which had formed a common electoral slate with the Socialists, made a concerted bid to take over the country.

Italy's survival of this take-over attempt marks one of the crucial points of its history.

Much of the credit for barricading the Reds in 1948 should go to the Vatican. The Church let out all the stops for that election—even to the extent of swinging open the doors of convents and marching cloistered nuns off to the polling places to vote for Christian Democrat candidates. In many instances where a democristiano won by only a few votes, it was the ballots cast by sisters who had been shepherded from their nunneries to an election booth that made the difference. With 92 percent of the country's eligible voters casting ballots, and with over a hundred parties presenting candidates, the elections gave the Christian Democrats an absolute majority of 306 seats in the Chamber of Deputies, a high-water mark in democristiani fortunes. The party also showed up strongly in the Senate, winning 131 seats. Had it not been for the 107 special "life senators" appointed under a special provision

in the new constitution, this would also have constituted a true majority. In joint session both chambers met and elected Luigi Einaudi president of the republic. Once again, De Gasperi was asked to form a government.

In order to escape the stigma of Vaticanism, De Gasperi assigned some cabinet posts to the Liberals, Republicans, and Social Democrats. A four-party (Christian Democratic, Liberal, Republican, and Social Democratic) center coalition was thus formed. Under it, a politically stable five-year period ensued, during which the astute De Gasperi set about reconstructing and strengthening his regime. During this period monetary stability was attained, a start was made on new construction, new plans for agrarian reforms were introduced, and projects were launched to assist Italy's underdeveloped areas.

In May 1951, the first local elections were held. The results showed the sinew of the Christian Democratic party. A second national election took place two years later, in June 1953, and once more the democristiani won the majority of votes.

After heading a total of eight governments, De Gasperi finally fell, in August 1953, when a disagreement among the four parties made it impossible for him to obtain a majority for the new cabinet. In eight successive coalitions he had shown himself to be a great statesman who saw Italian politics polarized by the sharp conflict between red and black—the red banner of the Communists and the black cassocks of the priesthood.

The task now fell to another democristiano, Giuseppe Pella, whose government was essentially of a "caretaker" nature. But, with the development of the crisis over Trieste, Pella resigned. Mario Scelba (Christian Democrat) succeeded in re-establishing the alliance of the Christian Democratic, Liberal, Republican, and Social Democratic parties. The four-party government embarked on some farsighted political and administrative projects, negotiating the agreement that returned northern Trieste to Italy and passing new laws approving agricultural reforms, a modernized building code, and new public works. Keenly interested in the public works, the Vatican stood ready to offer the professional services of its construction companies to the government and to private builders alike.

When President Einaudi's term of office expired in April 1955, the parliament elected Giovanni Gronchi (Christian Democrat) to the office. Shortly thereafter, there followed still another government crisis, when a group of deputies broke away from the National Monarchist party and formed another monarchist party, and Premier Scelba resigned in June 1955. In July, Antonio Segni (Christian Democrat) formed a new cabinet, which was composed of the same four parties as the previous one. This coalition succeeded in bringing into being a new tax law—favorable to the Vatican—and a new ministry, the Ministry for State Participations, which was made responsible for controlling the operations of government-owned holding companies. The Segni government, with pontifical blessings, also initiated several important public works projects in the lower part of Italy and in the northern Po delta region.

In May 1957, a new cabinet was formed under Adone Zoli (Christian Democrat).

Parliament eagerly approved the treaty of the European Economic Community, which made Italy one of the founding members of the Common Market. Important decisions were also made for Italy's depressed rural areas, and pensions for farm workers were approved. Premier Zoli stayed in power until shortly after the May 1958 elections, and, although i preti lost some ground and a number of seats in both houses, Amintore Fanfani (Christian Democrat) was charged with forming a new cabinet in July of that year. With center-left tendencies, the Fanfani cabinet, which included some members of the Social Democratic party, drafted a ten-year plan for the modernization and reconstruction of Italy's road network (the contracts went mostly to Vatican- owned companies), voted \$64.5 million for a ten-year agricultural plan, elaborated a decade-long educational program, and adopted protective measures against abuses in the wholesale business.

Fanfani's efforts were continued by another cabinet, headed by Antonio Segni, who had previously been the premier from July 1955 to May 1957. Executing policies that encouraged industry and agriculture, Premier Segni brought on monetary stability and a balanced budget, reduced unemployment, and put into operation a vast public works program. But the political situation in Italy was changing and eventually led to a forty-day parliamentary crisis, after which Segni resigned. There followed the usual consultations with President Gronchi, and finally Fernando Tambroni (Christian Democrat) was given the task of forming a new government, consisting of Christian Democrats.

In July 1960, the Tambroni cabinet was replaced by one headed (again) by Fanfani. Fanfani managed to provide loans and other assistance for artisans and small industries, to modernize the telephone network, to reconstruct and bring up to date the national highway system, and to put into effect a five-year plan for agricultural development. He also was instrumental in pushing for more funds for the Southland Development Fund, which had been established to speed industrialization in the depressed regions.

Still another crisis brought the downfall of Fanfani's cabinet in 1962; nonetheless, Fanfani was called on to try his hand once again. He formed a cabinet with the famous apertura a sinistra (opening to the left). The cabinet, which included Social Democrats, fully adhered to the principles adopted by the Christian Democratic party at its congress in Naples the month before.

Nothing in Italian politics in the postwar era brought on such fiery discussions as did the so-called opening to the left—a policy that was adopted not because of any special philosophical theory, but because it gained the Christian Democrats the support of the non-Communist left. Specifically, this meant the Christian Democrats would get cooperation not only from the Social Democrats but also from Pietro Nenni and his Socialist party. The Socialists—or, as they were more frequently referred to, the Nenni Socialists—had thirty-five seats in the Senate and eighty-four seats in the Chamber of Deputies. Although the new Fanfani cabinet did not include the Nenni Socialists, it had the assurance of Nenni that they would not vote against the Christian Democrats whenever the Prime Minister sought a parliamentary vote of confidence. During this Fanfani government, Foreign Minister Antonio Segni was elected president of the republic, replacing

Gronchi, whose term had expired.

The Vatican's role during this period merits review. If the Vatican had not wanted its Christian Democratic party to work with the left-wing, Marxist politicians, then there would never have been an "opening to the left" in Italian politics; as members of a Catholic party, the democristiani were obliged to maintain their Vatican-approved principles, but the first law of all successful politicians is to retain a position of power. The apertura a sinistra became possible, thanks to a change of climate within the Vatican itself. Much of the change was attributable to Pope John XXIII, whose policies were in strong contrast to the stiffly anti-Communist ones of his predecessor, Pius XII.

Pope John, who made some public pronouncements that did not condemn the Communists outright, felt that the Vatican should stay out of Italian politics as much as possible. By keeping his hands off Fanfani's attempts to bring on the "opening to the left," he did the Vatican a service, for because of the "opening," the democristiani were able to remain in power. As one prominent journalist later said, "Pope John, by being a nonpolitical pontiff during this period, was indeed the most political of pontiffs, and it saved his Catholic party from who knows what!"

The apertura a sinistra worked well, although it was never without sharp criticism both from ranking democristiani and from the public at large. About this time Italy was undergoing a miracolo economico, and this boom helped the Fanfani cabinet consolidate its position. Among other things, it obtained the passage of some important school bills (which implemented a provision for eight years of compulsory education, provided free textbooks for elementary school children, and allocated \$320 million to modernize and better equip schools and universities), increased social security payments, set standards to regulate the purity of food products, modernized the country's judicial system (which had hardly changed in a century), made large-scale expenditures to shore up Sardinia's economy, appropriated large sums to be spent over a ten-year period for the construction of hospitals, imposed a withholding tax on stock dividends (the Vatican was later—by the maneuver described in Chapter IX—exempted from paying this tax), imposed a new real estate tax that put a stop to land speculation in expanding suburban areas, provided financial assistance to needy university students, and nationalized the electric power companies. This last measure, a key item for the Nenni Socialists, was part of the price the democristiani had to pay for the Socialists' parliamentary backing.

Premier Fanfani and his cabinet went down to defeat in the 1963 national elections, in which the Catholic party lost a substantial number of seats. The man who eventually succeeded Fanfani was Giovanni Leone, another Christian Democrat. Having formed a minority cabinet composed exclusively of democristiani, Leone ran a "caretaker" government until the political situation clarified.

In time, Aldo Moro, secretary of the Christian Democrats, took over and continued as prime minister until the May 1968, elections, having formed three straight center-left cabinets following one knockdown after another. In

that election, though the Communist party made some gains (winning thirteen new seats at the expense of the United Socialist party—which had helped the Christian Democrats govern Italy for five years in the center-left coalition), the Christian Democratic party gained six new seats in the Chamber of Deputies (raising its total to 266) and two new seats in the Senate (bringing the total to 135).

In June, Senator Giovanni Leone, the middle-of-the-road Christian Democrat who had headed a stopgap government five years before, formed a minority cabinet composed of Christian Democrats in a political play with practically the same cast. This move was made when the Socialists refused to join in another center-left coalition because they blamed their May election loss of some two million votes on their having cooperated with the Christian Democrats. Until the Socialists had decided, at a party congress in November, whether to stay at the window or to rejoin the Christian Democrats in a renewed center-left partnership, the caretaker Leone government had to depend on uncertain support from other parties, or abstentions, to get any legislation enacted over the summer.

It appears that, although Italian governments have been falling at a fairly brisk rate since the Vatican entered the political arena, the same eighty men have been playing "ministerial chairs." Nearly all of these eighty perennials are members of the Christian Democratic party. When Moro formed his third cabinet, only two of his twenty-six ministers were new; fifteen of the remaining twenty-four had served in the previous cabinet. Equally startling is the fact that, since July 25, 1943, when Benito Mussolini was arrested, Italy has had twenty-seven governments with a total of 588 ministerial posts, all of which have been held by only 181 men. Seventy men served only once, and thirty-two twice; thus the remaining 454 posts were shared by only seventy-nine men. This count gives only a partial picture of the durability of these politicians, for the numbers deal only with ministerial appointments and do not include the posts held by these same men as undersecretaries.

To understand, in part, how the Christian Democrats have managed to retain control for a quarter of a century, one must examine the role of Catholic Action in Italy. Conceived and organized by Pius XI soon after his ascension to the papacy in 1922, Catholic Action is a strong lay organization with a membership that numbers many hundreds of thousands. Although the organization's stated purpose is to promote Christian education and charitable enterprises, its various diocesan branches are also active in politics and cooperate in furthering the political doctrines of the Church. Catholic Action derives its strength from the fact that it is able to influence bureaucratic appointments, to place its men on the boards of directors of state-run industries, and to get its own people major academic chairs.

A good example of the role that Catholic Action plays in Italy's political picture is provided by Catholic Action's activities in 1948. Almost certainly, Italy would have gone Communist in that year's election if organized Catholic Action groups had not been able to meet the Communists in a rough-and-tumble, head-on collision. Since the Christian Democratic party did not at that time have an inner structure that would have enabled it to

ward off the extreme left, the Vatican called on the Catholic Action groups in the country's three hundred dioceses. The intervention of this network prevented the left from emerging from the election as the most powerful political force in Italy.

Whatever principles guide Catholic Action in Italy, it will not be hobbled by genteel considerations of democratic propriety. Politics in Italy, as everywhere else, is a dirty game—and Catholic Action will go to any lengths in order to exercise its power for the Vatican.

An official of the Socialist party's executive committee holds to the view that no other group in Italy is as powerful as Catholic Action. According to him, "Most of the major policies that have evolved in this postwar period have been policies favored by the Catholic hierarchy, or at least, policies that did not run strongly counter to the values of Catholicism." He continues:

We all know that with Vatican approval the Catholic Action effort to create civic committees was responsible for the amazing victory registered by the Christian Democrats in the 1948 election. I am of the personal opinion that we would have in Europe today a different Europe—an entirely different Europe—had the Communists succeeded in winning that election. People in the Free World, particularly those in the United States, do not truly know just how crucial Italy's 1948 election was for the entire world. It transcended the borders of Italy. Indeed Catholic Action made the difference. Because the Vatican has these Catholic Action committees ready, the Pope's power as a politician is tremendous. The committees can defeat Christian Democrats who do not cooperate, or at the very least, they can make the re-election of these individuals extremely difficult.

To understand Catholic Action's enormous power, it is necessary to recognize the extraordinary control Catholic Action has over Italy's women voters. Of the twelve million ballots guaranteed to the Christian Democratic party in a given election, seven million come from female voters, who are dominated by local Catholic Action workers.

Generally speaking, women in Italy have very little grasp of politics. But Italian women do have the right to vote. And local Catholic Action workers do not fail to take advantage of the situation.

One British author perhaps put his finger on it when he interviewed a Sicilian peasant and recorded her statement:

The cross bears us to heaven. Who does Padre Pietro tell us to vote for? Always for the cross [the symbol of the Christian Democratic party is a red cross emblazoned on a white elongated shield], for God knows how to reward us. My mother, paralyzed as she is—they carry her to vote—and I go into the room where you vote, and I put the sign for her, on the shield with the cross. I am not two-faced with God, I do not betray Him. Certainly, all of us make mistakes, and even in this party there are men who make them, but God looks after them. High-ups promise us a lot of things, make us hope, deceive us, and then give us nothing—but that isn't to say that one shouldn't vote for

God. There are many priests in the Christian Democratic party, and there's the Pope himself, too—and how can these make mistakes?

IN THE SUMMER of 1962, Vatican officials received a letter from Mrs. Elina Castellucci, a seventy-nine-year-old woman who lived twenty miles outside of Florence. Contending to be a direct descendant of Michelangelo, the woman wrote that she had a "small" claim on the Sistine Chapel but that she was not asking for it to be paid. All she wanted was a check for 300 lire (48 cents) to pay for a ticket to the Vatican Museum so that she could see her great-great-great-great-great-grand-uncle's masterpiece.

"I would like the satisfaction of visiting the Sistine Chapel free," she told a reporter. "Why should I buy a ticket to see something a member of my family painted?"

Although Mrs. Castellucci's claim to being related to Michelangelo Buonarroti had been checked by genealogical experts and found to be true, Vatican officials did not answer her letter. One Italian critic chose to explain the Vatican's silence this way: "The Pope economizes and saves his company three hundred lire!"

Among the Italians, particularly among the residents of Rome, the Vatican has a reputation for being "cheap," "tight," "stingy." Without much provocation, the ordinary man in the street is likely to tell you, *Il Vaticano riceve—ma non da a nessuno!* (The Vatican receives—but gives to no one!) This is not true, of course. For the Roman Catholic Church is a practicing charitable institution—it receives charity; and it gives charity. In recent years especially, the Pope has made it a practice to allot gifts to countries hit by natural disasters, even where the people concerned are not Roman Catholics. These gifts have regularly been five-figure ones, most of them from \$10,000 to \$50,000. There is no way of ascertaining just how much money the Pope gives away in such outright grants, because the Vatican does not make the outlay public. Moreover, the Vatican offers little or no information about how much money it spends each year or each month. But it is known that there are sizable monthly expenditures.

To run any kind of business, to run a country of any size, large amounts of money must be spent. Running the Vatican is no exception. During one of his rare press conferences, the late Cardinal Tardini revealed the fact that the Vatican's annual payroll came to about \$7.25 million. It wasn't clear, however, whether this figure referred only to the payroll for the State of Vatican City. Most likely it did, because veteran Vaticanologists are inclined to estimate the pope's total expenses at somewhere close to \$20 million a year.

What are some of the costs incurred annually by the Vatican? Those of keeping its huge palaces, offices, and residential buildings in repair, painted, and heated, and of having its spacious gardens groomed by a staff of lay workers. Those of maintaining a private army, the Swiss Guards and the Gendarmery, of about two hundred men, who receive some \$260,000 in pay, according to rank and arm. Those of providing funds for an extensive diplomatic corps,

including papal "ambassadors" in over eighty countries. Those of maintaining St. Peter's Basilica and St. Peter's Square, which alone must run to approximately \$700,000 a year, of keeping a fleet of sixty cars in running order, of operating a powerful radio station, and of printing a newspaper six days a week. Churchmen, from cardinals down to ushers, must be paid. So must staff Latinists, throne bearers, lawyers, librarians, and myriads of others who provide their services inside and outside—and upon—the Leonine Walls, which, solid and thick as they are, need constant attention by a special crew of stonemasons.

Low as salaries are within the Vatican, no overtime is ever paid. Unharassed by unions, and not given to extravagance, the Vatican nevertheless granted several recent pay hikes. At the present time, a cardinal on the Pope's immediate staff draws a monthly salary of \$650, plus a \$100 housing allowance if he lives outside Vatican City. If a cardinal also heads a congregation, he is allowed an additional \$50. Thus some prelates earn salaries as high as \$800 each month. This figure does not include donations and fees given to—and kept by—cardinals for lending their presence at such special events as weddings, funerals, and the laying of cornerstones.

The Vatican payroll reflects favoritism toward any married worker who has children. For instance, a gardener receives a base wage of \$115 a month, but if he has four dependent children, his monthly salary is increased to \$195. A Vatican usher in the lowest category receives, after ten years' service, \$235 a month; the editor of the daily paper draws \$340, while a printer gets \$120; a private in the Swiss Guards gets a monthly \$120 and his food and board. Each of these employees is awarded an extra \$20 a month for every child, with no limit imposed as to the number of children (or bonuses). Altogether there are some three thousand persons who draw paychecks from the pontifical treasury.

It was Pope John XXIII who awarded salary increases to Vatican employees, and in doing so, revealed his compassionate nature. Given to taking long afternoon strolls in the Vatican Gardens, the Pope never liked the fact that all the workers scurried away from him. One day when a group of path sweepers fled as he neared them, the Pope insisted that the men come out of their hiding places behind the bushes. One by one they emerged, timidly approached the pontiff, and went to their knees. But John was not one for ceremony; he asked the men about their families, and after several had boasted of their children, and of how many of them they had, he asked how much sweepers were paid for their work.

"What?" the Pope exclaimed when he heard that a day's pay came to only 1,000 lire (\$1.60). "No family with children can live on that. What has become of justice? Just wait . . . that's going to change!"

The Pope went immediately to his office to get the full facts about his employees' pay scale. On his order, a general review of all Vatican wages and salaries was made. Apprised of the figures, the Pope then ordered an across-the-board salary increase.

When he announced the new salary schedule, John told Vatican administrators,

"We cannot always require others to observe the Church's teaching on social justice if we do not apply it in our own domain. The Church must take the lead in social justice by its own good example."

The pay raise, the first in many years, added an estimated \$2.4 million a year to Vatican payroll expenses. Then in 1963, Pope Paul VI granted another raise, 20 percent to the entire staff. This increased the Vatican's annual salary costs by another \$1.44 million. It must be mentioned here that whenever such pay hikes are granted, the Vatican grants concomitant raises, in the form of "adjustments," to former employees (civilian workers, not clergy) on pension. In another unprecedented move, Pope Paul, in December 1965, ordered that a special 100,000-lire (\$160) bonus be paid to all Vatican staff to mark the successful end of the Ecumenical Council. This sum was over and above the tredicesimo, or thirteenth, an annual extra month's pay that Italian law requires employers to give each employee.

The Vatican wage scale may be low by American standards, but the almost unbelievable fact about the papal payroll is that the Pope himself receives not a penny in salary. Therefore, when a ranking cardinal wins election to the pontifical seat, he earns a much-esteemed promotion— with a substantial reduction in pay.

Popes have had varying amounts of personal wealth, but probably no pope has had as little as Pope John. Before he assumed the papal throne, Cardinal Roncalli managed to get together enough money for his family to buy back the house in which he and his brothers had been born so that the Roncalli relatives could once again live under the same roof. Dr. Piero Mazzone, the Roman physician who attended Pope John in his dying days, discovered that a fountain pen was one of John's very few personal possessions of value.

"You have done much for me," the peasant-like pontiff whispered to Dr. Mazzone on his deathbed. "Take this pen—it's all I have with which to repay you for your care and devotion. It's almost new; I've hardly ever used it."

The only other tangible possession John left behind was his pectoral cross, which he gave to Franz Cardinal Koenig, Archbishop of Vienna, who wears it at special events.

But personal funds are not a papal concern. It's the Vatican's expenses that engage popes in battles with the ledgers. To meet unforeseen expenses, the Vatican sometimes has to "rob Peter to pay Paul," in the figurative sense, of course. During the final months of the Ecumenical Council, for example, the Vatican sold \$4.5 million in gold to the United States government. The bills accrued by the council required dollar payments. For one thing, the Vatican had to pay transportation costs for most of the 2,200 prelates who had to travel long distances to take their council seats each session. Most of the representatives came on foreign airlines, which required payment in American dollars; the Vatican had to come up with \$2.12 million for that expense alone. Additional outlays included those for electronic calculators and special precision devices. These were supplied by non-Italian companies, which would not accept Italian lire in payment. The \$4.5 million did not, of course, represent the total cost of underwriting the Ecumenical Council.

Miscellaneous expenses—foremost of which was the installation of a meeting hall on the floor of St. Peter's—amounted to a staggering \$7.2 million. A precise accounting of the expenses run up by the Ecumenical Council cannot be made—but speculations have placed the total between \$20 and \$30 million.

Apart from such special expenses as those of the Ecumenical Council, the Vatican treasury is constantly drained by the Church-sponsored organization that, with its staff of hundreds, spreads the Catholic religion to remote corners of the globe. This organization, known as the Congregation for the Evangelization of Nations or the Congregation for the Propagation of the Faith (known, too, by its Latin name, Propaganda Fide), was founded by Pope Gregory XV to attend to the financial requirements of Vatican missionaries. Operating in the red, because it will not take financial aid from the natives it serves, Propaganda Fide relies fully and completely on the Vatican's pecuniary resources. While special collections are made in Catholic churches everywhere to help Propaganda Fide, and while a considerable sum is raised through this source, the Vatican still has to draw liberally on its own funds to make up deficits. Although the Vatican is known to be masterful in the practice of economy measures, it pours millions of dollars into its missions every year.

Does taking on such indebtedness have any justification in the Vatican scheme of things? Propaganda Fide missions are in most of Africa and in large portions of Asia. Although the number of colonial areas has been diminishing, the Catholic population of the mission territories has jumped by fifteen million in the last ten years and is now estimated at forty-five million. Much of this increase in population can be attributed to the creation of native priests and the naming of Asiatics and black Africans to high posts within the Vatican structure. The number of native-born priests in Africa, Asia, and the South Sea islands has increased by more than six thousand in the last twenty-five years, while the number of European priests in these territories has gone down by a third during the same period, according to the latest statistics. In the early nineteen-twenties, Africa and Asia had one native bishop; there are now seventy-five in Asia and about forty in Africa. The Vatican is willing to absorb the costs of the missionary army in order to achieve its purposes, even though, from a money standpoint, the loss is a total one.

Propaganda Fide is but one of the Vatican's money-losing operations. Most of its charitable undertakings are under the wing of the Congregation for the Clergy (formerly called the Congregation of the Council), which administers such projects as the financing of new schools and hospitals to replace those that have been destroyed by natural catastrophes. Wherever a poor parish needs financial help, the Congregation for the Clergy stands ready to give aid, usually in the form of money. Ordinarily the Vatican does not provide succor to specific individuals, but upon occasion it may help a parish priest to get certain poor families back on their feet. The amount spent on this type of assistance is unknown, but the figure is surely sizable. Another organization that makes heavy demands on Vatican resources is Vatican Radio, the official station of the Holy See. The station broadcasts in Latin and thirty other languages and relays many programs to countries behind the Iron

Curtain. On a given day, the powerful Vatican transmitters may beam two shows to Hungary, two to Czechoslovakia, and three to Rumania. In the course of a week, there will be four broadcasts in Byelorussian, three in Ukrainian, two in Bulgarian, and a half a dozen in the various Yugoslav dialects. Most of the broadcasts, however, are in Italian (with English in second place, for Far Eastern audiences). Newscasts on the Pope's activities, special church ceremonies, masses, religious music, and papal messages are transmitted on twenty-four short-wave and three medium-wave bands, and are heard all over the world. The transmitters, which cost \$3 million, are located on the highest ground in the Vatican Gardens and in a walled-in, two-mile-square plot north of Rome, which has been given extraterritorial status.

Unknown to most people, even regular listeners to Vatican Radio, is the fact that during the early morning hours of each day the office of the Vatican's secretary of state broadcasts messages—some of them in code—to priests, nuncios, apostolic delegates, and cardinals in all parts of the world. Each Church dignitary knows about what time to expect special announcements pertaining to his region. He also receives coded signals from the Vatican to remind him of the "date" he has with his receiver.

In contrast with other stations, Vatican Radio often communicates private messages that will not be understood by anyone but the papal representative for whom they are intended. One might, for instance, hear something like this: "Father Tizio, with reference to the information in your letter of the eighth of September, re the peasant woman who sees visions of the Virgin Mary, we have considered your suggestion, but suggest that ad captandum vulgus. . . ."

Several years ago, when N.B.C. correspondent Irving R. Levine visited the station and was told that there was such a daily transmission to the United States, he asked in jest, "Is that when Cardinal Spellman gets his orders from the Vatican?"

The staff member who was acting as Levine's guide replied with a grin, "No, sir, it's just the other way around!"

Vatican Radio is a significant papal expense; so, too, is the unofficial Vatican newspaper. An eight- to ten-page evening paper printed six times a week, L'Osservatore Romano sells at 60 lire (10 cents) a copy on newsstands. An annual subscription in Italy costs \$25, whereas, for copies that go abroad, the subscription rate comes to \$40 a year. An incredibly dull publication, it has virtually no newsstand sales, but it does have a paid mail circulation of about fifty thousand copies, including four that are sent by air to Moscow. Issued in Italian, it frequently contains several columns in Latin, and it will often print speeches and reprint documents in the German, English, French, Spanish, or Portuguese in which they were first delivered or printed. The paper carries a very small amount of advertising and almost never runs photographs.

L'Osservatore operates at a loss of \$2 million a year, and, despite the paper's importance to the Vatican, this fact disturbed Pope Pius XII.

Pius, who tended to be a penny-wise-pound-foolish administrator, diligently watched every penny the Vatican spent. To save on electric current, for instance, Pius often made the rounds of the papal apartments flicking off the lights. Not infrequently he refused to make necessary repairs because he didn't want to spend the money. "I cannot," he said, "be extravagant with the funds of the Holy See."

It was Pius XII who established the Vatican policy of reusing envelopes. Intra-Vatican communications were not to be sealed in such a way that the envelope could not be used again. It was also Pius who wrote his last will and testament on the back of an envelope that had made the rounds—and who once discovered, to his chagrin, that he had a drawerful of obsolete bank notes that would have been worth close to \$1,000 if he hadn't neglected to turn them in before the government's redemption deadline.

POSSIBLY THE LEAST understood spot on the globe is the Italian island of Sicily, which is noted chiefly for its exportation of gangsters to the United States.

Sicily is a world unto itself, a world in which people live in wretched poverty. The Vatican has a formidable stake in this miserably depressed area, a fact that sometimes forces the clergy to join hands with the Mafia.

In Italy you are friends if you have the same enemies – and in Sicily a forty-four-year-old poet and architect from the "hated north" has emerged as the nemesis of both the Vatican and the Mafia. Known as the Sicilian Gandhi, Danilo Dolci of Trieste has already become something of a legendary hero. He is also one of the most hated men in Italy.

Although powerful, his enemies—the dreaded Mafia, the powerful Sicilian landowners, and the Vatican—have not been able to destroy him. For if there is hatred for Danilo Dolci in the most influential Italian circles, there is unbounded admiration for him outside Italy. His dramatic work among the Sicilian poor has drawn hundreds of volunteer pilgrims from Sweden, Switzerland, and England – people who pay their own expenses for the privilege of working with the gentle, round-faced rebel.

Sixteen years ago, Danilo Dolci was, at twenty-eight, a successful architect, the author of two architectural books, and a respected man in his field. Then he made a tour of Sicily, saw the appalling ignorance, apathy, and misery of the people—and decided to abandon his profession. He settled down in the fishing village of Trapetto, married a semiliterate widow with five children, and after adopting five more children, began using Mahatma Gandhi's nonviolent methods to campaign for social reforms.

The first battle was fought with a hunger strike. Widely publicized, it brought some help to Trapetto. The next battle, however, brought the police. Dolci had rounded up two hundred unemployed men to work without pay on a road that needed repairs for which the Christian Democratic government seemed unable to delegate funds. Dolci led what was in effect a "strike in reverse," for when the police ordered him to desist, he and his helpers calmly

continued with their work. Infuriated, the police arrested him for "trespassing on public property." In Palermo he was tried on five counts and sentenced to seven weeks in prison.

The nature of the "crime" and the ludicrous aspects of the trial resulted in unprecedented publicity. Before long, spontaneous Danilo Dolci committees sprouted up all over Europe and began to send money. Italian politicians were embarrassed, and when Dolci accepted the Lenin Prize for a volume of poetry, they tried to dismiss him as a Communist agent.

But financial aid still reaches Dolci, and foreign pilgrims still come to work with him. And Dolci is creating some minor miracles. He has built a shelter, known as the Village of God, for orphans and destitute families. He's also dammed a small river to provide irrigation, built two modest-sized hospitals and a pharmacy, and constructed many sewers and roads. After moving his headquarters from Trapetto to the larger town of Partinico, which he considered a bigger challenge, he began, with forty foreign volunteers, a program to teach the peasants how to use new farming methods and to develop new crops.

In recent years, Dolci has been using long sit-down strikes in various small hill towns of western Sicily. In the fall of 1963, for example, Dolci staged a nine-day fast and mass sit-down in front of the only church in the town of Roccamena. Joining in the protest were movie star Vittorio Gassman and author Carlo Levi. Intellectuals from other European countries also joined the six hundred townsfolk and spent entire nights sitting and sleeping outdoors on straw mats. Gassman occasionally provided entertainment by reciting passages from Dante's Divine Comedy while standing in the glare of auto headlights.

At issue was the Bruca Dam. The project had been delayed by Christian Democratic politicians for thirty years. Rome had earmarked \$12.8 million for the Bruca Dam in 1952, but the money had disappeared, and work was never begun. The earlier \$1.6 million that the government had appropriated for preliminary work had also vanished. So Roccamena remained without water, and its people were left to try to scratch a living from their arid but potentially fertile soil. The little water available was used for the advantage of the wealthy few, who had the support of the Vatican and the Mafia, while millions of gallons of water from the unharnessed Belice River ran off and was wasted. As the Dolci sit-in headlines mounted, so, too, did the pressure on Rome. At long last, the Ministry of Public Works conceded and issued an order to begin work on the Bruca Dam.

Situations like that in Roccamena often develop because Vatican strategies are based on a belief that it is easier for the Church to maintain its strength where poverty, misery, and ignorance breed. Italy's southland is a case in point. Ironically, the situation is aggravated by the Cassa per il Mezzogiorno (Southland Development Fund), which, instead of bringing economic relief to an insular backyard like Sicily, has become a gigantic patronage organization. Often, developmental contracts are awarded strictly on the basis of political considerations—one of the most important of which is loyalty to the Christian Democratic party. Because the practice is no secret, bishops and local politicians have little trouble impressing recalcitrant

individuals with the fact that there is little to be gained from supporting activities not approved by the Vatican.

The system is so firmly entrenched that it is not surprising to find many people who believe that Sicily, despite its formal governmental machinery, is nothing more than a Vatican holding. People have been shaking their heads over the situation for years, but until Danilo Dolci came on the scene, the combined forces of the old nobility, the Mafia, and the Church had escaped meaningful opposition. Dolci, a professed Roman Catholic who never attends mass, puts into practice the humanitarian ideas of the Church; the Vatican opposes him not on philosophical or theological grounds, but on hard business principles. Because of Dolci, there is danger that the Vatican's most valuable resource—its churchgoing believers—may be diminished.

Paradoxically, Dolci is well liked by the local priests, who know him personally, and he is held in some admiration by Mafia chiefs, who, for reasons of their own, have left him alone. In Sicily it is said that if Dolci has not been assassinated by now, he never will be.

Dolci, who asks no quarter in his struggles against the Catholic hierarchy, is disliked in papal circles and is considered a thorn in the side of the Christian Democratic party. He is often accused of flirting with Communism and opening the way to a red-backed renaissance in Sicily. But his encounters with the mainland democristiani are largely ignored by the Vatican, which does not want to elevate him by engaging in a direct confrontation.

But if the Vatican has preferred to avoid a collision with Dolci, the Bank of Sicily (Banco di Sicilia) has chosen another course. The bank, a financial arm of the pope, is the overseer of the Vatican's holdings in the western end of Sicily and, as such, has tried without marked success to make short shrift of the so-called Sicilian Gandhi. A recent scandal within the bank has reduced some of the pressures on Dolci.

Carlo Bazan, the bank's highly respected president, was arrested in 1967 on charges of alleged irregularities. Over an eight-year period, he had hired nearly a hundred members of his family to fill various key posts in the bank—and, while nepotism is not unknown in Palermo and does not necessarily constitute a legal offense, Bazan, thrust into the glare of an unfavorable spotlight, was accused of having doctored records and overlooked payments due on loans made to members of his family.

Postwar Italy has been rife with scandals. Perhaps no more but certainly no less than any other power institution in Italy, the Vatican has had its share of troubles in this respect. But because of the Vatican's position and prestige, foreign correspondents in Rome, and all too many Italian newspapermen also, have remained silent, or almost so.

Two recent subjects of scandal—the Fiumicino airport and the price of bananas—deserve more attention than they have received.

There are whole generations of Italians that don't know what a good banana—a real banana—tastes like. Italy's banana scandal made headlines inside Italy

but caused no stir outside its borders, mostly because of the protective attitude of Rome's resident correspondents toward the Catholic Church.

"La camorra delle banane" (the banana racket) began innocently enough. On December 2, 1935, while Italy was at war with Ethiopia, the *Gazzetta Ufficiale* published a decree that announced a new state monopoly—on the sale of bananas. Italy's merchant ships were charged with the responsibility of transporting bananas from Libya, Somalia, and the Italian-owned islands of the Aegean. Up to that time, under a system of free enterprise, bananas had been exported to Italy not only by its colonies but also by the Canary Islands, by the Antilles, and by Guinea. Altogether, these last countries had raised their banana exports to Italy almost 200 percent, from eleven million pounds in 1925 to nearly thirty-one million in 1934. Bananas from Somalia in 1925 represented only 2 percent of Italy's total banana imports, but by 1955 the Italian colony, through favoritism, had garnered better than 83 percent of the banana trade with Italy, having reached a total of close to eighty million pounds.

The establishment of the new Italian monopoly was more a political move than an economic one. It was designed to help the Italians establish themselves as "colonizers" in Africa by developing trade between the colonies and the mother country. The African bananas were an unsound economic proposition in the general European market, for it cost too much to produce them, too much to ship them, and, what's more, they were of inferior quality. To administer the new monopoly, the Italian government set up a special agency, *Regia Azienda Monopolio Banane* (R.A.M.B.), which purchased the bananas from the growers and stabilized the prices with the middlemen and the retailers.

According to the terms of the decree, R.A.M.B. was supposed to put up for public bid concessions for forty-eight wholesalers, each of whom would have a specified territory. But, between 1937 and 1940, R.A.M.B. "temporarily" assigned these concessions—until a public competition could be held. The forty-eight persons who received the supposedly temporary concessions were high-ranking Fascists and Vatican-endorsed men and their relatives. These agents retained their concessions during the forties, the fifties, and the middle sixties.

In February 1945, the Minister of the Treasury dissolved R.A.M.B. and nominated a special commission to study the sale of bananas. After nine years, during which an emergency committee of R.A.M.B. continued administering the sale of bananas while the special committee undertook the inquiry, a new government agency was set up to deal with the banana monopoly. It was called *l'Azienda da Monopolio Banane* (A.M.B.), and what it was was essentially only the old *Regia Azienda Monopolio Banane* with a new name and a new set of identifying initials.

A.M.B., in one of its first acts, raised the number of concessions from forty-eight to eighty-six. All eighty-six concessions were to be good for only one year; then the public was to be given a chance to bid on them. The public competition never took place, however, and the eighty-six concessionaires continued to hold their assigned territories.

A.M.B., in another of its first acts, established a fixed price for bananas in the wholesale and retail markets. Although the price of bananas in other countries fluctuated with the season, the price in Italy remained the same throughout the year. And the retail price of a colonial banana in Italy was over twice the price of a banana from the Canary Islands or Spanish Africa in other European countries. Thanks to A.M.B., Italians had to pay 475 lire (approximately 77 cents) for a kilogram of bananas; in nearby France a kilo of bananas cost half of that—even when the fruit was in short supply.

To add to the injury, Somalian bananas were of inferior commercial quality. No other country would import them. But Italy did and, thanks to A.M.B., paid a wholesale price of 106 lire a kilo for them—at a time when the highest wholesale price being paid for superior bananas was the equivalent (in pesos, francs, and other European currencies) of only 50 lire a kilo.

It should also be pointed out that the banana growers were getting 18 to 20 lire a kilo from the Italian “banana handlers” who resold the bananas to A.M.B. at the fixed 106-lire price. These “banana handlers”—theoretically serving on foreign soil—actually did not live outside Italy, nor did they ever see any of the bananas they were “handling.” They transacted their business at the Via Veneto sidewalk cafes, lived in Rome’s posh Parioli district, and kept summer villas at Viareggio on the Costa Azzurra.

Because of their “understanding” with A.M.B., the so-called banana handlers netted the equivalent of \$4 million a year more than they would have netted in a freely competitive situation. Owners of the merchant boats that brought the bananas to Italy’s ports also had a deal with A.M.B.—and were making an extra \$2.4 million a year. Local wholesale distributors were taking in an extra \$3.84 million, and retailers an extra \$4.48 million. Thus a grand total of \$14.72 million—extra—was “earned” by individuals connected with Italy’s banana business. But not all of this money stayed in their pockets; a percentage was given to certain pezzi grossi (literally, big pieces—Italian slang for bigshots) who were affiliated with the Christian Democratic party.

Despite the artificially inflated prices paid by the Italian people (who never realized what people in other countries were paying for bananas), the sale of bananas in Italy almost quintupled over a twelve-year period—rising from

56.2 million pounds in 1951 to over 279.3 million in 1963. And, in 1960, to add to the irony, Italy’s finance minister bestowed silver and bronze medals on the banana concessionaires for the fine work they had been doing over the years. Three years later, the decorated individuals were indicted on charges of having committed fraud in the handling and sale of bananas. That was in 1963—the trials still have not come up.

Gathering dust in the archives of Italy’s newspapers are reports of other financial scandals, involving Rome’s gleaming multimillion-dollar Leonardo da Vinci Airport. In the archives of non-Italian newspapers, there is nothing, or almost nothing, about these scandals, for the fuss over the Leonardo da Vinci International Airport at Fiumicino received very little coverage outside Italy. One American newsman confided to me that he had filed some

good copy on the subject, but his editor in New York had told him to "lay off." Which he did.

When the story broke in 1961, I was representing McGraw-Hill's technical news weeklies and was able to cable full details from Rome. Which were printed. Subscribers to Aviation Week and Engineering News-Record were thus kept abreast of the Fiumicino airport situation. But very few newspaper readers in the United States learned the deplorable, almost incredible facts.

In 1952, the city of Rome recognized that its airport at Ciampino would soon be inadequate. Ciampino, which was ideally located, had three runways, each of them 7,380 feet long. Each could have been extended to accommodate jet planes, for the airport was situated in an uninhabited area with plenty of available lands. But, instead of allocating funds for Ciampino's expansion, the Italian government elected to buy up large parcels of land in the nearby coastal town of Fiumicino.

As an airport site, Fiumicino had nothing to recommend it. A marshland near the mouth of the Tiber, it had earlier (in 1944) been rejected by the United States Army Air Force as a landing field for bombers. The Air Force report stated that shifting sands, frequent fogs, and occasional flooding made the land somewhat less than ideal for an airport site. Nevertheless, the Italian government paid \$21 million for it. The purchase was made after the site had been recommended to the government by the Vatican-owned Societa Generale Immobiliare.

Prince Torlonia, who was prominent in many Catholic organizations, and whose family was prominent in Vatican history, received for the land the equivalent of \$ 1,300 a hectare (about \$525 an acre), even though at nearby Casal Palocco a huge parcel of fog-free, flood-free land was available for sale at considerably less.

Had the existing airport at Ciampino been expanded, or had the available Casal Palocco land been purchased, the government would not have had to appropriate \$7.2 million to shore up the shifting sands of Fiumicino in order to lay concrete for the runways. It took workmen at Fiumicino five years to control the sand. Often their labors were interrupted by heavy fogs that descended over the site. Fogs are still a problem at Fiumicino—so much of a problem that airport authorities frequently have to direct traffic to the old Ciampino field.

All of this skulduggery took place before Rome came around to recognizing, in 1952, that Ciampino Airport would no longer do, but the scandal of Fiumicino had not yet reached the front pages. The purchase of the Torlonia land had been carried out quietly, even though \$21 million in public funds had been spent. As it developed, the \$21 million was a mere drop in the bucket.

On January 15, 1955, the Italian government allocated \$22.4 million "for the prosecution and completion of an international airport at Rome, by the Ministry of Public Works, to include such necessary other works as connecting roadways to the city limits, electrical installations, and a communications system." Although three plans had been submitted, the Ministry of Public

Works did not select any of them and, a year later (January 13, 1956), asked for the sum of \$10.4 million to study some new projects for the airport. Three more years went by, and on April 28, 1959, the Ministry of Public Works asked for, and got, the sum of \$6.64 million "to make the airport operative." Three months later another \$640,000 was allocated "for the prosecution and completion of the work." Other special allocations had been granted along the way—\$1.76 million for Ministry expenses accruing from the building of the airport, \$8 million for connecting roadways to the city limits, and \$6.4 million for debts the Ministry had accumulated because of the airport. All this money was granted a singhiozzi (hiccup style), in violation of an Italian law that clearly states that all financial allocations for public works of an extraordinary nature must be discussed by the parliament and that a bill must be passed for any withdrawals from the treasury. The appropriation of money for the airport was certainly irregular. There were to be further irregularities.

The contract to construct the runways was awarded to the Manfredi Construction Company. It is no small coincidence that Manfredi belonged to the Vatican. The contract to build the main terminal was put up for public bidding, in which eight construction companies participated. Provera e Carrassi, the Vatican-owned company that won the bid at \$5.12 million, proceeded to build the terminal building, but on the 376th day of work discovered that it had "underestimated" the total cost. Without further ado, or any publicity, the sum paid to Provera e Carrassi was raised another \$4.38 million. Not until the final accounting was made was it learned that Provera e Carrassi had received 80 percent over its "low bid."

A contract was given to the Castelli Construction Company (also Vatican owned) to put up the hangars. The sum of money earmarked for this expense was listed on the budget at \$4.54 million. On the final expense sheet, however, it was not possible to determine just how much Castelli was paid for the work. So, too, with the amount paid the Vaselli Company, another Vatican-owned company, which got the assignment of building the connecting roadways.

If this sounds like the making of a good scandal, that's precisely what it turned out to be in the spring of 1961. Although the world press generally ignored the details, the Italian press gave them adequate attention. The coverage was particularly full in Rome's left-wing evening daily, Paese Sera, which printed a series of documented articles. The articles named names.

The Christian Democratic government set up a legislative commission to probe the matter, and, although four ministers (all Christian Democrats) were cited for irregularities in the report to the President of the Senate and the Chamber of Deputies, no criminal charges were made. Since the special investigating commission was primarily intended to placate an indignant Italian citizenry, the only person who finally received any kind of punishment was a small-time colonel in the Ministry of Defense. His punishment took the form of a transfer from an office in Rome to a post in Bari, on the other side of the peninsula.

During its first years the Leonardo da Vinci International Airport had its problems. It still has problems. Because of the settlement of the fill and

the impact of giant jet liners, the main runway developed cracks—some of them over a mile long—that had to be repaved. The three-story terminal building, made entirely of glass, has neither windows that open nor air conditioning. On warm days it tends to be unpleasant, to say the least. In cold weather it's not much better, for radiant heat pipes just below the surface of the rubber floor send up acrid fumes of seared rubber. Combine these with the jet fumes that hang motionless in the nonventilated terminal, and one understands why some travelers become ill from the smell.

So much for the terminal building. As for the airport as a whole, some Italians, knowing its history, don't like the stench.

"In the Vatican everything is forbidden, and everything is possible."
(Vatican saying)

IN THE SPRING of 1958, the Vatican became the victim of a "hat trick." A publicist by the name of Guido Orlando was hired by the Millinery Institute of America, which wanted him to promote the sales of women's hats. Orlando accomplished his task by pulling a stunt that involved Pope Pius XII.

Thinking (correctly, it turned out) that canon law, which requires women to cover their heads at services, might somehow be used to boost women's hat sales, Orlando set about trying to get the Pope to make an official pronouncement stating that hats were a proper part of women's dress. Toward this end, Orlando created the Religious Institute of Research, which forthwith announced the "results of a survey" indicating that over twenty million women in North America attended mass every week without their heads covered. The statistics were phony, of course, as was the letterhead of the Religious Institute of Research on which Orlando communicated the news of the "research" to His Holiness.

The letter suggested that the pontiff urge women to attend religious services dressed according to established rule, and thereby preserve the tradition of the Church. Boldly, Orlando added, "The remarks I thought Your Holiness might make could be phrased, 'Of the various pieces of apparel worn by women today, hats do the most to enhance the dignity and decorum of womanhood. It is traditional for hats to be worn by women in church and at other religious occasions, and I commend hats as a right and proper part of women's dress.' "

Aggressive though this was, it worked. A short while later, during a public audience, Pope Pius incorporated Orlando's very words into a general recommendation that women wear hats. L'Osservatore Romano ran the story, which was then picked up by the wire services and the foreign correspondents. Most of the daily newspapers in the United States and Canada gave it space. The Pope's quotation went on display in many hat-store windows, printed on large posters. Within a month there was a sharp upturn in the sales of women's hats—and the Pope in his palace may have wondered about the questionable ethics of the world outside.

Today the world outside has comparatively little trouble getting into the inner recesses of the Vatican. Reaching the Pope is no longer a near

impossibility, and the path Orlando took to get to His Holiness seems devious indeed. Today, a mere decade later, there is a new Vatican; many changes have taken place, and are taking place. These changes began to manifest themselves when the second Ecumenical Council met for its first sessions, in October 1962. Pope John himself established the keynote when a Church official asked him just what purpose the council was supposed to serve. Walking over to his study window and pushing it open, he answered, "That's what the council's purpose is supposed to be—to let some fresh air into the Church!"

Every pope has his own method of bringing "fresh air" into his administration. New popes have a way of cleaning house once they shed their cardinal's robes and move into the papal chambers of the Apostolic Palace. So it was with the present pontiff, Paul VI, after he took over in June of 1963.

Pope Paul brought with him some personal belongings, set up a favorite desk and chairs, and installed his own comfortable bed. In addition, he wanted to bring a "new look" to his Vatican apartment—and amazed everybody in the enclave when he ordered the eighteen marble busts of previous popes which lined the palace's private antechambers to be taken away and stored for safekeeping. Then he had the old damask and red brocade stripped from the walls in order to achieve a more modern decor. Local artists were summoned to redo the private pontifical chapel. At Paul's request, bombproof storage cells were constructed to house many Vatican treasures beneath the lawns of the Vatican Gardens.

Also at Paul's request, two great halls at Belvedere Court were readied to accommodate the new senate of bishops with which he would be meeting from time to time as a result of the Second Ecumenical Council. Another new assembly room seating twelve thousand people was fixed up to provide space for the overflow at papal audiences. In addition, Paul brought in new equipment—electronic brains, electric generators, modern switchboards, and the latest in public-address systems.

"The Church is not a museum of memories," he declared. "It is a living community." This is the attitude one encounters in Vatican City today. It is the recognition that the Church, however slowly, is changing in many of its aspects. It is the awareness that if the future is to hold any promise of perpetuity for the Vatican, the Church must indeed change.

Religion in general, and Catholicism in particular, is on the decline in the twentieth century. Catholicism cannot hope to thrive much longer on the credulous imagination of immature populaces. Quietly, Vatican leaders are coming to grips with the realization that religion is stronger in the more backward areas. With its nineteen centuries of experience, the Church—which purports to know about the next world—displays a great deal of knowledge about this one, too, and is doing a nuts-andbolts job of taking care of itself.

The contemporary decline of religious belief in many parts of the globe, a phenomenon that has followed in the wake of industrialization, political sophistication, and scientific and educational progress, spells trouble for the Vatican as a religious institution. And the Vatican knows it. But the

Vatican is more than a religious institution, more than a political institution. It is a solid economic entity, firmly entrenched in the world of business and finance.

As a "big business," the Vatican considers Communism its great enemy. Necessarily this could mean a fight to the finish between the Church of Rome and the "Church of Moscow." Let no one have any doubts about the Vatican. It is afraid of the Communists, deathly afraid. There is, of course, the fact that Communism preaches atheism, but the greater danger lies in the financial sphere. Had the Communists successfully taken over Italy in the 1948 election, private enterprise would have ceased. And virtually every penny the Vatican had invested in Italy's economy would have been confiscated by the state.

Heavy with the memory of centuries, the Vatican takes the long view on matters of immediate importance to its survival. One can discern, even from afar, the Vatican's eagerness to pull the checkstring on Communism by bringing Catholicism to other continents. The creation of Asiatic and African cardinals and the escalation of efforts in the missionary countries, particularly in the development of a "native clergy," are part of the global strategy being used by the Vatican. Not surprisingly, the Church wants to establish itself in non-European and non- American lands.

Perhaps more important, however, is the Church's role as an economic force. Here again the Vatican's emphasis is on survival—by meeting the enemy (Communism) head on. Having long ago formed "alliances" with Wall Street and other financial nerve centers, the Vatican stands ready to wield an economic sword in the "crusade" against godless Communism.

To counteract the danger of Moscow and Peking, the Vatican will support, in substance if not in theory, the methods of doing business in the United States. Unable to accept Marxist principles that represent a strong threat to its future security, the Vatican created a sort of no-man'sland between itself and the Kremlin; today, however, in a move to delimit the influence of the Communists, the Vatican is embarking on a mission to "make friends" with its deadly enemy. Consequently, it is facing one of the gravest dilemmas in its history. There are a great many blueprints for containing Communism, and each of them has its pitfalls, but the Vatican has a multi-billion-dollar investment to protect, and behind the scenes, is preparing for a life under a system of international security which necessarily involves some kind of working relationship with the other side. It is for this reason that in the sixties Pope John and his successor, Pope Paul, sought a settlement that would guarantee the future for both sides.

In the spring of 1967, Pope Paul expressed some wide- ranging views on the world's social situation in his encyclical *Populorum Progressio* (On the Development of Peoples). The Pope declared that "the introduction of industry is a necessity for economic growth and human progress." But on the subject of "liberal capitalism," he added:

It is unfortunate that in these new conditions of society a system has been constructed which considers profit as the keymotive for economic progress,

competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship.

One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man.

But if it is true that a type of capitalism has been the source of excessive suffering, injustices, and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it.

On the contrary, one must recognize in all justice the irreplaceable contribution made by the organization of labor and of industry to what development has accomplished.

Private property does not constitute for anyone an absolute and unconditional right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities.

Speaking with a great sense of urgency, the Pope called for a far-reaching plan to bring economic progress and social improvement to the underdeveloped nations. He urged all men of good will to unite in an effort to end the world's misery, adding that rich nations must give greater aid to poor ones. Studiously vague, the encyclical maintained that central economic planning is the key to economic development, that free markets and private enterprise have at most a minor role to play.

"Individual initiative alone and the mere free play of competition," said Pope Paul, "could never assure successful development. ... It pertains to the public authorities to choose, even to lay down, the objectives to be pursued, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity."

Pope Paul, although well versed in the intricacies of the social sciences, and especially of sociology, preferred to ignore the subtle argument that Adam Smith espoused—that an individual "by pursuing his own interests . . . frequently promotes that of society more effectively than when he really intends to promote it."

Quite apart from any laissez-faire philosophy, the Vatican firmly subscribes to the thesis that central planning is the key to economic development. Its own financial history from 1929, when Bernardino Nogara began to run a "one-man show" with the then Italian dictator as his foil, through its profitable alliance with the Christian Democratic party has taught the Vatican some valuable lessons in the importance of maintaining careful economic control. Basically, the Pope does not endorse the view of the eighteen international businessmen and opinion leaders who offered to work with the Vatican toward world understanding of the *Populorum Progressio* encyclical and who declared in a resolution, "If the economic system is to prosper with the savings, investment, and development necessary, the state should not assume functions

that can be better carried out by private initiative.”

The Vatican sees its future strength in itself. Christian Democracy, which had supported a policy to promote new collective bodies toward the construction of an organized Europe, provided government leaders who were championing for, as far back as 1955, the possibility of bringing about an organization of states that would merge their national markets through the gradual abolition of customs tariffs. Some of the very first mentions of a “Common Market” came up in Messina, Sicily, in June 1955, when the Council of Foreign Ministers of the European Coal and Steel Community met. This meeting is often viewed as being the germination point of discussions that were to lead to the drafting of the Common Market Treaty that was signed in Rome on March 25, 1957. As a result of their role in the formation of the European Economic Community, the Christian Democrats have emerged as an energetic political force not only in Italy but in Western Europe as a whole. As their fortunes have risen, so too have the Vatican’s. The Church today is in a healthier political and economic position than at any time in this century.

While the Vatican has remained secretive about its fiscal policy, it has never believed that the investment of Church money was either illegal, objectionable in principle, or contrary to good conscience. In seeking to resolve the conflict between that which is to be rendered to God and that which is to be rendered to Caesar, the Vatican has developed its own special modus vivendi between the sacred and the secular. The view of the pope as a kind of chairman of the board may shock some readers.

But let us remember that the Vatican is a remarkable, centuries- old institution, and that, when it comes to money, it is one that is fully in tune with the spirit of the times.

This writer foresees the day, perhaps a thousand years from now, when the Vatican will cease functioning as a religious institution and take up, on a full-time basis, the duties of a large-scale business corporation. The transition will not be as difficult to effectuate as one might suspect. For just as Catholicism will decline and eventually withdraw from the ranks of the major religions, so, too, will Church money find its way into nearly every area of the free world’s economy. Then, at last, the tycoon on the Tiber will shed the mantle of piety; then, at last, the Vatican will expose the full extent of its financial interests.

[The Attractions of the Roman Catholic Church](#)



Robert Lewis Dabney

I read the biography of Dorothy Day, (November 8, 1897 – November 29, 1980) an American journalist, social activist, and *Catholic convert*. (Source: https://en.wikipedia.org/wiki/Dorothy_Day) I wondered, “Why would anybody who was raised a Protestant be attracted to the Roman Catholic Church to the point of embracing it and its doctrines?” I myself went the opposite direction, from Catholicism to Protestantism. But there have been other famous public figures throughout history who have converted to Catholicism. Examples are former British Prime Minister Tony Blair and former Speaker of the U.S. House of Representatives Newt Gingrich. I did a search and came up with a fantastic document written in the 19th century by Robert Lewis Dabney (March 5, 1820 – January 3, 1898) who was an American Christian theologian, Southern Presbyterian pastor, Confederate States Army chaplain, and architect. He was also chief of staff and biographer to Stonewall Jackson. (Source: https://en.wikipedia.org/wiki/Robert_Lewis_Dabney) I consider it a highly insightful read that shows how Rome has used carnal attractions to draw others to her.

I added definitions with the help of the Merriam-Webster and other dictionaries of words not commonly used today. All **emphasis in bold** are mine.

The Attractions of the Roman Catholic Church

(Original title: The Attractions of Popery)

by
R. L. Dabney
(1820-1898)

Dr. John H. Rice, with the intuition of a great mind, warned Presbyterians against a renewed prevalence of popery in our Protestant land. This was when it was so insignificant among us as to be almost unnoticed.

Many were surprised at his prophecy, and not a few mocked; but time has fulfilled it. Our leaders from 1830 to 1860 understood well the causes of this danger. They were diligent to inform and prepare the minds of their people against it. Hence General Assemblies and Synods appointed annual sermons upon popery, and our teachers did their best to arouse the minds of the people.

...it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations.

Now, all this has mainly passed away, and we are relaxing our resistance against the dreaded foe just in proportion as he grows more formidable. It has become the fashion to condemn controversy and to affect the widest charity for this and all other foes of Christ and of souls. High Presbyterian authority even is quoted as saying, that henceforth our concern with Romanism should be chiefly irenic (favoring, conducive to, or operating toward peace, moderation, or conciliation)! The figures presented by the census of 1890 are construed in opposite ways. This gives the papists more than fourteen millions of adherents in the United States, where ninety years ago there were but a few thousands. Such Protestant journals as think it their interest to play sycophants (servile self-seeking flatterers) to public opinion try to persuade us that these figures are very consoling; because, if Rome had kept all the natural increase of her immigrations the numbers would have been larger. But Rome points to them with insolent triumph as prognostics of an assured victory over Protestantism on this continent. Which will prove correct?

For Presbyterians of all others to discount the perpetual danger from Romanism is thoroughly thoughtless and rash. We believe that the Christianity left by the apostles to the primitive church was essentially what we now call Presbyterian and Protestant. Prelacy and popery speedily began to work in the bosom of that community and steadily wrought its corruption and almost its total extirpation. Why should not the same cause tend to work the same result again? Are we truer or wiser Presbyterians than those trained by the apostles? Have the enemies of truth become less skillful and dangerous by gaining the experience of centuries? The popish system of ritual and doctrine was a gradual growth, which, modifying true Christianity, first perverted and then extinguished it. Its destructive power has resulted from this: that **it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations**, perpetually retouched and adapted to every weakness and every attribute of depraved human nature, until it became the most skillful and pernicious system of error which the world has ever known. As **it has adjusted itself to every superstition, every sense of guilt, every foible and craving of the depraved human heart**, so it has travestied with consummate skill every active principle of the Gospel. It is doubtless the ne plus ultra (the highest point capable of being attained) of religious delusion, the final and highest result of perverted human faculty guided by the sagacity (wisdom,

(deep) insight, intelligence, understanding) of the great enemy.

This **system has nearly conquered Christendom once. He who does not see that it is capable of conquering it again is blind to the simplest laws of thought.** One may ask, Does it not retain sundry of the cardinal doctrines of the Gospel, monotheism, the trinity, the hypostatic (foundational) union, Christ's sacrifice, the sacraments, the resurrection, the judgment, immortality? Yes; **in form it retains them, and this because of its supreme cunning.** It retains them while so wresting and enervating (lacking physical, mental, or moral vigor) as to rob them mainly of their sanctifying power, because it designs to spread its snares for all sorts of minds of every grade of opinion. The grand architect was too cunning to make it, like his earlier essays, mere atheism, or mere fetishism, or mere polytheism, or mere pagan idolatry; for in these forms the trap only ensnared the coarser and more ignorant natures. He has now perfected it and baited it for all types of humanity, the most refined as well as the most imbruted (a person degraded to the level of a brute).

I. Romanism now enjoys in our country (America) certain important advantages, which I may style legitimate, in this sense, that our decadent, half-corrupted Protestantism bestows these advantages upon our enemy, so that Rome, in employing them, only uses what we ourselves give her. In other words, there are plain points upon which Rome claims a favorable comparison as against Protestantism; and her claim is correct, in that the latter is blindly and criminally betraying her own interests and duties.

(1) A hundred years ago **French atheism gave the world the Jacobin theory of political rights.** The Bible had been teaching mankind for three thousand years the great doctrine of men's moral equality before the universal Father, the great basis of all free, just, and truly republican forms of civil society. Atheism now travestied this true doctrine by her mortal heresy of the absolute equality of men, asserting that every human being is naturally and inalienably entitled to every right, power, and prerogative in civil society which is allowed to any man or any class. The Bible taught a liberty which consists in each man's unhindered privilege of having and doing just those things, and no others, to which he is rationally and morally entitled. Jacobinism taught the liberty of license-every man's natural right to indulge his own absolute will; and it set up this fiendish caricature as the object of sacred worship for mankind.

Now, **democratic Protestantism in these United States has become so ignorant, so superficial and willful, that it confounds the true republicanism with this deadly heresy of Jacobinism.** It has ceased to know a difference. Hence, when the atheistic doctrine begins to bear its natural fruits of license, insubordination, communism, and anarchy, **this bastard democratic Protestantism does not know how to rebuke them.** It has **recognized the parents; how can it consistently condemn the children?** Now, then, Rome proposes herself as the stable advocate of obedience, order, and permanent authority throughout the ages. She shows her practical power to govern men, as she says, through their consciences (truth would say, through their superstitions). Do we wonder that good citizens, beginning to stand aghast at these elements of confusion and ruin, the spawn of Jacobinism, which a

Jacobinized Protestantism cannot control, should look around for some moral and religious system capable of supporting a firm social order? Need we be surprised that when Rome steps forward, saying, I have been through the centuries the upholder of order, rational men should be inclined to give her their hand? This high advantage a misguided Protestantism is now giving to its great adversary.

(2) The Reformation was an assertion of liberty of thought. It asserted for all mankind, and secured for the Protestant nations, each man's right to think and decide for himself upon his religious creed and his duty toward his God, in the fear of God and the truth, unhindered by human power, political or ecclesiastical. Here, again, **a part of our Protestantism perverted the precious truth until the manna bred worms, and stank.**

Rationalistic and skeptical Protestantism now claims, instead of that righteous liberty, license to dogmatize at the bidding of every caprice, every impulse of vanity, every false philosophy, without any responsibility to either truth or moral obligation. The result has been a diversity and confusion of pretended creeds and theologies among nominal Protestants, which perplexes and frightens sincere, but timid, minds. Everything seems to them afloat upon this turbulent sea of licentious debate. They are fatigued and alarmed; they see no end of uncertainties. They look around anxiously for some safe and fixed foundation of credence. Rome comes forward and says to them, You see, then, that this Protestant liberty of thought is fatal license; the Protestants rational religion turns out to be but poisonous rationalism, infidelity wearing the mask of faith. Holy Mother Church offers you the foundation of her infallibility, guaranteed by the indwelling of the Holy Ghost. She shows you that faith must ground itself in implicit submission, and not in human inquiry. She pledges herself for the safety of your soul if you simply submit; come, then, trust and be at rest. Many are the weary souls who accept her invitations; and these not only the weak and cowardly, but sometimes the brilliant and gifted, like a Cardinal Newman (a priest in the Anglican Church who converted to Catholicism). For this result a perverted Protestantism is responsible. If all nominal Protestants were as honest in their exercise of mental liberty as the fear of God and the loyalty to truth should make them; if they were as humble and honest in construing and obeying God's word in his Bible, as papists profess to be in submitting to the authority of the Holy Mother Church, honest inquirers would never be embarrassed, and would never be fooled into supposing that the words of a pope could furnish a more comfortable foundation for faith than the Word of God.

II. I now proceed to explain certain evil principles of human nature which are concurring powerfully in this country to give currency to popery. These may be called its illicit advantages. I mention:

(1) The constant tendency of American demagogues to pay court to popery and to purchase votes for themselves from it, at the cost of the people's safety, rights, and money.

Nearly two generations ago (the men of this day seem to have forgotten the infamy) William H. Seward, of New York, began this dangerous and dishonest

game. He wished to be Governor of New York. He came to an understanding with Archbishop Hughes, then the head of the popish hierarchy in that state, to give him the Irish vote in return for certain sectarian advantages in the disbursement of the state revenues. Neither Rome nor the demagogues have since forgotten their lesson, nor will they ever forget it. It would be as unreasonable to expect it as to expect that hawks will forget the poultry yard.

It is the nature of the demagogue to trade off anything for votes; they are the breath in the nostrils of his ambition. The popish hierarchy differs essentially from the ministry of any other religion, in having votes to trade. The traditional claim of Rome is that she has the right to control both spheres, the ecclesiastical and the political, the political for the sake of the ecclesiastical. The votes of her masses are more or less manageable, as the votes of Protestants are not, because Rome is a system of authority as opposed to free thought. Rome instructs the conscience of every one of her members that it is his religious duty to subordinate all other duties and interests to hers. And this is a spiritual duty enforceable by the most awful spiritual sanctions. How can a thinking man afford to disobey the hierarchy which holds his eternal destiny in its secret fist; so that even if they gave him in form the essential sacraments, such as the mass, absolution, and extreme unction, they are able clandestinely to make them worthless to him, by withholding the sacramental intention? Hence it is that **the majority of American papists can be voted in blocs; and it is virtually the hierarchy which votes them.** The goods are ready bound up in parcels for traffic with demagogues.

We are well aware that numerous papists will indignantly deny this, declaring that there is a Romanist vote in this country which is just as independent of their priesthood and as free as any other. Of course there is. The hierarchy is a very experienced and dexterous driver. It does not whip in the restive colts, but humors them awhile until she gets them well harnessed and broken. But the team as a whole must yet travel her road, because they have to believe it infallible. We assure these independent Romanist voters that they are not good Catholics; they must unlearn this heresy of independent thought before they are meet for the Romanist paradise.

Men of secular ambition have always sought to use the hierarchy to influence others for their political advantage; the example is as old as history. Just as soon as prelacy was developed in the patristic church, Roman emperors began to purchase its influence to sustain their thrones. Throughout the Middle Ages, German kaisers and French, Spanish, and English kings habitually traded with Rome, paying her dignities and endowments for her ghostly support to their ambitions. Even in this century we have seen the two Napoleons playing the same game-purchasing for their imperialism the support of a priesthood in whose religion they did not believe. **If any suppose that because America is nominally democratic the same thing will not happen here, they are thoroughly silly. Some Yankee ingenuity will be invoked to modify the forms of the traffic, so as to suit American names; that is all.**

When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.

Intelligent students of church history know that one main agency for converting primitive Christianity first into prelacy and then into popery was unlimited church endowments. As soon as Constantine established Christianity as the religion of the State, ecclesiastical persons and bodies began to assume the virtual (and before long the formal) rights of corporations. They could receive bequests and gifts of property, and hold them by a tenure as firm as that of the fee-simple. These spiritual corporations were deathless. Thus the property they acquired was all held by the tenure of mortmain (an inalienable possession of lands or buildings by an ecclesiastical or other corporation). **When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.**

The laws of the empire in the Middle Ages imposed no limitations upon bequests; **thus, most naturally, monasteries, cathedrals, chapters, and archbishoprics became inordinately rich. At the Reformation they had grasped one-third of the property of Europe.** But Scripture saith, Where the carcass is, thither the eagles are gathered together. Wealth is power, and ambitious men crave it. Thus this endowed hierarchy came to be filled by the men of the greediest ambition in Europe, instead of by humble, self-denying pastors; and thus it was that this tremendous money power, arming itself first with a spiritual despotism of the popish theology over consciences, and then allying itself with political power, wielded the whole to enforce the absolute domination of that religion which gave them their wealth. No wonder human liberty, free thought, and the Bible were together trampled out of Europe.

When the Reformation came, the men who could think saw that this tenure in mortmain had been the fatal thing. Knox, the wisest of them, saw clearly that if a religious reformation was to succeed in Scotland the ecclesiastical corporations must be destroyed. They were destroyed, their whole property alienated to the secular nobles or to the State (the remnant which Knox secured for religious education); and therefore it was that Scotland remained Presbyterian. When our American commonwealths were founded, statesmen and divines understood this great principle of jurisprudence, that no corporate tenure in mortmain, either spiritual or secular, is compatible with the liberty of the people and the continuance of constitutional government.

But it would appear that our legislators now know nothing about that great principle, or care nothing about it. Church institutions, Protestant and Romanist, are virtually perpetual corporations. Whatever the pious choose to give them is held in mortmain, and they grow continually richer and richer; they do not even pay taxes, and there seems no limit upon their acquisitions.

And last comes the Supreme Court of the United States, and under the pretext of construing the law, legislates a new law in the famous Walnut-Street Church case, as though they desired to ensure both the corruption of religion and the destruction of free government by a second gigantic incubus of endowed ecclesiasticism. The new law is virtually this: That in case any free citizen deems that the gifts of himself or his ancestors are usurped for some use alien to the designed trust, it shall be the usurper who shall decide the issue. This is, of course, essentially popish, yet a great Protestant denomination has been seen hastening to enroll it in its digest of spiritual laws. The working of this tendency of overgrown ecclesiastical wealth will

certainly be two-fold: First, to Romanize partially or wholly the Protestant churches thus enriched; and, secondly, to incline, enable, and equip the religion thus Romanized for its alliance with political ambition and for the subjugation of the people and the government. When church bodies began, under Constantine, to acquire endowments, these bodies were Episcopal, at most, or even still Presbyterian. The increase of endowment helped to make them popish. Then popery and feudalism stamped out the Bible and enslaved Europe. If time permitted, I could trace out the lines of causation into perfect clearness. Will men ever learn that like causes must produce like effects?

(2) The democratic theory of human society may be the most rational and equitable; but human nature is not equitable; it is fallen and perverted. Lust of applause, pride, vain-glory, and love of power are as natural to it as hunger to the body. Next to Adam, the most representative man upon earth was Diotrefes, who loves to have the pre-eminence. Every man is an aristocrat in his heart. Now, prelacy and popery are aristocratic religions. Consequently, as long as human nature is natural, they will present more or less of attraction to human minds. Quite a number of Methodist, Presbyterian, or Independent ministers have gone over to prelacy or popery, and thus become bishops. Was there ever one of them, however conscientious his new faith, and however devout his temper, who did not find some elation and pleasure in his spiritual dignity? Is there a democrat in democratic America who would not be flattered in his heart by being addressed as my lord? Distinction and power are gratifying to all men. Prelacy and popery offer this sweet morsel to aspirants by promising to make some of them lords of their brethren. This is enough to entice all of them, as the crown entices all the racers on the race-course. It is true that while many run, one obtains the crown; but all may flatter themselves with the hope of winning.

Especially does the pretension of sacramental grace offer the most splendid bait to human ambition which can be conceived of on this Earth. To be the vicar of the Almighty in dispensing eternal life and heavenly crowns at will is a more magnificent power than the prerogative of any emperor on Earth. Let a man once be persuaded that he really grasps this power by getting a place in the apostolic succession, and the more sincere he is, the more splendid the prerogative will appear to him; for the more clearly his faith appreciates the thing that he proposes to do in the sacraments, the more illustrious that thing must appear. The greatest boon ever inherited by an emperor was finite. The greatest boon of redemption is infinite; to be able to dispense it at will to one sinner is a much grander thing than to conquer the world and establish a universal secular empire. The humblest hedge-priest would be a far grander man than that emperor if he could really work the miracle and confer the grace of redemption which Rome says he does every time he consecrates a mass.

How shall we estimate, then, the greatness of that pope or prelate who can manufacture such miracle workers at will? The greatest being on Earth should hardly think himself worthy to loose his sandals from his feet. The Turkish ambassador to Paris was certainly right when, upon accompanying the King of France to high mass in Notre Dame, and seeing the king, courtiers, and multitude all prostrate themselves when the priest elevated the host, he

wondered that the king should allow anybody but himself to perform that magnificent function. He is reported to have said: Sire, if I was king, and believed in your religion, nobody should do that in France except me. It is a vastly greater thing than anything else that you do in your royal functions.

The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.

As long as man is man, therefore, popery will possess this unhallowed advantage of enticing, and even entrancing, the ambition of the keenest aspirants. The stronger their faith in their doctrine, the more will they sanctify to themselves this dreadful ambition. In this respect, as in so many others, the tendency of the whole current of human nature is to make papists. It is converting grace only which can check that current and turn men sincerely back toward Protestantism. I am well aware that the functions of the Protestant minister may be so wrested as to present an appeal to unhallowed ambition. But popery professes to confer upon her clergy every didactic (intended to convey instruction and information as well as pleasure and entertainment) and presbyterial function which Protestantism has to bestow; while the former offers, in addition, this splendid bait of prelatic power (the power of the superior rank of a bishop or abbot) and sacramental miracle-working...

(3) In sundry respects I perceive a sort of hallucination prevailing in people's minds concerning old historical errors and abuses, which I see to have been the regular results of human nature. Men will not understand history; they flatter themselves that, because the modes of civilization are much changed and advanced, therefore the essential laws of man's nature are going to cease acting; which is just as unreasonable as to expect that sinful human beings must entirely cease to be untruthful, sensual, dishonest, and selfish, because they have gotten to wear fine clothes.

Of certain evils and abuses of ancient history men persuade themselves that they are no longer possible among us, because we have become civilized and nominally Christian. One of these evils is idolatry with its two branches, polytheism and image-worship. Oh! they say, mankind has outgrown all that; other evils may invade our Christian civilization, but that is too gross to come back again. They are blind at once to the teachings of historical facts and to common sense. They know that at one time idolatry nearly filled the ancient world. Well, what was the previous religious state of mankind upon which it supervened? Virtually a Christian state, that is to say, a worship of the one true God, under the light of revelation, with our same Gospel taught by promises and sacrifices. And it is very stupid to suppose that the social state upon which the early idolatry supervened was savage or barbaric. We rather conclude that the people who built Noah's ark, the tower of Babel, and the pyramid of Cheops, and who enjoyed the light of God's recent revelations to Adam, to Enoch, to Noah, were civilized. Men made a strange confusion here: They fancy that idolatry could be prevalent because mankind were not civilized. The historical fact is just the opposite: Mankind became uncivilized because idolatry first prevailed. In truth, the principles tending to idolatry are deeply laid in man's fallen nature. Like a compressed

spring, they are ever ready to act again, and will surely begin to act, whenever the opposing power of vital godliness is withdrawn.

First, the sensuous has become too prominent in man; reason, conscience, and faith, too feeble. Every sinful man's experience witnesses this all day long, every day of his life. Why else is it that the objects of sense perception, which are comparatively trivial, dominate his attention, his sensibilities, and his desires so much more than the objects of faith, which he himself knows to be so much more important? Did not this sensuous tendency seek to invade man's religious ideas and feelings, it would be strange indeed. Hence, man untaught and unchecked by the heavenly light always shows a craving for sensuous objects of worship. He is not likely, in our day, to satisfy this craving by setting up a brazen image of Dagon, the fish-god; or of Zeus, or the Roman Jupiter; or of the Aztec's Huitzilopochtli [sun god]. But still he craves a visible, material object of worship. Rome meets him at a comfortable half-way station with her relics, crucifixes, and images of the saints. She adroitly smoothes the downhill road for him by connecting all these with the worship of the true God.

Again, man's conscious weakness impels him almost irresistibly in his serious hours to seek some being of supernatural attributes to lean upon. His heart cries out, Lead me to the Rock that is higher than I. But when pure monotheism proposes to him the supreme, eternal God—infinite not only in his power to help, but in his omniscience, justice, and holiness—the sinful heart recoils. This object is too high, too holy, too dreadful for it. Sinful man craves a god, but, like his first father, shuns the infinite God; hence the powerful tendency to invent intermediate gods, whom he may persuade himself to be sufficiently gracious and powerful to be trusted, and yet not so infinite, immutable, and holy as inevitably to condemn sin. Here is the impulse which prompted all pagan nations to invent polytheism. This they did by filling the space between man and the supreme being with intermediate gods. Such, among the Greeks, were Bacchus, Hercules, Castor and Pollux, Theseus, Aesculapius, etc.

It is a great mistake to suppose that thoughtful pagans did not recognize the unity and eternity of a supreme god, Father of gods and of men. But sometimes they represent him as so exalted and sublimated as to be at once above the reach of human prayers and above all concernment in human affairs. Others thought of him as too awful to be directly approached, accessible only through the mediation of his own next progeny, the secondary gods. Here we have precisely the impulse for which Rome provides in her saint worship. **Mary is the highest of the intermediate gods, next to the Trinity, the intercessor for Christ's intercession. The apostles and saints are the secondary gods of this Christian pantheon.** How strangely has God's predestination led Rome in the development of her history to the unwitting admission of this indictment! Pagan Rome had her marble temple, the gift of Agrippa to the Commonwealth, the Pantheon, or sanctuary of all the gods. This very building stands now, rededicated by the popes as the temple of Christ and all the saints. So fateful has been the force of this analogy between the old polytheism and the new.

The attempt is made, indeed, to hide the likeness by the sophistical

distinction between latria (a theological term used in Eastern Orthodox and Roman Catholic theology to mean adoration, a reverence directed only to the Holy Trinity) and dulia (adoration for the saints); but its worthlessness appears from this, that even dulia cannot be offered to redeemed creatures without ascribing to them, by an unavoidable implication, the attributes peculiar to God. In one word, fallen men of all ages have betrayed a powerful tendency to image-worship and polytheism. Rome provides for that tendency in a way the most adroit possible, for an age nominally Christian but practically unbelieving. To that tendency the religion of the Bible sternly refuses to concede anything, requiring not its gratification, but its extirpation.

This cunning policy of Rome had sweeping success in the early church. The same principle won almost universal success in the ancient world. It will succeed again here. Many will exclaim that this prognostic is wholly erroneous; that the great, bad tendency of our age and country is to agnosticism as against all (or all?) religions. I am not mistaken. This drift will be as temporary as it is partial. M. Guizot says in his Meditations: One never need go far back in history to find atheism advancing half way to meet superstition. A wiser analyst of human nature says: Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. (Romans 1:28) Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Romans 1:22,23) This is the exact pathology of superstition.

When the culture of the Augustan age taught the Romans to despise the religious faith of their fathers, there was an interval of agnosticism. But next, the most refined of the agnostics were seen studying the mysteries of Isis, and practicing the foulest rites of the paganism of the conquered provinces. Atheism is too freezing a blank for human souls to inhabit permanently. It outrages too many of the heart's affections and of the reason's first principles. A people who have cast away their God, when they discover this, turn to false gods. **For all such wandering spirits Rome stands with open doors**; there, finally, they will see their most convenient refuge of superstition in a catalogue of Christian saints transformed into a polytheism. Thus the cravings of superstition are satisfied, while the crime is veiled from the conscience by this pretence of scriptural origin.

(4) I proceed to unfold an attraction of Romanism far more seductive. This is its proposal to satisfy man's guilty heart by a ritual instead of a spiritual salvation. As all know who understand the popish theology, the proposed vehicle of this redemption by forms is the sacraments. Romanists are taught that the New Testament sacraments differ from those of the Old Testament in this: that they not only symbolize and seal, but effectuate grace *ex opere operato* (a Latin phrase meaning "from the work worked" referring to sacraments deriving their power from Christ's work (ex opere operato Christi) rather than the role of humans) in the souls of the recipients. Rome teaches her children that her sacraments are actual charismatic power of direct supernatural efficiency wrought upon recipients by virtue of a portion of the Holy Spirit's omnipotence conferred upon the priest in ordination from the

apostolic succession.

The Bible teaches that in the case of all adults a gracious state must pre-exist in order for any beneficial participation in the sacrament, and that the only influence of the sacraments is to cherish and advance that pre-existing spiritual life by their didactic effect, as energized by God's Spirit, through prayer, faith, watchfulness, and obedience, in precisely the same generic mode in which the Holy Spirit energizes the written and preached word. Hence, if watchfulness, prayer, obedience, and a life of faith are neglected, our sacraments become no sacraments. If thou be a breaker of the law, then circumcision is made uncircumcision. But Rome teaches that her sacraments, duly administered by a priest having apostolic succession, implant spiritual life in souls hitherto dead in sin, and that they maintain and foster this life by a direct power not dependent on the recipients diligent exercise of Gospel principles. Provided the recipient be not in mortal sin unabsolved, the sacrament does its spiritual work upon the sinful soul, whether it receives it in the exercise of saving grace or not.

Now let no Protestant mind exclaim: Surely this is too gross to be popular; surely people will have too much sense to think that they can get to Heaven by this species of consecrated jugglery! History shows that this scheme of redemption is almost universally acceptable and warmly popular with sinful mankind. Apprehend aright the ideas of paganism, ancient and modern. We perceive that this popish conception of sacraments is virtually the same with the pagan's conception of their heathen rites. They claim to be just this species of saving ritual, working their benefit upon souls precisely by this opus operatum (literally "the work wrought," a Latin phrase used to denote the spiritual effect in the performance of a religious rite which accrues from the virtue inherent in it, or by grace imparted to it) agency. What a commentary have we here upon this tendency of human nature to a ritual salvation. The evangelists and apostles reintroduced to the world the pure conception of a spiritual salvation wrought by the energy of divine truth, and not of church rites; received by an intelligent faith in the saved man's soul, and not by manual ceremonial; and made effectual by the enlightening operation of the Holy Ghost upon heart and mind in rational accordance with truth, not by a priestly incantation working a physical miracle. The gospels and epistles defined and separated the two conceptions as plainly as words could do it. But no sooner were the apostles gone than the pagan conception of salvation by ritual, instead of by rational faith, began to creep back into the patristic church. In a few hundred years the wrong conception had triumphed completely over the correct one in nearly the whole of Christendom, and thenceforward sacramental grace has reigned supreme over the whole Roman and Greek communions, in spite of modern letters and culture. How startling this commentary upon that tendency of human nature! Surely there are deep-seated principles in man to account for it.

These are not far to seek. First, men are sensuous beings, and hence they naturally crave something concrete, material, and spectacular in their religion. Dominated as they are by a perpetual current of sensations, and having their animality exaggerated by their sinful nature, they are sluggish to think spiritual truths, to look by faith upon invisible objects; they

crave to walk by sight rather than by faith. The material things in mammon, the sensual pleasures which they see with their eyes and handle with their fingers, although they perfectly know they perish with the using, obscure their view of all the infinite, eternal realities, notwithstanding their professed belief of them. Need we wonder that with such creatures the visible and manual ritual should prevail over the spiritual didactic? Does one exclaim, But this is so unreasonable-this notion that a ritual ceremonial can change the state and destiny of a rational and moral spirit! I reply, Yes, but not one whit more irrational than the preference which the whole natural world gives to the things which are seen and temporal, as it perfectly knows, over the things which are unseen and eternal; an insanity of which the educated and refined are found just as capable as the ignorant and brutish. But the other principle of human nature is still more keen and pronounced in its preference for a ritual salvation. This is its deep-seated, omnipotent preference for self-will and sin over spiritual holiness of life. The natural man has, indeed, his natural conscience and remorse, his fearful looking for of judgment, his natural fear of misery, which is but modified selfishness. These make everlasting punishment very terrible to his apprehension.

But enmity to God, to his spiritual service, to the supremacy of his holy will, is as native to him as his selfish fear is. Next to perdition, there is no conception in the universe so repulsive to the sinful heart of man as that of genuine repentance and its fruits. The true Gospel comes to him and says: Here is, indeed, a blessed, glorious redemption, as free as air, as secure as the throne of God, but instrumentally it is conditional on the faith of the heart; which faith works by love, purifies the heart, and can only exist as it coexists with genuine repentance, which repentance turns honestly, unreservedly, here and now, without shuffling or procrastination, from sin unto God, with full purpose of and endeavor after new obedience; which is, in fact, a complete surrender of the sinful will to God's holy will, and a hearty enlistment in an arduous work of watchfulness, self-denial, and self-discipline, for the sake of inward holiness, to be kept up as long as life lasts. Soul, embrace this task and this splendid salvation shall be yours; and the gracious Savior, who purchases it for you, shall sustain, comfort, and enable you in this arduous enlistment, so that even in the midst of the warfare you shall find rest, and at the end Heaven; but without this faith and this repentance no sacraments or rights will do a particle of good toward your salvation.

Now, this carnal soul has no faith; it is utterly mistrustful and skeptical as to the possibility of this peace of the heart in the spiritual warfare, this sustaining power of the invisible hand, of which it has had no experience. This complete subjugation of self-will to God, this life of self-denial and vital godliness, appears to this soul utterly repulsive, yea, terrible. This guilty soul dreads Hell; it abhors such a life only less than Hell. When told by Protestantism that it must thus turn or die, this carnal soul finds itself in an abhorrent dilemma; either term of the alternative is abominable to it.

But now comes the theory of sacramental grace and says to it with oily tongue: Oh! Protestantism exaggerates the dilemma! Your case is not near so

bad! The sacraments of the church transfer you from the state of condemnation to that of reconciliation by their own direct but mysterious efficiency; they work real grace, though you do not bring to them this deep, thoroughgoing self-sacrifice and self-consecration. No matter how much you sin, or how often, repeated masses will make expiation for the guilt of all those sins *ex opere operato*. Thus, with her other sacraments of penance and extreme unction, Holy Mother Church will repair all your shortcomings and put you back into a salvable state, no matter how sinfully you live.

Need we wonder that this false doctrine is as sweet to that guilty soul as a reprieve to the felon at the foot of the gallows? He can draw his breath again; he can say to himself: Ah, then the abhorred dilemma does not urge me here and now; I can postpone this hated reformation; I can still tamper with cherished sins without embracing perdition. This is a pleasant doctrine; it suits so perfectly the sinful, selfish soul which does not wish to part with its sins, and also does not wish to lie down in everlasting burnings.

This deep-seated love of sin and self has also another result: **The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.**

After I stood my graduate examination in philosophy at the University of Virginia, my professor, the venerable George Tucker, showed me a cheating apparatus which had been prepared by a member of the class. He had unluckily dropped it upon the sidewalk, and it had found its way to the professor's hands. It was a narrow blank-book, made to be hidden in the coat-sleeve. It contained, in exceedingly small penmanship, the whole course, in the form of questions from the professors recitations with their answers copied from the text-book. It was really a work of much labor.

I said, The strange thing to me is that this sorry fellow has expended upon this fraud much more hard labor than would have enabled him to prepare himself for passing honestly and honorably.

Mr. Tucker replied, Ah, my dear sir, you forget that a dunce finds it easier to do any amount of mere manual drudgery than the least bit of true thinking.

Here we have an exact illustration. It is less irksome to the carnal mind to do twelve dozen paternosters (praying the Our Father Lord's prayer) by the beads than to do a few moments of real heart-work. Thoughtless people sometimes say that the rule of Romish piety is more exacting than that of the Protestant. This is the explanation, that Rome is more exacting as to form and ritual; Bible religion is more exacting as to spiritual piety and vital godliness. To the carnal mind the latter are almost insufferably irksome and laborious; the form and ritual, easy and tolerable. And when remorse, fear, and self-righteousness are gratified by the assurance that these observances really promote the soul's salvation, the task is made light. Here Rome will always present an element of popularity as long as mankind are sensuous and carnal.

(5) To a shallow view, it might appear that the popish doctrine of purgatory

should be quite a repulsive element of unpopularity with sinners; that doctrine is, that notwithstanding all the benefit of the church's sacraments and the believers efforts, no Christian soul goes direct to Heaven when the body dies, except those of the martyrs, and a few eminent saints, who are, as it were, miracles of sanctification in this life. All the clergy, and even the popes, must go through purgatory in spite of the apostolic succession and the infallibility.

There the remains of carnality in all must be burned away, and the deficiencies of their penitential work in this life made good, by enduring penal fires and torments for a shorter or longer time. Then the Christian souls, finally purged from depravity and the reaum paenae (?), enter into their final rest with Christ. But the alms, prayers, and masses of survivors avail much to help these Christian souls in purgatory and shorten their sufferings. It might be supposed that the Protestant doctrine should be much more attractive and popular, viz.: that there is no purgatory or intermediate state for the spirits of dead men, but that the souls of believers, being at their death made perfect in holiness, do immediately enter into glory. This ought to be the more attractive doctrine, and to Bible believers it is such, but there is a feature about it which makes it intensely unpopular and repellent to carnal men, and gives a powerful advantage with them to the popish scheme. That feature is the sharpness and strictness of the alternative which the Bible doctrine presses upon sinners: turn or die.

The Bible offers the most blessed and glorious redemption conceivable by man, gracious and free, and bestowing a consummate blessedness the moment the body dies. But it is on these terms that the Gospel must be embraced by a penitent faith, working an honest and thorough revolution in the life. If the sinner refuses this until this life ends, he seals his fate; and that fate is final, unchangeable, and dreadful. Now, it is no consolation to the carnal heart that the Gospel assures him he need not run any risk of that horrible fate; that he has only to turn and live; that very turning is the thing which he abhors, if it is to be done in spirit and in truth. He intensely desires to retain his sin and self-will. He craves earnestly to put off the evil day of this sacrifice without incurring the irreparable penalty.

Now, Rome comes to him and tells him that this Protestant doctrine is unnecessarily harsh; that a sinner may continue in the indulgence of his sins until this life ends, and yet not seal himself up thereby to a hopeless Hell; that if he is in communion with the Holy Mother Church through her sacraments, he may indulge himself in this darling procrastination without ruining himself forever. Thus the hateful necessity of present repentance is postponed awhile; sweet, precious privilege to the sinner! True, he must expect to pay due penance for that self-indulgence in purgatory, but he need not perish for it. The Mother Church advises him not to make so bad a bargain and pay so dear for his whistle. But she assures him that, if he does, it need not ruin him, for she will pull him through after a little by her merits and sacraments. How consoling this is to the heart at once in love with sin and remorseful for its guilt!

The seductiveness of this theory of redemption to the natural heart is proved by this grand fact, that in principle and in its essence this scheme of

purgatorial cleansing has had a prominent place in every religion in the world that is of human invention. The Bible, the one divine religion, is peculiar in rejecting the whole concept. Those hoary religions, Brahmanism and Buddhism, give their followers the virtual advantage of this conception in the transmigration of the souls. The guilt of the sinner's human life may be expiated by the sorrows of the soul's existence in a series of animal or reptile bodies, and then through another human existence, the penitent and purified soul may at last reach Heaven. Classic paganism promised the same escape for sinners, as all familiar with Virgil know. His hero, Aeneas, when visiting the under world, saw many sinners there preparing for their release into the Elysian fields. Ergo exercentur paenis, et veterum malorum supplicia expiunt. Mohammed extends the same hope to all his sinful followers. For those who entirely reject Islam there is nothing but Hell; but for all who profess There is no God but Allah, and Mohammed is his prophet, there is a purgatory after death, and its pains are shortened by his intercession. The Roman and Greek Churches flatter the sinful world with the same human invention. So strong is this craving of carnal men to postpone the issue of turning to God or perishing, we now see its effect upon the most cultured minds of this advanced nineteenth century in the New England doctrine of a 'second probation.' Rome has understood human nature skillfully, and has adapted her bait for it with consummate cunning. Her scheme is much more acute than that of the absolute universalist of the school of Hosea Ballou, for this outrages man's moral intuitions too grossly by rejecting all distinction between guilt and righteousness. This bait for sin-loving men is too bald.

It must be added that the doctrine of a purgatory and of an application of redemption after death is intensely attractive to other principles of the human heart, much more excusable; to some affections, indeed, which are amiable. I allude to the solicitude and the affection of believers for the souls of those whom they loved in this life, "who died and made no sign." The Bible doctrine is, indeed, a solemn, an awful one to Christians bereaved by the impenitent deaths of children and relatives. It is our duty to foresee this solemn result, and to provide against it by doing everything which intercessory prayer, holy example and loving instruction and entreaty can do to prevent such a catastrophe in the case of all those near to our hearts. But human self-indulgence is prone to be slack in employing this safeguard against this sorrow. Let us picture to ourselves such a bereaved Christian, sincere, yet partially self-condemned, and doubtful or fearful or hopeless concerning the thorough conversion of a child who has been cut down by death. Of all the elements of bereavement none is so bitter, so immedicable, as the fear that he whom he loved must suffer the wrath of God forever, and that now he is beyond reach of his prayers and help. To such a one comes the Romish priest with this species of discourse. See now how harsh and cruel is this heretical Protestant dogma! Instead of offering consolation to your Christian sorrow it embitters it as with a drop of Hell fire. But Holy Mother Church is a mild and loving comforter; she assures you that your loved one is not necessarily lost; he may have to endure keen penances in purgatory for a time, but there is a glorious hope to sustain him and you under them. Every minute of pain is bringing the final Heaven nearer, and the most blessed part of our teaching is that your love can still follow him and help him and

bless, as it was wont to do under those earthly chastisements of his sins. It is your privilege still to pray for him, and your prayers avail to lighten his sufferings and to shorten them. Your love can still find that generous solace which was always so sweet to you midst your former sorrows for his sins and his earthly sufferings the solace of helping him and sharing his pains. Your aims also may avail for him; masses can be multiplied by your means, which will make merit to atone for his penitential guilt and hasten his blessed release. Who can doubt that a loving heart will be powerfully seduced by this promise, provided it can persuade itself of its certainty, or even of its probable truth? Here is the stronghold of Romanism on sincere, amiable, and affectionate souls.

Of course, the real question is, whether any pastor or priest is authorized by God to hold out these hopes to the bereaved. If they are unwarrantable, then this presentation is an artifice of unspeakable cruelty and profanity. Under the pretence of softening the pain of bereavement to God's children, it is adding to wicked deception the most mischievous influences upon the living by contradicting those solemn incentives to immediate repentance which God has set up in his Word, and by tempting deluded souls with a false hope to neglect their real opportunity. If the hope is not grounded in the Word of God, then its cruelty is equal to its deceitfulness. But the suffering heart is often weak, and it is easier to yield to the temptation of accepting a deceitful consolation than to brace itself up to the plain but stern duty of ascertaining God's truth.

I have thus set in array the influences which Rome is now wielding throughout our country for the seduction of human souls. Some of these weapons Protestants put into her hands by their own unfaithfulness and folly. God has a right to blame Rome for using this species of weapon in favor of the wrong cause, but these Protestants have not.

There is another class of weapons which Rome finds in the blindness and sinfulness of human nature. Her guilt may be justly summed up in this statement: That these are precisely the errors and crimes of humanity which the church of Christ should have labored to suppress and extirpate; whereas Rome caters to them and fosters them in order to use them for her aggrandizement. But none the less are these weapons potent. They are exactly adapted to the nature of fallen man. As they always have been successful, they will continue to succeed in this country. Our republican civil constitutions will prove no adequate shield against them. Our rationalistic culture, by weakening the authority of God's Word, is only opening the way for their ulterior victory. Our scriptural ecclesiastical order will be no sufficient bulwark. The primitive churches had that bulwark in its strongest Presbyterian form, but popery steadily undermined it. What it did once it can do again. There will be no effectual check upon another spread of this error except the work of the Holy Ghost. True and powerful revivals will save American Protestantism; nothing else will.

Witnessing to Two Young Female Mormon Missionaries



On November 5, 2016, I boarded a train in Aomori City on my way to Misawa. There were two Caucasian looking young ladies sitting in the train car. I sat down next to them and asked where they are from. If I was in a metropolitan area like Tokyo, I probably wouldn't have talked to them because foreigners abound and I'm naturally shy. But now I was deep in the Japanese countryside.

They were 19 and 20 years old, one from Carmel California and one close to Lancaster Pennsylvania. I told the girl from Carmel I've been to her town several times. I lived next to it in Monterey. Then they introduced themselves as Mormon missionaries. When I heard that, I knew they were probably just as interested to talk to me as I to them.

"I hear your god has a human body with flesh and blood living on the planet Kolob making babies and sending them to earth."

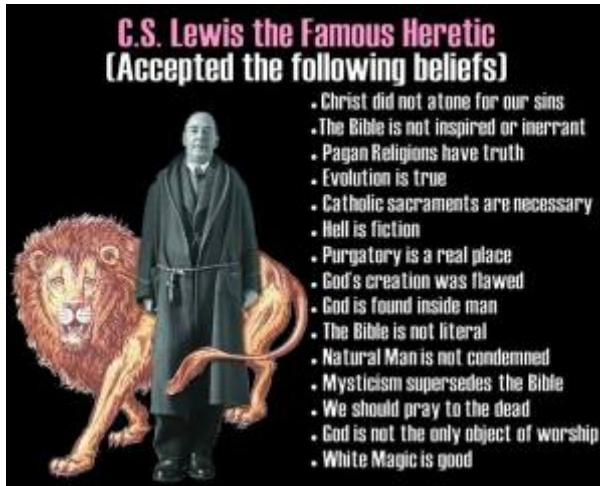
"Who told you that?" asked the girl from Carmel, "a Mormon?" She may have pretended to not know what I was talking about, but the girl from Pennsylvania seemed to know. And they both acknowledged I was correct that Mormonism teaches that God the Father has a physical body.

"My God is infinitely greater than your god" I told them. "He is a Spirit Who not only wrote the extremely complex four base code of DNA, but also created the four forces of nature in just the right proportion of force to each other. How can a body of flesh and bones do that? God not only is everywhere in the universe, some say He had to be outside the universe in order to create it."

To that they had no good answer, only Mormon theology to back up their views.

I asked them Who Jesus is. I shared John 1:1-3,14 with them and said Jesus is the Creator Who became flesh. But it seemed to me Mormonism doesn't teach that from their responses.

Lupus Occultus: The Paganised Christianity of C. S. Lewis



by Jeremy James

C.S. Lewis is well known among born-again Christians as a 'Christian' writer, someone whose inclusive religious viewpoint is of particular relevance to the world we live in today. I would hope to show that this perception of Lewis is not only gravely mistaken but that it arose through deliberate misdirection on the part of Lewis himself.

In 2008, after 33 years as an active participant in the New Age movement, I finally came to Christ. As I found my feet and met with other born-again Christians, I discovered that many Evangelicals, as well as Christians the world over, were keen readers of C S Lewis. They revered him as a great Christian author and apologist for true, Bible-believing Christianity. Frankly, this was a great surprise to me because, as a longtime practitioner of the New Age, I knew what C S Lewis was 'really' teaching.

Anyone with a deep familiarity with New Age philosophy, or with a grounding in Theosophy or the occult generally, knows that C S Lewis was about as Christian as the Dalai Lama. Religious, yes. Philosophical, yes. But Christian? Never.

Occult England

Lewis was moulded in the long tradition of high-Anglican British atheism, spiritism and oriental thought. Long before John Dee and Edward Kelly, two high level occultists who advised Queen Elizabeth I, a large segment of the English upper classes was involved in magic and a study of the occult books which started to flow into Europe after the Crusades. The English Reformation was mainly a political movement which, in the long run, had little impact on the religious beliefs of the ruling classes. Their fascination with the occult and the paranormal spread through the Anglican Church and led to a

state-sponsored brand of Christianity which was purely ceremonial in nature. The Methodist, Presbyterian, Plymouth Brethren and other Bible-based churches emerged to fill the colossal void left by the established church, most of whose clergy and prelates were either non-believers, theists or spiritualists.

Lewis was a high Anglican with strong leanings toward the Roman Catholic Church. Raised in the Church of Ireland, he worked through an atheistic phase in his youth to become a theist – a believer in a deity, but not yet a Christian. His alleged conversion came in 1931, when he was aged 33 or thereabouts and a tenured academic at Oxford. He then joined the Church of England, even though his close friend, JRR Tolkien, wanted him to enter the Roman Catholic Church.

Many scholars who have studied this phase of Lewis's life have been unable to identify anything in his conversion which comes remotely close to what a Bible-believing Christian understands by 'born again'. His own account in *Surprised by Joy* reads more like the philosophical acceptance of a difficult scientific theory than a life-changing religious experience.

Most Americans are unaware of the extent to which the English academia in the 18th and 19th centuries was steeped in the literature, history and mythology of Greece and Rome. Furthermore, with countless members of the ruling elite and the upper middle class serving in India and the Middle East, they were exposed to, and greatly influenced by, the religious traditions and mythologies of the Orient. This led to the widely-held belief that all religions were fundamentally mythological in character and that, while they served a useful social function, they were either (a) devoid of any absolute truth or (b) expressions of a universal moral truth common to all religions. It was the latter stream from which English Freemasonry drew and from which the spiritual ethos of Oxford and Cambridge was formed.

Theosophy and other eastern occult ideas, as well as mesmerism and spiritualism, took hold within the establishment and had a marked effect on many senior figures, even among the Anglican Church:

...among the clergy of the Church of England proper, there was in the early years of this century [20th] a measurable interest in Theosophy and occult matters. -Webb, p.131

Within the establishment of the Church of England, the classical scholar Dean Inge redirected attention to the Tradition of Plotinus and those Christians who had followed him. The interest aroused by Inge's lectures at Oxford in 1899...was extensive...[he] admitted that Christian mysticism owed a debt to the Greek Mysteries. -Webb, p.276

The Druidical theories gave birth in the 19th century to a cult known as "Bardism," whose members professed the articles of faith of the Church of England, while apparently holding to some almost Gnostic tenets and celebrating rites of "a Masonic character." -Webb, p.231

This was the ethos in which Lewis himself was formed. Unorthodox Christian theology, the mythologies of Greece and Rome, the Scandinavian sagas, the medieval romances, and the ancient lore of Egypt and Babylon provided the bricks from which his religious edifice was constructed. He simply put 'Christ' on top, where others put Zeus or Saturn or Apollo.

The C S Lewis version of Christ

What most Christians don't seem to realise is that this 'Christ' – the C S Lewis version of Christ – is not the Messiah Redeemer, but an archetypal figure revered by pagans since ancient times, the perfected man or god-man, the pinnacle of human evolution.

In light of the evidence that I present in this paper, I submit that Lewis chose Christ, rather than Apollo, say, as his god-man archetype because he wished to draw a great many others into his system of belief. While the small circle of committed pagans whom he knew and with whom he met regularly – known as the Inklings – were already in step with his philosophy, there was enormous potential for spreading his ideas by linking them directly to just one 'mythology,' that of Judeo-Christianity.

This is why I was surprised to learn that millions of Bible-believing Christians in the US were looking to Lewis for guidance and edification. Most members of the New Age, especially those who have read widely and met with representatives of its various branches, know that C S Lewis is simply a vehicle for drawing new converts into paganism and the New Age movement. He does this by the time-honoured method – pretend to be a friend, use the right terminology, and slowly draw your audience in another direction.

I will shortly show how he did this, in his own words. But first I'd like to quote two high-profile, former practitioners of witchcraft – John Todd and David Meyer.

Testimony from Two Former Witches

Todd is a very interesting character. He was born into an Illuminati family (one which practices traditional witchcraft and conducts clandestine, usually illegal, activities with similar families) and was initiated into an advanced level of the occult while still in his teens. He made a series of taped talks in the 1970s after his surprise conversion to Christianity. Fortunately these recordings are still available on the Internet, though Todd himself was silenced shortly thereafter by his 'family' for revealing far too much information. On tape 2(b) he warns his audience of born-again Christians as follows:

"How many of you read [books by] C S Lewis? How many of you read [books by] JRR Tolkien? Burn them. I'm going to repeat this – Burn them, burn them! Lewis was supposed to have been once allured [charmed into witchcraft] by Tolkien. Tolkien was supposed to be a Christian. And witches call all those books [i.e. the books of Tolkien and Lewis] their bible. They have to read them before they can be initiated, and it is well known in England and published in occult books that they both belonged to Rothschild's private

coven...They are not Christian books. We have found books that are outside of the Screwtape Letters where Lewis talks of the gods Diana, Kurnous and others as beings, as real gods. C. S. Lewis, who was supposed to be a Christian and his books are sold in Christian stores. Burn 'em. They're witchcraft books."

David Meyer was also born into a family which practiced traditional witchcraft. According to his own testimony, while still in his teens he opened himself successfully to the demonic entities which operated through his deceased grandmother, who was also a witch. This gave him unusual occult powers which, no doubt, would have led him to a senior position in the American occult hierarchy. However, before this could happen, he was saved by the blood of Christ, became a born-again Christian and, later, a pastor.

Here is how he described the dangers posed by the disguised occult writings of C S Lewis:

"As a former witch, astrologer, and occultist who has been saved by the grace of God, I know that the works of C.S. Lewis are required reading by neophyte witches, especially in the United States and England. This includes The Chronicles of Narnia, because [they] teach neophyte[s], or new witches, the basic mindset of the craft...

"The story of the Narnian Chronicle known as The Lion, the Witch, and the Wardrobe is one of clandestine occult mysticism and is not Sunday School material unless your Sunday School is a de facto witch coven...The main character of the book is a lion named Aslan, which is [derived from Arslan] the Turkish word for lion. Aslan the lion is the character that "Christian" teachers say is the Christ figure, but witches know him to be Lucifer. The lion, Aslan, appears in all seven of the books of The Chronicles of Narnia."

Of course, one could ignore these warnings, possibly by doubting the occult bona fides of their authors. After all, how could someone as "nice" as C S Lewis be involved in anything of this nature. But believe me, some of the "nicest" people you could ever meet are practitioners of the occult. According to their philosophy, they are morally entitled to spread their beliefs in a disguised form, for the greater good of mankind.

Ask yourself the Obvious Question

Ask yourself, why do New Age and occult book stores stock the works of C S Lewis? After all, if they were remotely Christian, they would be banned!

No practitioner of the occult would associate himself (or herself) with anything that genuinely proclaimed, in any sense, the cleansing blood of Christ. It pleases them greatly to see how completely Christians have been taken in by the paganised version of Christianity which Lewis portrays in his occult fantasies. Where Christians see Aslan as a Christ figure, they know that he really represents Lucifer, the glorious sun god of witchcraft. For example, the famous Luciferian, Albert Pike, one of the most respected figures in modern Freemasonry, described Horus, the powerful Egyptian deity – whose 'eye' is a well-known symbol in Illuminated Freemasonry – in the

following terms: "He is the son of Osiris and Isis; and is represented sitting on a throne supported by lions; the same word, in Egyptian, meaning Lion and Sun." (Morals and Dogma). He also says that "The Lion was the symbol of Atom-Re, the Great God of Upper Egypt." This is why the lion figures so prominently in the iconography of British imperialism, representing as it does the sun god and perfected man of Masonry.

The Narnia Chronicles are plain celebrations of white magic and its power to defeat black magic. They are occult throughout. And the number of magical ideas and pagan deities which they portray is quite extraordinary. These are dressed up and presented in such a jolly British fashion, and carefully geared towards the mind of a child, that our critical faculty fails to register the obvious – that the power of white magic and the power of Christ are NOT the same thing. Readers fall into an appalling trap when they confuse the two. However, it is precisely this confusion that Lewis is exploiting.

Perhaps you are thinking that, while the fiction works of C S Lewis can be construed in this way, for whatever reason, his non-fiction writings must surely provide irrefutable evidence that he was Christian to the core? Well, you are in for a big surprise.

Two Key Works by C S Lewis

Let's focus on two works which have long been regarded as exemplary expressions of his enlightened Christian theology – *Mere Christianity* (1952) and *Reflections on the Psalms* (1958). The former, I believe, has sold several million copies and is used by many born-again Christians as an evangelical tool. The latter, though less philosophical, will allow us to see how much understanding and respect Lewis had for the Word of God.

Mere Christianity



There are a number of things about the book, *Mere Christianity*, which should immediately strike any Christian as exceedingly odd. To begin with, Lewis virtually ignores the Word of God throughout. One looks in vain for a scriptural verse to support even one of his countless philosophical observations. What may seem like an eccentricity of his part in the early part of the book becomes more akin to an antipathy later on, especially when he makes one assertion after another which simply cry out for scriptural support.

Secondly, he makes no attempt whatever to relate his ideas to the work of any other scriptural authority or Bible commentator. Everything he says is suspended in a theological vacuum, supported entirely by the authority of just one individual – Mr Lewis himself. To deflect attention from this, he uses the age-old trick of soft persuasion and common sense as the basis for his many theological conclusions.

Thirdly, he pretends to 'teach' the basics of Christianity while all the time assuming that his audience already knows them. This is another literary

device, whereby the writer avoids exposing any defects in his argument by inducing his readers to fill in the gaps for themselves.

This quicksilver approach is perfectly suited for his purpose. After all, we would be surprised if the author of *The Screwtape Letters* – which teach the art of deception – did not himself possess a similar skill. The difference here, however, is that instead of instructing his student (Wormwood), he is leading him into accepting ideas which have no Biblical foundation.

Preparing the Ground

The first twenty-five chapters sketch out a congenial picture of Christianity, one which is so vague and magnanimous, so soft and woolly, that virtually no-one could seriously object to it. These prepare the reader to imbibe just as willingly the toxic brew which he pours into the last eight chapters. Again, we see the consummate salesman at work, neutralising our critical faculty with endless platitudes and then passing off his glazed earthenware as Meissen china.

By the time he has reached the 'toxic brew' section of the book, the reader has been lured into accepting, or at least being open to, a host of compromising assumptions: that Christ was mainly a supremely wise and kindly man ("It is quite true that if we took Christ's advice, we should soon be living in a happier world" – p.155); the possibility of panentheism ("God is not like that. He is inside you as well as outside"

– p.149); that human will is central to salvation ("Christian Love, either towards God or towards man, is an affair of the will." – p.132); that modern psychology and psychoanalysis, notably the works of Carl Jung ("great psychologist"), are fully compatible with Christianity ("But psychoanalysis itself...is not in the least contradictory to Christianity." – p.89); that the main goal of Christianity is moral perfectibility and that hell is the failure to achieve this ("Perhaps my bad temper or my jealousy are gradually getting worse – so gradually that the increase in seventy years will not be very noticeable. But it might be absolute hell in a million years: in fact, if Christianity is true, Hell is the precisely correct technical term for what it would be." – p.74); that Christian ordinances have sacramental power ("...this new life is spread not only by purely mental acts like belief, but by bodily acts like baptism and Holy Communion." – p.64); that Christ is substantially present in the communion bread ("...that mysterious action which different Christians call by different names – Holy Communion, the Mass, the Lord's Supper." – p.61); that Christ was primarily a step in the evolution of mankind ("People often ask when the next step in evolution – the step to something beyond man – will happen. But on the Christian view, it has happened already. In Christ a new kind of man appeared: and the new kind of life which began in Him is to be put into us." – p.60). And these are just a sample. All of these propositions are in conflict with Christianity, but they are perfectly compatible with New Age philosophy. Alas, many Christians today are unable to tell the difference.

The Toxic Brew

We can now examine the toxic brew which Lewis serves up in the last eight chapters of the book.

One of the main ideas in these chapters is that the universe is suffused by an invisible spiritual energy. In an earlier part of the book he has already made a distinction between two life energies – Bios, the animating force in living creatures, and Zoe, the eternal spiritual force. “The Spiritual life which is in God from all eternity, and which made the whole natural universe, is Zoe.” (p.159) This is developed later into the notion that both Christ and the Holy Spirit are expressions of this Zoe: “...we must think of the Son always, so to speak, streaming forth from the Father, like light from a lamp, or heat from a fire, or thoughts from a mind. He is the self-expression of the Father – what the Father has to say.” (p.173-174). This is not Christianity, but Gnosticism and Neo-Platonism.

Practitioners of witchcraft call Zoe by another name – The Force. This is the same concept that is eulogised in the Star Wars series of movies (Hollywood is passionately dedicated to the spread of witchcraft and the destruction of Bible-based Christianity).

This energy, he says, pulsates and evolves into more profound expressions of itself: “...in Christianity God is not a static thing – not even a person – but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance.” (p.175) This dance is akin to the dance of Shiva, a key concept in Hinduism.



Note carefully – Lewis is saying that the God of Christianity is not even a person, but a pulsating drama.

He contends that the Father and the Son dance together and that this dance is such a tangible entity in itself that it produces a third person: “The union between the Father and the Son is such a live concrete thing that this union itself is also a Person.”

(p.175) Anyone familiar with oriental philosophy and eastern mysticism will immediately recognise the pagan origin of Lewis’s completely non-Biblical definition of the Holy Trinity. All of these ideas – Zoe, spiritual light and heat, the divine cosmic dance, pulsating union, evolution and projection – are fundamental to occult philosophy and pervade both New Age thinking and Gnosticism, as well as such paths as Theosophy, Anthroposophy and the higher degrees of Freemasonry.

Lewis develops the cosmic dance idea even further when he says: “The whole dance, or drama, or pattern of this three-Personal life is to be played out in each one of us: or (putting it the other way round) each one of us has got to enter that pattern, take his place in that dance.” (p.176) There is hardly a Hindu, a Buddhist or a Wiccan anywhere who would not be in complete agreement with this.

He goes on: "There is no other way to the happiness for which we were made...If you want to get warm you must stand near the fire...If you want joy, power, peace, eternal life, you must get close to, or even into, the thing that has them...They are a great fountain of energy and beauty spurting up at the very centre of reality." (p.176) This is precisely the kind of statement one would expect from Deepak Chopra or Shirley MacLaine. It is New Age to the core.

The 'good infection'

How does Lewis get away with this? Simple – he turns Christ into the match that sets you on fire: "He [Christ] came into this world and became a man in order to spread to other men the kind of life He has – by what I call 'good infection'. Every Christian is to become a little Christ." (p.177)

This is such a gross distortion of Christianity that it makes one wonder how any Baptist preacher or Presbyterian minister could ever recommend such heresy to his flock. Lewis has turned Christ into a pagan deity like Apollo or the Hindu god, Krishna – both of whom are associated with music and dance. In fact practitioners of high level witchcraft boast that the figure which Lewis is really depicting here is Lucifer, the Light Bringer (just like Aslan in the *Narnia* series).



If you find this incredible, please persevere and we'll examine even more evidence.

Another key concept in paganism is that of the goddess. Even though he should have had no scope whatever to smuggle in this idea, he still managed to do so. Describing the Incarnation of Christ, he says: "The result of this was that you now had one man who really was what all men were intended to be: one man in whom the created life, derived from His Mother, allowed itself to be completely and perfectly turned into the begotten life." (p.179) Notice the subtlety with which he does this. Christ's earthly mother becomes "His Mother," divine vessel of the perfect man.

The next New Age concept follows hot on the heels of these 'cosmic' images. A central idea in occult philosophy is that all is one, a grand unified ball of consciousness. Here is how Lewis defines it in his Christianized mythology: "If you could see humanity spread out in time, as God sees it, it would not look like a lot of separate things dotted about. It would look like one single growing thing – rather like a very complicated tree. Every individual would appear connected with every other. And not only that. Individuals are not really separate from God any more than from one another." (p.180) [See the Tree of Zoe on the next page]

The Tree of Life (Zoe) sacred to the Gnostics



...we can say that the set of concepts underlying this "tree" of God's manifestations is the same as the one used by the Cabalists and in Gnostic circles, and that both Cabalists and Gnostics call it a "tree."

-Attilio Mastrocinque From Jewish Magic to Gnosticism, 2005, p.103

Here we have the famous New Age 'everything is connected' philosophy. What is more, Lewis portrays this cosmic entity as a huge living organism in the process of evolving. Thus, in a few sentences, rather like a stage magician, he manages to pull a whole series of New Age ideas from his mythological hat – evolution, pantheism (or panentheism), the universal fatherhood of God and the universal brotherhood of man.

According to Lewis, Christ came along at a critical stage in this evolutionary process and set a new phase in motion: "...when Christ becomes man it is...as if something which is always affecting the human race begins, at one point, to affect the whole human mass in a new way. From that point [Christ] the effect spreads through all mankind." (p.180-181) In other words, Christ was a perfect individual who, by the process of "good infection" mentioned earlier (p.177), transmitted his Zoe to the rest of the human race. And this is possible because everything is connected.

Just in case we missed the "good infection" idea, he adds: "One of our own race has this new life: if we get close to Him we shall catch it from Him." (p.181)

This is all so bizarre, so far removed from Biblical Christianity, that it beggars belief.

Some more Occult Principles

The remainder of the book is a consolidation of these ideas. But even while doing this he can't resist dropping in a few more occult principles. One of these is the principle universally accepted in both witchcraft and Masonry that everything exists in terms of its opposite. According to Lewis "He [the devil] always sends errors into the world in pairs – pairs of opposites." (p.186)

They believe the universe comprises both good and evil in equal measure and that it is the task of the initiate to learn how to balance these two aspects of The Force and thereby create one's own reality. This concept, that everything exists in pairs of opposites, is not found or even suggested anywhere in the Bible, but it permeates occult philosophy. For example, it is why witchcraft comprises both 'good' witches and 'bad' witches. Each accepts the need for the other, since The Force must stay in balance.

The idea that The Force can be moulded, using will and imagination, to create one's own reality is central to the occult. A falsehood can become a truth, or a mask a face, if one uses the right techniques. Lewis even provides a platform for this idea when he says: "The other story is about someone who had to wear a mask; a mask which made him look much nicer than he really was. He had to wear it for years. And when he took it off he found his own face had grown to fit it. He was now really beautiful. What had begun as disguise had become a reality." (p.187)

He then urges the reader to use another, related occult principle, known as

the 'As if' principle. This states that if an idea is held long enough, and with sufficient feeling and identification, it will eventually become a reality. One is living 'as if' the goal had already been achieved. Here is how Lewis employs it in his fake Christianity to distort the Lord's Prayer: "Its very first words are Our Father. Do you now see what those words mean? They mean quite frankly, that you are putting yourself in the place of a son of God. To put it bluntly, you are dressing up as Christ. If you like, you are pretending." (p.187-188)

He then tries to present this gradual transformation, this evolutionary process, in Biblical terms: "And now we begin to see what it is that the New Testament is always talking about. It talks about Christians 'being born again'; it talks about them 'putting on Christ'; about Christ 'being formed in us'; about coming to 'have the mind of Christ'." (p.191)

The man is utterly shameless. The verses he is alluding to have no connection whatever with the occult process he is proposing. There is a vast chasm between the born-again experience of Christianity, as outlined for example in St Paul's epistles, and the alchemical transmutation which Lewis is describing. But of course, he wants to convince the reader that there is since it would mark a major step in the paganisation of Christianity.

The New Age Ascended Master

How many millions of Christians, having read this toxic brew, have been lured into the embrace of the New Age Christ, the fallen angel who masquerades as Jesus, the Ascended Master, on the 'inner planes' and works with the followers of all religions to bring enlightenment, wisdom and love? As St Paul said, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." (2 Corinthians 11:13-14)

Lewis sees this process of transmutation leading all the way to what the New Agers call god-realization, where Christ turns man himself into a god by "killing the old natural self in you and replacing it with the kind of self He has. At first, only for moments. Then for longer periods. Finally, if all goes well, turning you permanently into a different sort of thing; into a new little Christ, a being which, in its own small way, has the same kind of life as God; which shares in His power, joy, knowledge and eternity." (p.191-192)

Lest there be any doubt that he does actually mean we are turning into little gods and goddesses, he says:

"He will make the feeblest and filthiest of us into a god or goddess, a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness." (p.206)

In the occult such a perfected person is known as a god-man, an adept, a magus, or Illuminatus. He is deemed to be a law unto himself and can travel consciously in the "higher worlds" while still living on earth. Many senior

Masons and Rosicrucians, among others, believe they have reached this state. They don't understand that Satan is able to project his false light into the minds of his victims and deceive them into thinking that something truly spiritual has occurred.

This promise of Mastership or God-Realization is exactly the enticement that Satan used to deceive Eve in the Garden of Eden. It is an ancient philosophy, but it's not Christianity. It is profoundly Luciferian and has been designed by him to lure men to their destruction. Christ warned of this terrible danger when he said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28)

As an out-and-out universalist, Lewis does not agree with Jesus. Rather, he believes that everyone will be saved eventually, regardless of whether or not they have found Christ. This idea – that no-one can be lost and that everyone will evolve into a higher state eventually – is common in the occult. They generally believe that can be achieved only through reincarnation, though Lewis stops short of espousing this particular concept.

As a universalist, he believes that 'Christ' is gradually drawing people into alignment with himself, thereby enabling them to qualify for salvation: "There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it." (p.209)

Lewis is a wolf in sheep's clothing, a false prophet who has done untold damage to true Christianity. As a hidden or disguised wolf – lupus occultus – he works his way into the minds and hearts of his readers, many of whom are children, and sows a handful of occult seeds from a bag labelled 'Christianity.' And his fleece is so soft and cuddly that no-one would ever suspect he's a double-agent.

The Process of Evolution

The process of evolution itself will undergo change, according to Lewis. In place of the mechanical evolution which operated in the past, both man and animals will advance into a higher stage as more Zoe comes into the world via the growing number of god-realized individuals that live here and then spreads out to infect others: "...I should expect the next stage in Evolution not to be a stage in Evolution at all: should expect that Evolution itself as a method of producing change will be superseded...Already the new men are dotted here and there all over the earth. Some, as I have admitted, are still hardly recognisable: but others can be recognised." (p.220 and 223)

This is actually a core tenet of Masonry, Theosophy and many occult paths. These Adepts, Masters or Supermen are said to be operating incognito, moving quietly among the masses of mankind, dispensing their spiritual blessings and lifting natural man into a higher level of consciousness.

What can one say about all of this? How on earth did Lewis manage pass off

all this occult nonsense as Christianity? He clearly knew what he was doing. It is reasonable to surmise that in his regular meetings with his Inklings friends at Oxford, he was testing out his ideas and seeking their opinions. This would enable him to determine just how far he could go without arousing suspicions. These lifelong confidants were all avid students of the occult, especially JRR Tolkien, Charles Williams and Owen Barfield.

Williams had actually been a member of the Golden Dawn, a group dedicated to the study of advanced witchcraft. Its membership included Aleister Crowley, one of the most Satanic black adepts of the 20th century. Lewis was also greatly influenced by Owen Barfield whom he described as "the best and wisest of my unofficial teachers." Barfield was an internationally recognised authority on Anthroposophy, an occult offshoot of Theosophy founded by the Austrian magus, Rudolph Steiner, in 1912. He even co-authored several books with Steiner. Like Madame Blavatsky, Steiner taught that Lucifer, the Light Bearer, was the true instructor in the divine mysteries.

Given that he was inviting high level occult practitioners into his personal circle, and that they in turn were closely associated with some of the most Lucifer-imbued people of the 20th century, there can be no doubt that Lewis himself was heavily exposed to demonic influences.

He would have found it hard to resist these dark influences even if he had wanted to. A fascination with the occult had taken hold of him in his childhood and, by his own admission, had stayed with him throughout his life:

"And that started in me something with which, on and off, I have had plenty of trouble since – the desire for the preternatural, simply as such, the passion for the Occult. Not everyone has this disease; those who have will know what I mean...I once tried to describe it in a novel. It is a spiritual lust; and like the lust of the body it has the fatal power of making everything else in the world seem uninteresting while it lasts."

Reflections on the Psalms

The second non-fiction work that I propose to examine is Reflections on the Psalms. Lewis published this in 1958, just five years before his death. He really let his fleece slip when writing this work. Again and again he makes statements which, had they been made earlier in his career, would have revealed his true antipathy to Christianity. Perhaps he felt so secure in his reputation that he saw no need for the clever misdirection which he had used to such good effect in Mere Christianity.

One of the first things that strikes the reader is the extraordinary arrogance of his tone when discussing the Psalms. When one thinks of the great Bible commentators like Matthew Henry, C H Spurgeon, Arthur Pink, Matthew Poole, and others, who speak with undiminished reverence for these wonderful works, it is extraordinary to see how disrespectful Lewis proves to be. Even though I already knew his 'game,' I found his flippancy quite breathtaking.

He starts with the 'imprecatory' Psalms, namely those in which the Psalmist

asks the LORD to deal firmly with his enemies. Lewis regards these Psalms as clear evidence that the authors were not nearly as enlightened or as spiritual as we are today:

“The reaction of the Psalmists to injury, though profoundly natural, is profoundly wrong. One may try to excuse it on the ground that they were not Christians and knew no better.” (p.22)

Lest we imagine that this was just an isolated instance of his spleen, he also says:

“Still more in the Psalmists’ tendency to chew over and over the cud of some injury, to dwell in a kind of self-torture on every circumstance that aggravates it, most of us can recognise something we have met in ourselves. We are, after all, blood-brothers of these ferocious, self-pitying, barbaric men.” (p.20)

Regarding verse 5 of Psalm 23 (“Thou preparest a table before me in the presence of mine enemies”), he says:

“This may not be so diabolical as the passages I have quoted above; but the pettiness and vulgarity of it, especially in such surroundings, are hard to endure. One way of dealing with these terrible (dare we say?) contemptible Psalms is simply to leave them alone.” (p.18)

Remember, he is speaking here about Psalm 23, one of the best-loved of all the Psalms.

Note the number of derogatory terms he employs to express his utter disregard for the Word of God – diabolical, pettiness, vulgarity, terrible, contemptible. What is more, he says that, in his opinion, some of the Psalms are even more “diabolical”.

But he doesn’t stop there:

“At the outset I felt sure, and I feel sure still, that we must not either try to explain them away or to yield for one moment to the idea that, because it comes in the Bible, all this vindictive hatred must somehow be good and pious. We must face both facts squarely. The hatred is there – festering, gloating, undisguised – and also we should be wicked if we in any way condoned or approved it...” (p.19)

This is quite incredible. As my daughters might say, This guy has really lost it. He is dismissing the authors of the ‘imprecatory’ Psalms – who must have included David – as men consumed by “vindictive hatred” – “festering, gloating, undisguised.”

Speaking of pagan writers from the same era, he says:

“I can find in them lasciviousness, much brutal insensibility, cold cruelties taken for granted, but not this fury or luxury of hatred...One’s first impression is that the Jews were much more vindictive and vitriolic than the Pagans.” (p.23)

Is this is the kind of pseudo-Christian material which Baptist, Presbyterian and Evangelical pastors, among others, are recommending to their churches? Sadly, yes.

The Pharisaic Psalmists

Even when he leaves the 'imprecatory' Psalms, he is relentless in his mission to highlight what he perceives as the self-righteousness, even wickedness, of the Psalmists:

"...an extremely dangerous, almost a fatal, game. It leads straight to 'Pharisaism' in the sense which Our Lord's own teaching has given to that word. It leads not only to the wickedness but to the absurdity of those who in later times came to be called the 'unco guid' [i.e. the rigidly righteous]. This I assume from the outset, and I think that even in the Psalms this evil is already at work." (p.56-57)

Lewis does not accept that the Psalms, or even the Bible itself, is the directly inspired Word of God. It can only be said to be the Word of God to the extent that it happens to culminate, after a long process of evolution through earlier pagan cultures, in the myth known as Christianity.

"Every good teacher, within Judaism as without, has anticipated Him [Jesus]. The whole religious history of the pre-Christian world, on its better side, anticipates Him. It could not be otherwise. The Light which has lightened every man from the beginning may shine more clearly but cannot change." (p.23)

Lewis believes that the light which shone through Jesus was already in the world in pagan times, operating through pagan cultures and belief systems, but in an attenuated form. Gradually, over time it evolved to the point where it could find full expression in one particular culture, the Jewish culture, but it could just as easily have reached that stage in another culture had circumstances been a little different.

He claims that the Egyptian Hymn to the Sun, written by the Pharaoh Amenhetep IV (also known as Akhenaten) in the 14th century BC "provides a fairly close parallel to Psalm 104":

"Whatever was true in Akhenaten's creed came to him, in some mode or other, as all truth comes to all men, from God. There is no reason why traditions descending from Akhenaten should not have been among the instruments which God used in making Himself known to Moses." (p.73-74)

He hints at the possibility, but says it would be rash to assume, that "if only the priests and people of Egypt had accepted it [Akhenaten's monotheism], God could have dispensed with Israel altogether and revealed Himself to us henceforward through a long line of Egyptian prophets." (p.75)

These remarks display such a flagrant misunderstanding of the Bible and God's plan of Redemption, such a fundamental ignorance of all that the LORD sought to achieve through the children of Israel, that they take one's breath away.

Pagan Light

Jesus said he was the Light of the world – “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12). There is no other supernatural light – none whatever – except the false light of Lucifer, the so-called Light Bearer. Jesus warned of the dangers posed by this false light when he said:

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! (Matthew 6:22-23)

Lewis wants us to believe that the Light of Christ was evident in the ‘true’ elements of pagan religions. But this is not what the Bible teaches. Rather it states clearly and repeatedly that all pagan religions are false and that the children of Israel were to have no association with them whatever. They weren’t even to acquire a theoretical knowledge of their precepts and practices.

He claims that this ‘light’ informed the minds and hearts of pagan cultures and enabled them to identify disparate elements of Biblical truth. These truth-bearing stories were told and re-told over and over again, changing along the way in response to “pressure from God,” and then appropriated and recorded by the Hebrew prophets:

“I have therefore no difficulty in accepting, say, the view of those scholars who tell us that the account of Creation in Genesis is derived from earlier Semitic stories which were Pagan and mythical.” (p.95)

“What the teller, or last re-teller, of Genesis would have said if we had asked him why he brought...[a particular] episode in or where he had got it from, I do not know. I think, as I have explained, that a pressure from God lay upon these tellings and re-tellings.” (p.106-107)

“Generalising thus, I take it that the whole Old Testament consists of the same sort of material as any other literature...[chronicles, poems, diatribes, romances] ... but all taken into the service of God’s word.” (p.96)

We should pause here for a moment and reflect on the precise implications of what he is saying. The inspiration of the Hebrew prophets and the light which filled their understanding was exactly the same inspiration and the same light which shaped the myths and stories of pagan cultures. The only distinctive contribution made by the Hebrew prophets was the providential role they played in fitting all of these truths into a coherent religious framework. Thus the Bible is not the unique Word of God but merely a work of literature that happens to function in “the service of God’s word.”

Lewis rejects Biblical Prophecy

Lewis is clearly rejecting both the inerrancy and the unconditional authority of the Bible. He has already attacked some of the Psalms as “diabolical” and “contemptible.” A more damning dismissal of divine inspiration would hardly seem possible, but he doesn’t stop there. Since the prophetic power of the Bible has been cited from time immemorial as clear proof of its uniquely divine origin, he proceeds to attack this aspect as well.

For example, Isaiah 53 is universally regarded among Christians as a truly wonderful prophecy about the Messiah, yet in a patronising parenthetical comment he compares it to the work of J W Dunne, a modern psychic:

“(Our ancestors would have thought that Isaiah consciously foresaw the sufferings of Christ as people see the future in the sort of dreams recorded by Mr Dunne. Modern scholars would say, that on the conscious level, he was referring to Israel itself, the whole nation personified. I do not see that it matters which view we take.)” (p.102)

He then goes on to suggest that whenever Jesus identified himself with the Messiah foretold in the supposedly prophetic passages in the Old Testament, he is merely exploiting an incidental similarity for educational purposes. The passages themselves were not actually prophetic, merely useful. He even suggests that this holds for “the sufferer in Psalm 22” (p.102).

He berates modern Christians who use the Psalms to find allegorical meanings, like the Incarnation, the Passion, the Resurrection, the Ascension, and the Redemption of man:

“All the Old Testament has been treated in the same way. The full significance of what the writers are saying is, on this view, apparent only in the light of events which happened after they were dead. Such a doctrine, not without reason, arouses deep distrust in a modern mind. Because, as we know, almost anything can be read into any book if you are determined enough. This will be especially impressed on anyone who has read fantastic fiction.” (p.85)

His sweeping dismissal of Biblical prophecy is almost triumphant in tone.

Lewis rejects the Praise of the LORD

Lewis also has great difficulty with the strong scriptural emphasis on praising the LORD. He found it both “especially troublesome” and “extremely distressing”:

“The Psalms were especially troublesome in this way...Worse still was the statement put into God’s own mouth, ‘whoso offereth me thanks and praise, he honoureth me’ (50:23). It was hideously like saying, ‘What I most want is to be told that I am good and great.’...More than once the Psalmists seemed to be saying, ‘You like praise. Do this for me, and you shall have some.’... It was extremely distressing. It made one think what one least wanted to think. Gratitude to God, reverence to Him, obedience to Him, I thought I could

understand; not this perpetual eulogy." (p.77-78)

This is an extraordinary claim by Lewis. He is virtually accusing the Psalmists of idol worship. In fact he calls it "...the very silliest Pagan bargaining, that of the savage who makes offerings to his idol..." (p.78)

The idea that man should be obliged in any sense to praise God is extremely offensive to Lewis. He proceeds to come up with a solution to this "problem" by saying that it can only be legitimate when it is conducted on a par with the admiration one has for a work of art or an object found in nature:

"...many objects both in Nature and in Art may be said to deserve, or merit, or demand, admiration. It was from this end, which will seem to some irreverent, that I found it best to approach the idea that God 'demands' praise." (p.79)

He then goes on to define God as "the supremely beautiful and all-satisfying Object." (p.79). In other words, God is to be "admired" in the same way that a person admires one of His creations. Incredibly, Lewis himself is advocating idolatry – the giving of praise to any created thing which ought to be given only to God.

And when the Psalmists tell everyone to praise God, according to Lewis, they are really doing what any atheist does when he speaks highly of something he admires or cares about. This is true even when they claim to delight in the Law, for which he accuses them of spiritual pride – in addition to the pedantry and conceit that were already evident:

"The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about." (p.81)

"...what an ancient Jew meant when he said he 'delighted in the Law' was very like what one of us would mean if he said that somebody 'loved' history, or physics, or archaeology...the danger of spiritual pride is added to that of mere ordinary pedantry and conceit." (p.48)

Some Closing Heresies

His extraordinary attack upon the sovereignty of God is consistent with the pagan view that God is in some sense still evolving, just like His creation. Even the things that God has created are somehow deficient and must "evolve" in order to reach their intended perfection. Man is still an animal, a primate striving to transcend his earthly limitations:

"On the ordinary biological view (what difficulties I have about evolution are not religious) one of the primates is changed so that he becomes a man; but he remains still a primate and an animal." (p.99-100)

How should one reconcile this with the atoning blood of Christ which removed all condemnation from the believer in the eyes of the Father? It turns out that Lewis does not believe in the atoning blood of Christ. For him, the death and resurrection constituted a Jungian archetype, the fulfilment of an ancient pre-Christian myth in which all mankind participates and draws

benefit:



“If Christ ‘tasted death for all men’, became the archetypal sufferer, then the expressions of all who ever suffered in the world are, from the very nature of things, related to His.” (p.110)

This use of Christianity as merely a means of bringing ancient pagan truths into fulfilment, a kind of capstone on a pagan pyramid as it were, is further exemplified in the way he turns the marriage of the Bridegroom (Christ) with His bride (the Church) into the archetypal pagan union of the god and the goddess:

“...the god as bridegroom, his ‘holy marriage’ with the goddess, is a recurrent theme and a recurrent ritual in many forms of Paganism...Christ, in transcending, and thus abrogating, also fulfils, both Paganism and Judaism...” (p.112)

Conclusion

It should be fairly obvious that C S Lewis was never a Christian, that, like most pagans, he harboured a deep animosity towards true Christianity, and furthermore, that he sought to undermine it by stealthily presenting it in a paganised form.

The table above shows how wide a chasm exists between the occult views of C S Lewis and the beliefs held to be essential by a born-again Christian. The table may not even be complete since there are many other areas where Lewis departs from true Biblical theology. For example, in his essay, *The Abolition of Man*, he argues at length that all morality is founded in the Tao, an ancient Chinese concept denoting the dualistic harmony of the universe. Also, there are numerous Christian concepts and beliefs which Lewis does not address in any meaningful way, perhaps because, if he had, his real agenda would have become apparent.

Even if one managed to amass enough evidence from the total corpus of his writings to contest two or three of the 25 beliefs set out in the table, one is still left with ample proof that Lewis was not a Christian and never had been.

The next step should also be obvious – none of the books by C S Lewis should be sold in Christian bookstores, no born-again pastor or preacher should ever again endorse this apostate writer, and all churches which have hitherto endorsed his writings should hasten to warn their flocks.

Finally, I have one word for all those Christian pastors and preachers who have strongly endorsed this apostate, pseudo-Christian writer – **Shame**.

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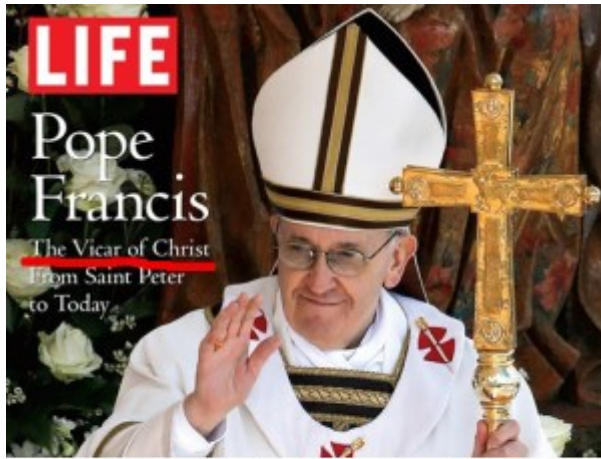
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[VATICAN NEWS: United Nations, Pope Francis I "Jesuit Order" 666 "ANTICHRIST"](#)



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

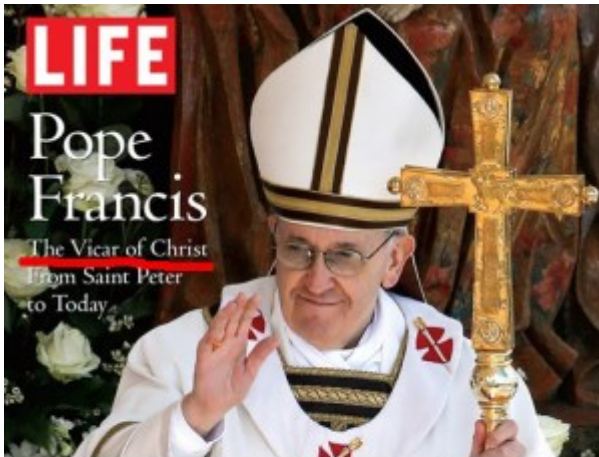
This is a well made short documentary that covers important history of the German Nazi / Vatican connection most people are ignorant of.

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 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?

[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

[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 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/

[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

[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/ (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

[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;¹ 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.

¹ 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 Alcala; 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 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 Alcala, 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 ministration 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 ministration 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 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 ana 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 Nuncii 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.¹ 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

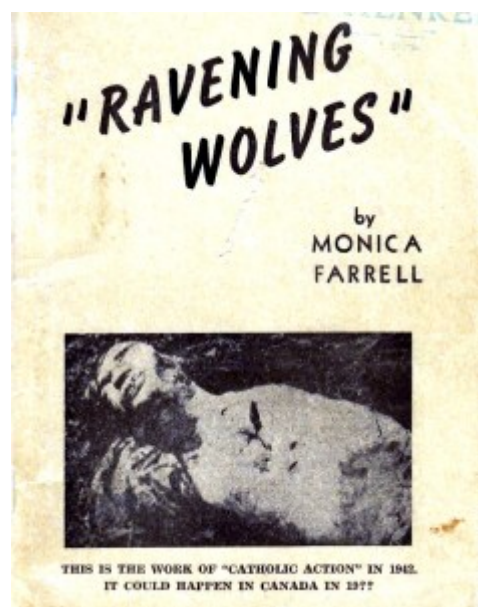
himself to St. Martha's House. On the whole, his great philanthropic services and personal austerity secured respect for his Society at Rome, and it prospered there until his later years.

¹See Ribadeneira's *Historia Eclesiastica 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.)

["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

"Ravenging 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 courages and constand 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 re

ports 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 beastly 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 militans," 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 USTASHI 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 Dositay.

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 enmasse 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 en countered 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 furnishing 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 3,000 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 Doboij, 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 Gospic 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.

[Top Ten Quran Verses for Understanding ISIS](#)



I have met many kind Muslims in Japan, people who went out of their way for me and picked me up when I was hitchhiking. Most of them are from Pakistan and a few from Bangladesh, India and Indonesia. I visited a ship from Turkey once and was treated to dinner by the ship's captain who was a Muslim. And I have a Facebook friend from Bosnia who is Muslim. I certainly don't want go out of my way to offend them. I love them! But I also feel that most of them know the Quran about as much as most American Christians know the Bible – very little – whose Christianity is basically only going to church once a week. Some Christians say the Bible teaches something (examples: pre-tribulation rapture or that the Temple of Solomon will be rebuilt in the latter days) when they are really only *parroted their preacher* or what some evangelist said the Bible says. But if you challenge them to prove it from the Bible itself, they can't, for the Bible doesn't actually say it!

My local Muslim friends from Bangladesh do not support ISIS and told me that

ISIS is not operating according to what the Quran teaches, but today I watched a Youtube that indicates ISIS is following the Quran to the *uttermost!*

And I didn't just take this guy's word that he is quoting from the Quran, I looked up the verses one by one myself from <http://noblequran.com/translation/> Below is a summary of the video in case you don't have time to watch it.

Why ISIS doesn't have much love: Allah loves only obedient Muslims.

Qur'an 3:32. Say (O Muhammad): "Obey Allah and the Messenger (Muhammad)." But if they turn away, then Allah does not like (the Youtube translation was love) the disbelievers.

What the Qur'an teaches a Muslim's attitude should be toward people who reject Islam.

Qur'an 48:29. Muhammad () is the Messenger of Allah, and those who are with him are **severe against disbelievers**, and merciful among themselves.

ISIS believes Muslims are free to rape their female captives, even when they are married women.

Qur'an 23:5. And those who guard their chastity (i.e. private parts, from illegal **sexual acts**)

Qur'an 23:6. **Except from their wives or (the captives and slaves) that their right hands possess**, for then, they are free from blame;

Qur'an 4:24. Also (forbidden are) women already married, **except those (captives and slaves)** whom your right hands possess.

What happens to those who try to stop the Islamic State from instituting Sharia (Muslim Law)

Qur'an 5:33. The recompense of those who wage war against Allah and His Messenger and **do mischief in the land** is only that **they shall be killed or crucified or their hands and their feet be cut off** on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

Muslims commanded to slay all idolaters unless they convert to Islam

Qur'an 9:5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, **then kill the Mushrikun** (V.2:105: "the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.") wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-

as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

ISIS allows Jews and Christians to live only if they pay a tax

Qur'an 9:29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), **until they pay the Jizyah** (tax on non-Muslims) with willing submission, and feel themselves subdued.

Why ISIS also attacks people who say they are Muslims but are not doing what ISIS thinks they should be doing.

Qur'an 9:73. O Prophet (Muhammad) **Strive hard** (Arabic of the form of the word Jihad) against the disbelievers **and the hypocrites**, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

(The penalty for apostasy is death!)

Peaceful Westernized Muslims condemn killing in the name of Allah, but the Qur'an teaches otherwise.

Qur'an 9:111. Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed.

Why ISIS does not seek peace from perceived enemies of Islam

Qur'an 47:35. So be not weak and **ask not for peace** (from the enemies of Islam), **while you are having the upper hand**. Allah is with you, and will never decrease the reward of your good deeds.

Some Muslims say the Qur'an teaches there is no compulsion in religion and condemn ISIS, but ISIS uses a loophole in the Qur'an. Earlier verses get canceled or abrogated by later verses.

Qur'an 2:106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?

I consider this to be my first real attempt to learn what the Quran actually teaches. Does it teach what the man in the Youtube is saying or what? You be the judge.

The Vatican Role in the Ustasha Genocide in the Independent State of Croatia



Roman Catholic Croatian guards at the Jasenovac concentration camp prepare to execute an inmate. Source: US Holocaust Memorial Museum.

I am posting this because I've been told by some friends that the Roman Catholic Church and policies of the Pope and the Vatican have changed to that of moderation and tolerance in modern times. No longer are they killing and torturing people merely because of non-acceptance of the Pope as the supreme leader of the Church – or so they think. I submit to you that the Vatican and its policies have *not* changed. In areas the Roman Catholic Church is in the minority, they want equality. When they get equality, they want superiority. And when they get superiority, they rule with an iron hand and show no tolerance to Protestant, Orthodox, or another religions. Why? Because **the Roman Catholic Church is a political organization above all!** Like the governments of Communist countries, they do not tolerate opposing parties to their system.

By Carl Savich

What role, if any, did the Vatican play in the genocide committed in the Independent State of Croatia, a Roman Catholic state sponsored by the Vatican? This has been a controversial topic regarding World War II historiography. Renewed debate was stirred in 1999 with the publication of *Hitler's Pope: The Secret History of Pius XII* (New York: Viking, 1999) by John Cornwell.

Vatican Knowledge

The nature of the Ustasha NDH regime was well-known by the Vatican and by the US government as early as 1941. It was no secret that the Ustasha government sought to exterminate the entire Serbian, Jewish, and Roma populations of Croatia and Bosnia-Herzegovina. There was never any intention to deny or to hide this policy by the NDH government itself. In fact, the Ustasha documented the genocide with photographs and even film. Education Minister in the NDH regime Mile Budak openly announced that the policy was to kill a

third, deport a third, and forcefully convert a third of the Serbian population of Croatia and Bosnia. (1) Budak stated in 1941: "Thus, our new Croatia will get rid of all Serbs in our midst in order to become one hundred per cent Catholic within ten years." A policy of mass murder and genocide was openly declared. In a speech made in Zagreb, NDH leader or Poglavnik Ante Pavelic stated: "A good Ustase is one who can use his knife to cut a child from the womb of its mother." (2)

Pope Pius XII defended Ante Pavelic as "a much maligned man" and sent Papal Nuncio Giuseppe Ramiro Marcone (1882-1952) to the NDH regime during World War II as his personal representative. The Vatican did not de jure recognize the NDH state but did send Giuseppe Ramiro Marcone as a delegate or emissary of the Holy See to the Zagreb Episcopaly on August 5, 1941. Marcone was publicly seen and photographed with Ante Pavelic and prominent Ustasha religious, political, and military leaders.



Ante Pavelic, center, with Vatican Nuncio or legate Ramiro Marcone, left, and Vatican Secretary to the Nuncio Giuseppe Masucci, at a ceremony in Zapresic, a town northwest of Zagreb.

The Vatican did, however, de facto recognize the NDH. The countries which recognized de jure the NDH, legally, diplomatically, and officially, were: Finland (July 2, 1941); Hungary (April 10, 1941); Germany, Italy and Slovakia (April 15, 1941); Bulgaria (April 21, 1941); Romania (May 6, 1941); Japan (June 7, 1941); Spain (June 27, 1941); Japanese-occupied China (July 5, 1941); Denmark (July 10, 1941); Japanese-occupied Manchuria in China, Manchukuo (August 2, 1941); Japanese-occupied Burma, Japanese-occupied Philippines, the "Free Indian" government, and, Thailand (April 27, 1943). (3) Vichy France did not de jure recognize the NDH state but sent a trade representative, Andre Gailliard, to Zagreb. Vichy negotiated a trade agreement with the NDH on March 16, 1942, thus establishing de facto recognition. Switzerland established a trade agreement with the NDH on September 10, 1941 through trade representative Friedrich Kaestli. The Vatican established immediate and direct diplomatic relations with the NDH Ustasha regime in 1941. What prevented the Vatican from legally recognizing its puppet and proxy NDH state was the potential backlash from the Allies, particularly Great Britain and the US.

The Vatican also had unofficial diplomatic relations with the NDH government through contacts with Croat representatives of the NDH regime Nicola Rusinovic and Erwin Lobkowicz. "These arrangements were semi-secret". (4) But "by March 1942, despite the abundance of evidence pointing to mass killings, the Holy See was nevertheless drawing the Croatian representatives toward official relations." (5) With Germany and Italy poised to win the war in 1942, the Vatican was moving closer to establishing official diplomatic

relations with the NDH.

Did the Vatican know of the mass murders and genocide being committed in the NDH? The three heads of the Vatican Secretariat of State, Domenico Tardini, Giovanni Battista Montini, later Pope Paul VI, and Luigi Maglione, knew of the atrocities in the NDH but did nothing to stop them, remaining passive.

Eugene Tisserant, a French cardinal prominent in the Vatican hierarchy, told Rusinovic on March 6, 1942 that he was aware of Croatian Roman Catholic clerical involvement in the mass murders:



Vatican legate, or personal representative from the Pope to the NDH from 1941 to 1945, Ramiro Marcone, right, with Ustasha leader Ante Pavelic, center. The Vatican Secretary to the Vatican legate is Giuseppe Masucci on left. The Vatican de facto recognized the Independent State of Croatia and established diplomatic relations.

"I know for a fact that it is the Franciscans themselves, as for example Father [Vjekoslav] Simic of Knin, who have taken part in attacks against the Orthodox populations so as to destroy the Orthodox Church. In the same way you destroyed the Orthodox Church in Banja Luka. I know for sure that the Franciscans in Bosnia and Herzegovina have acted abominably, and this pains me. Such acts should not be committed by educated, cultured, civilized people, let alone by priests." (6)

In a meeting of May 27, 1942, Tisserant informed Rusinovic that based on German figures, "350,000 Serbs had disappeared" in the NDH and that "in one single concentration camp there are 20,000 Serbs." (7)

The full extent and nature of the genocide committed in the NDH was fully known by the Vatican by early 1942. The role and complicity of the Roman Catholic Church in Croatia and Bosnia in the genocide was also fully known. And yet Eugenio Pacelli, Pope Pius XII, did absolutely nothing. In fact, "Pacelli was never anything but benevolent to the leaders and representatives of the Pavelic regime." (8) As late as 1943, he expressed to Lobkowitz "his pleasure at the personal letter he had received from our Poglavnik." (9) And Ante Pavelic was Pacelli's Poglavnik or Fuehrer in the NDH. Pacelli was not only Hitler's Pope. He was also Pavelic's Pope.

The objectives of the Ustasha regime were known by the Italian government and by the Vatican. Cornwell described "the campaign of terror and extermination conducted by the Ustashe of Croatia against two million Serb Orthodox Christians" that occurred in the Nazi puppet state of Greater Croatia, which included Bosnia-Herzegovina, from 1941-1945:

"An act of 'ethnic cleansing' before that hideous term came into vogue, it was an attempt to create a 'pure' Catholic Croatia by enforced conversions,

deportations, and mass extermination. So dreadful were the acts of torture and murder that even hardened German troops registered their horror. ... Pavelic's onslaught against the Orthodox Serbs remains one of the most appalling civilian massacres known to history." (10)

What knowledge did the Vatican have of these atrocities? Could it have intervened to lessen or to stop them? What actions did the Vatican take after the war?



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marcone.



NDH Poglavnik Ante Pavelic, left, with the Papal Emissary Ramiro Marcone.

What did Pope Pius know about the Ustasha? In 1939, "Pacelli had warmly endorsed Croat nationalism and confirmed the Ustashe perception of history" according to Cornwell when in November, 1939, Alojzije Stepinac came to Rome to meet with the Pope in an attempt to promote the canonization of Nicola Tavelic. Tavelic was a Croat martyr who had been killed in 1591 in Jerusalem and who was canonized by Pope VI in 1970. At that time, Pacelli reiterated a term that Pope Leo X had used to describe the Croats as "the outpost of Christianity", meaning, the outpost of Roman Catholicism. They were seen as a spearhead and as a bulwark against not only the Serbian and Greek Orthodox, but against the Russian Orthodox as well. The Croats were the Vatican's ramrod against the Orthodox.

Immediately after its inception, the NDH engaged in a policy of genocide. On April 25, 1941, the NDH promulgated legislation banning the Cyrillic script. By June, Serbian Orthodox primary and pre-schools were shut down. In May, anti-Jewish laws were passed defining Jews in racial terms, prohibiting the marriage of Jews and Aryans, and sending Jews to the Croat concentration camp of Danica. The Croat Roman Catholic Church immediately sought to convert the Orthodox Serbs to Roman Catholicism. Official statements from the NDH government, however, showed that the policy was to be exclusion, deportation, and extermination, genocide, rather than assimilation. Did the Vatican know of these objectives?

Cornwell wrote that the nature of the Ustasha regime was well-known to the Vatican from the beginning:

"From the outset, the public acts and statements concerning ethnic cleansing

and the anti-Semitic programs were well-known to the Catholic episcopate and Catholic Action... These racist and anti-Semitic programs were therefore also known by the Holy See, and thus by Pacelli, at the point when he greeted Pavelic at the Vatican. These acts were known, moreover, at the very point when clandestine diplomatic links were being forged between Croatia and the Holy See." (11)

On May 18, 1941, Pavelic met Pope Pius XII at the Vatican in what Cornwell described as "a 'devotional' audience" with the Pope. At this meeting, the Vatican de facto recognized the so-called Independent State of Croatia, which included Bosnia-Herzegovina, even though the NDH was an occupied Nazi puppet state, or the creation of Adolf Hitler and Benito Mussolini, maintained not by popular will but by military force. Moreover, Abbot Ramiro Marcone was appointed the apostolic legate or Nuncio to Zagreb, the personal representative of the Pope to the NDH. Marcone was a priest of the Benedictine Monastery of Montevergine. He was the personal emissary or ambassador of the Pope to the NDH regime. Marcone and his Secretary, Giuseppe Masucci, would visit the NDH and be photographed with Ante Pavelic, Andrija Artukovic, Alojzije Stepinac, and German and Italian military officers. He was photographed with Pavelic in the town of Zapresic northwest of Zagreb with his secretary Giuseppe Masucci. He was also photographed with Stepinac together with Roman Catholic priests and fascist military officers who are shown giving a fascist salute.

Giuseppe Ramiro Marcone was born in 1882 in Italy. He was ordained a priest of the Order of St. Benedict in 1906. In 1918, he was appointed the Abbot of Montevergine monastery in Italy. He lectured in philosophy at the college of San Anselmo in Rome. According to Cornwell, Marcone "had clearly been selected to soothe and encourage" the Ustasha leaders by Pacelli himself. Marcone died in 1952.

At the time the Vatican de facto recognized the Ustasha NDH state, did it know of the massacres against Serbs? The atrocities were described by Carlo Falconi in his documentation of the crimes in *The Silence of Pius XII* (London: Faber, 1970). On April 28, 1941, Ustasha troops attacked the Bjelovar district where 250 Serbs were killed by being buried alive. In Otocac, several days later, 331 Serbs were murdered. On May 14, in Glina, hundreds of Serbs were murdered in the Orthodox Church after being forcefully converted to Roman Catholicism. There is no evidence that the Vatican or Pope Pius knew of these mass murders.

What did the Vatican know and when? The Vatican knew that Ante Pavelic was "a totalitarian dictator", a fanatical Croat ultra-nationalist zealot and Roman Catholic who was sponsored and installed in power by Adolf Hitler and Benito Mussolini. They knew Pavelic was a hardcore fascist who supported and endorsed Nazi Germany and fascist Italy. They knew about the anti-Serbian, anti-Jewish, and anti-Roma laws that the NDH had passed. They knew Pavelic was committed to the policy of forceful conversions of Orthodox Serbs to Roman Catholicism. Moreover, the Vatican knew that the NDH was a Nazi puppet state created by Nazi Germany that was under German military occupation and control. The NDH was not recognized by the US, Great Britain, or the Soviet Union. The NDH declared war against the Soviet Union and sent Croatian

volunteers to participate in Operation Barbarossa. The NDH had even declared war on the Allies, declaring war against the US and Britain on December 12, 1941, and had sent 8,000 troops to the Russian Front, even sending troops to Stalingrad. The Allies did not recognize the NDH, an Axis belligerent or enemy state. The Vatican, however, did, even if de facto.

The genocide committed in the NDH was open and common knowledge. In *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), historian Michael Phayer concluded that “it is impossible to believe that Stepinac and the Vatican did not know that the Ustasha murders amounted to genocide”. (12)

The massacres and atrocities, indeed, the planned and systematic genocide, were known to the Croatian Catholic clergy and to the episcopate. As Cornwell noted, “the clergy often took a leading part.” Not only did the Croatian Church and clergy know, they were at the forefront of the genocide. The Croatian Roman Catholic priests organized and led the mass murders. As Cornwell noted, priests were in many instances the instigators and leaders of the genocide: “Priests, invariably Franciscans, took a leading part in the massacres. ... Individual Franciscans killed, set fire to homes, sacked villages, and laid waste the Bosnian countryside at the head of Ustashe bands.” (13) He cited an Italian reporter who described an attack in September, 1941 south of Banja Luka in northern Bosnia. A Franciscan priest was exhorting Ustashe troops with a crucifix. It was the intervention of Italian troops that prevented a larger bloodbath. The Italian Army provided protection to Serbs, Jews, and Roma, saving thousands of lives.

The Vatican could plead ignorance with what was occurring in Poland and elsewhere in Europe, but not in Croatia. According to Cornwell, Pacelli was “better informed of the situation in Croatia” than he was of anywhere else in Europe other than Italy. His legate Marcone made repeated visits to Croatia and brought back eyewitness accounts. Croatian bishops, some of who sat in the Ustasha parliament, communicated with the Pope and the Vatican on a regular basis. Pacelli also had access to the BBC, which was monitored and translated for the Vatican by Francis Osborne, the British minister to the Vatican. The BBC broadcast news reports on the atrocities in Croatia which no one could miss. On February 16, 1942, the BBC broadcast the following report attacking Zagreb archbishop Stepinac for his complicity in the mass murders:

“The worst atrocities are being committed in the environs of the archbishop of Zagreb. The blood of brothers is flowing in streams. The Orthodox are being forcibly converted to Catholicism and we do not hear the archbishop’s voice preaching revolt. Instead it is reported that he is taking part in Nazi and Fascist parades.” (14)



Vatican Nuncio or legate Ramiro Marcone, center, with Poglavnik Ante Pavelic, right, and Vatican Secretary to the Nuncio Giuseppe

Masucci.

How was it possible for the Vatican not to know of these mass murders and forceful conversions when the Roman Catholic Church was hierarchical in organization? As Cornwell asked: "How was it that despite the strictly authoritarian power relationship between the papacy and the local Church—a power relationship that Pacelli had done so much to establish—no attempt was made from the Vatican center to halt the killings, the forced conversions, the appropriation of Orthodox property?" Why didn't Pacelli "dissociate" the Vatican from the Ustasha genocidal policies? Why didn't Pacelli "condemn the perpetrators", attacking the genocide? If the Vatican took a more forceful stance, could lives have been saved? The answer to this question can be found in the actions of the Vatican, before, during, and after the Roman Catholic-sponsored genocide in the NDH. What is most revealing is the position of the Church after the war, when the full extent of the genocide was fully known.

What was the extent of the genocide in the NDH? Cornwell remarked: "The tally almost defies belief." He offered these numbers from *The Final Solution: Origins and Implementation*, edited by David Cesarini (London: Routledge, 1996): 487,000 Orthodox Serbs and 27,000 Gypsies were murdered between 1941 and 1945 in the NDH. (15) Out of a population of 45,000 Jews, approximately 30,000 were murdered during the same period. 20,000-25,000 were murdered in the Croatian death camps, such as Jasenovac and Nova Gradiska, while 7,000 were sent to the gas chambers. Even if we assume these figures are inflated and subject to debate, the extent of the genocide was not minimal or insignificant. This was a genocide.

Operation Barbarossa and the Tisserant Plan

The Vatican regarded the Soviet Union and the spread of Communism as their greatest threats. (16) The Balkans were seen as a buffer between the Vatican and Soviet Russia, Eastern Orthodox Russia. As Cornwell noted, Benito Mussolini's invasion and occupation of Greece and Yugoslavia was supported. The Italian war against Greece was seen with "a measure of optimism" by the Vatican. Benito Mussolini had provided bases and training camps to Ante Pavelic before the war. Croat and Bosnian Muslim troops from the NDH would join Italian and German troops on the Eastern Front, in the Soviet Union.

The Vatican saw the conquest and destruction of Yugoslavia and Russia by Nazi Germany and fascist Italy as opportunities for the expansion of Roman Catholicism into the East. (17) Eugene Tisserant was appointed in 1936 the Vatican Secretary of the Congregation for the Eastern Churches, holding the post until 1959. He was a French priest who held several prominent high level positions at the Vatican. He was infamous for the so-called Tisserant Plan which was a plan to convert Eastern Orthodox to Roman Catholicism.



The decisive battle of World War II: Russian Red Army troops with T-34 tanks attack German

positions at Kursk, 1943.

The Tisserant Plan was documented by Reinhard Heydrich, head of the RSHA, in his report "New Tactics in Vatican Russia Work". For the Vatican, the destruction and dismemberment of Yugoslavia was an opportunity to expand Roman Catholicism in the Balkans and Eastern Europe. The weakening, and even outright destruction, of the rival Orthodox Church was planned and expected. The Vatican had its sights on Russia and Eastern Europe as well. In *The Entity: Five Centuries of Secret Vatican Espionage* (New York: St. Martin's Press, 2008) by Eric Frattini, translated by Dick Cluster, the Tisserant Plan is analyzed. Tisserant and Father Robert Leiber devised the plan to use the German conquest and occupation of the Soviet Union to expand Roman Catholic influence. Testifying at the Nuremberg Trials on October 12, 1945, Franz von Papen stated: "The reevangelization of the Soviet union was a Vatican operation, whether carried out through its missionary department or its secret service." In the Soviet Union, the plan was led by Niccolo Estorzi and Holy Alliance agents. Heydrich wrote in his report: "The pope's agents are taking advantage of the situation, and this must be stopped." Vatican agents were infiltrating Nazi-occupied areas of Russia to convert them to Catholicism.

The decisive battle of World War II was on the Eastern Front in 1943 at Kursk. This battle broke the back of the German Army and forced it into a strategic retreat for the remainder of the war. Germany would lose the war. What the Vatican did was to prepare for the military defeat of Germany. The Vatican began to disassociate itself from the more extreme elements of fascism. It was at this time that Krunoslav Draganovic settled at the Vatican, leaving his position in the NDH regime, and preparing the way for the escape of the leaders of the NDH regime and the plundered property and assets they had seized from murdered Serbs, Jews, and Roma. Investigators after the war determined that \$80 million was smuggled out of the NDH. (18) The Vatican provided help in storing the proceeds and in allowing it to be laundered.

American Knowledge

When did the US government learn of the massacres and systematic genocide in the NDH? The US knew of the mass murders and genocide in the NDH in 1941. Yugoslav ambassador to the US Konstantin Fotich met with FDR on December 20, 1941 and informed him of the massacres in the NDH. Fotich had sent a memorandum to FDR on December 5 which described the massacres with a request that he be allowed to present further documentation and support. According to Fotich, on August 19, 1941, the chief of the Balkans desk of the US State Department had given him a report on the NDH's "comprehensive policy of extermination of the Serbian race in the Independent State of Croatia". (19) FDR was "deeply shocked by the atrocities perpetrated against the Serbs". He expressed to Fotich "his great sympathy" for the Serbs. FDR "spoke with admiration of the resistance". He told him after the war "the Serbs will rise again as a great people." (20)



From left, Andrija Artukovic, the Interior Minister of the NDH, Vatican Legate Ramiro Marcone, and Zagreb Archbishop Alojzije Stepinac, at an Ustasha ceremony.



Eleanor Roosevelt had also learned of the mass murders and atrocities in the NDH in 1941-42. (21) The author Avro Manhattan met Eleanor Roosevelt at a private dinner party in Upper Brook Street, Mayfair, London in the late 1940s. At the time he was researching and writing his book on the Ustasha massacres in the NDH. In 1953, he published *Terror Over Yugoslavia: The Threat to Europe*, (London, UK: C.A. Watts, 1953). In 1986, he published *The Vatican's Holocaust: The sensational account of the most horrifying religious massacre of the 20th century* (Springfield, MO: Ozark Books, 1986).

He asked her if she had ever heard of the massacres and atrocities in the NDH. She replied: "One of the worst, if not the worst, crimes of the war. I heard of them in the winter of 1941-2. Neither I nor my husband [FDR] at first believed them to be true."

"I did not believe them either," Manhattan told her. "I assumed them to be propaganda."

"We thought the same," replied Mrs. Roosevelt. "The Catholic lobby was the most successful at the White House for years."



He asked her if she was familiar with Slovenian Roman Catholic author Louis Adamic. She replied that she was. Adamic had been one of the many who had persuaded her husband that the atrocity stories from Croatia had been concocted by the Nazi propaganda machine.

He inquired if she could explain why the Catholic atrocities were not as well known as the Nazi ones?

"Nazi Germany is no more," replied Mrs. Roosevelt. "The Catholic Church is still here with us. More powerful than ever. With her own Press and the World Press at her bidding. Anything published about the atrocities in the future will not be believed. . ."

Manhattan then informed her that he was writing a book on the Vatican role in the atrocities in the NDH.

"Your book might convince a few," she commented. "But what about the hundreds of millions already brainwashed by Catholic propaganda?"



Manhattan recalled: "A few years later, in 1953, when the book was eventually published, although two editions were sold within weeks, no part of the

British or American Press dared even to mention it." Adamic wrote that "the atrocities were all propaganda ... to stir up anti-Catholicism..."

FDR knew of the genocide in Croatia and Bosnia and was appalled to the point that he did not think it possible for Serbs and Croats to live in the same country. In *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948) by Robert E. Sherwood, Harry L. Hopkins, one of FDR's closest advisers, took notes on the meeting held on March 15, 1943 between FDR and Anthony Eden, the British Foreign Secretary. They discussed the post-war European landscape. Regarding Serbia, FDR was adamant that Serbs and Croats should not be in the same country:

"The President expressed his oft repeated opinion that the Croats and Serbs had nothing in common and that it is ridiculous to try to force two such antagonistic peoples to live together under one government. He, the President, thought that Serbia, itself, should be established by itself and the Croats put under a trusteeship. At this point Eden indicated his first obvious objection to the Trustee method which the President is going to propose for many states. Eden did not push it but it was clear to me that the British Government have made up their minds that they are going to oppose this. Eden thought the President's opinion about the inability of the Croats and the Serbs to live together a little pessimistic and he, Eden, believed it could be done." (22)

Vatican Reaction

How did the Vatican react to the genocide committed in the NDH? Not only did the Vatican deny and ignore it, but took an active part to hide and suppress it and to protect the perpetrators from prosecution and justice. After the war, the major planners of the genocide, Ante Pavelic and Andrija Artukovic, were helped to escape by the Vatican through the Ratlines. Dinko Sakic and Vjekoslav Maks Luburic also escaped. A Croatian Roman Catholic priest, Krunoslav Draganovic, who himself had been a part of the Ustasha NDH regime, organized and masterminded the escapes. In addition, he was able to launder the assets that were seized from Serbs, Jews, and Roma in the NDH. The Vatican has never acknowledged its role in the genocide committed in the NDH. This is genocide denial. It is denial of the Holocaust.

The Vatican protected the accused Ustasha war criminals and assisted them in escaping prosecution for war crimes. In *Pius XII, The Holocaust, and the Cold War* (Indianapolis: Indiana University Press, 2008), Phayer showed that the Vatican put diplomatic pressure on the US and the UK not to apprehend Ante Pavelic or any other wanted Ustasha war criminals. (23) US intelligence had located Pavelic but was prevented from arresting him. Why would the US not arrest arguably one of the most notorious mass murderers of World War II? Why would the US help to shield an accused war criminal suspected of committing genocide? Why and how could such a fanatical fascist accused of genocide escape arrest and prosecution? Why was Ante Pavelic allowed to escape to Argentina by the US government?

The answer is that the Vatican orchestrated his escape. Why? Phayer quoted US Counter Intelligence Corps agent William Gowen (the son of Franklin Gowen, a

US diplomat in the Vatican), who reported in 1947 that Pavelic's "contacts are so high and his present position is so compromising to the Vatican, that any extradition of the subject would be a staggering blow to the Roman Catholic Church". Pavelic and the other Ustasha war criminals guilty of genocide were allowed to escape to protect the Vatican.

Both Britain and the US could have arrested Pavelic and the other Ustasha war crime suspects but chose not to, enabling them to escape and to elude prosecution for war crimes and for genocide. In *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York: Broadway Books, a division of Random House, 2009), Guy Walters documented a US CIC report that stated that the British had allowed Ante Pavelic to escape. In October, 1946, a CIC report stated that "there can no longer be any doubt that the British aided the escape of Dr. Ante Pavelich." The US also knew of Pavelic's location but refused to arrest him. (24) Walters showed that the US knew where Pavelic's daughter lived as she reported regularly to US occupation authorities. According to Walters, the British reported that: "It's no use trying to get Pavelic, the Yanks are backing him." (25) In August, 1947, US CIC agent William Gowen reported that Pavelic was "receiving the protection of the Vatican." (26) Why were Britain, the US, and the Vatican all helping Pavelic to elude capture? Gowen wrote that the Vatican opposed the extradition of Pavelic because his capture would only "weaken the forces fighting against atheism and Communism in its fight against the Church." (27) In other words, the Serbs would only benefit. The Orthodox would benefit. The Russians would benefit. And ultimately Communism and the USSR would be the beneficiaries. It was a zero sum game.

Cui bono? Who benefits? Who would gain if Pavelic was arrested and prosecuted for war crimes and genocide? Certainly not the Vatican. Only the Orthodox would benefit. Only the Serbs would benefit. Only Communism would benefit. Only the USSR would benefit. This is how the Vatican sold the idea to the US government. Arresting Pavelic would be detrimental in the Cold War against the USSR. This had much wider political implications. If the Vatican were discredited, the Communist Party in Italy would benefit, which might allow it to win the elections. The US supported democracy in Italy only if a non-Communist party won the elections. Because the Italian Communist Party was poised for victory in Italy, the US did everything it could to rig the elections, to deny democracy.

Moreover, this had the potential to set off a chain reaction for other parts of Western Europe. More importantly, it would reveal the true core of Roman Catholicism to the mass public. People would see that the Vatican was corrupt and hollow at its center, obsessed with power at any price, even genocide. It would show the moral bankruptcy of the Vatican, or the Roman Catholic Church. And this could not be allowed to happen. Especially not during the ideological conflict of the Cold War, which was ultimately a contest for the hearts and minds of the people.

The Vatican could never acknowledge that it was complicit in genocide, even though the evidence is abundantly clear that it was. The largest religious denomination in the US is Roman Catholicism at 23% of the population. There are over a billion Roman Catholics globally. The decision was an easy one for

the US. As a result, Pavelic was allowed to settle in Argentina and live a comfortable life there, while Artukovic was allowed to settle in the US itself, living in Seal Beach, California as a model American citizen.

The Vatican continues to suppress information on its role in the NDH. John Cornwell noted that "more than half a century after the war, the Vatican has still failed to make a clean breast of what it knew about the Croatian atrocities and the early stages of the Final Solution, and when it knew it."



Vatican Legate Ramiro Marcone, third from right, Alojzije Stepinac, first on right, and Ante Pavelic, partially obscured, far left, at the 1944 funeral for Marko Dosen, the President of the Ustasha Parliament.

Conclusion

The Vatican denied and ignored the role it played in the genocide committed in Croatia and Bosnia during World War II. Moreover, it took an active part in concealing and suppressing not only the genocide itself, but its role in that genocide. Finally, it acted to protect the perpetrators and to shield them from prosecution and justice. The Vatican has never addressed these issues.

Footnotes

1. Vladimir Dedijer, *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs During World War II* (New York: Prometheus, 1992), p. 141. Mile Budak made this statement in a July 22, 1941 speech.
2. Ronald H. Bailey, *Partisans and Guerrillas* (Time-Life Books, 1978), p. 87. "A good Ustashi," he told his men, "is he who can use his knife to cut a child from the womb of its mother."
3. Mato Rupic, Croatian State Archives, Zagreb, Croatia.
4. John Cornwell, *Hitler's Pope: The Secret History of Pius XII* (New York: Viking, 1999), p. 258.
5. Ibid.
6. Ibid., p. 259.
7. Ibid., pp. 259-260.
8. Ibid., p. 260.
9. Ibid.
10. Ibid., p. 249.

11. Ibid., p. 251.
12. Michael Phayer, *The Catholic Church and the Holocaust, 1930–1965* (Indianapolis: Indiana University Press, 2000), p. 38.
13. Cornwell, p. 254.
14. Ibid., p. 256.
15. Jonathan Steinberg, "Types of Genocide? Croatians, Serbs and Jews, 1941-45", in *The Final Solution*, edited by David Cesarini (London: 1996), p. 175.
16. Cornwell, p. 260. Pope Pius XII regarded the Soviet Union as the "one, real and principal enemy of Europe".
17. Ibid., pp. 264-65. "The potential for enticing mass conversions of the 'schismatic' Orthodox, through their close proximity to the Catholic Eastern rite, explains Pacelli's indulgent policy toward Pavelic and his murderous regime."
18. Ibid., p. 266.
19. Constantin Fotich, *The War We Lost: Yugoslavia's Tragedy and the Failure of the West* (New York: Viking Press, 1948), pp. 117-118.
20. Ibid., pp. 128-129.
21. Avro Manhattan, *The Vatican's Holocaust* (Springfield, MO: Ozark Books), 1986, pp. 107-108.
22. Robert E. Sherwood, *Roosevelt and Hopkins: An Intimate Biography* (New York: Harper & Brothers, 1948), p. 711.
23. Michael Phayer. *Pius XII, The Holocaust, and the Cold War* (Indianapolis: Indiana University Press), 2008, p. 220..
24. Guy Walters, *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to Bring Them to Justice* (New York: Broadway Books, a division of Random House, 2009), p. 122.
25. Ibid., p. 120
26. Norman J. W. Goda, "The Ustasha: Murder and Espionage", pp. 203-226, in Richard Breitman, Norman J. W. Goda, Timothy Naftali, Robert Wolfe, *U.S. Intelligence and the Nazis* (Cambridge University Press, 2005), pp. 214-215.
27. Ibid.

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[The Evangelical Ecumenical Return to Rome Movement Exposed](#)



John Fullerton MacArthur, Jr. (born June 19, 1939) is an American pastor and author known for his internationally syndicated radio program Grace to You. He has been the pastor-teacher of Grace Community Church in Los Angeles, California since February 9, 1969 and also currently is the president of The Master's College in Newhall, California and The Master's Seminary in Los Angeles, California. (Source https://en.wikipedia.org/wiki/John_F._MacArthur)

The Pope and the Papacy

And for tonight I want to talk about the Pope and the Papacy because it's been in the news so much. This isn't really going to be a sermon, I'm just going to try to take you through a little bit of an understanding of it. I want to talk about the Pope himself and then talk about the Papacy in general. I want to tell you at the beginning what is at stake, because what I am going to say will surely offend those who are devout Catholics. It will surely offend those who believe that Catholics are brothers and sisters in Christ. Some will read it as unkind and unloving, but nothing is more loving than the truth. To let somebody perish in a false system isn't loving at all. To rescue people out of a damning and false religion is the only loving thing to do.

And there's a lot at stake here. Not too many years ago, some evangelical Protestants got together, Chuck Colson and some others, Bill Bright and some others, and they met with some Roman Catholics and they came up with a document called "Evangelicals and Catholics Together." And in that document they celebrated a common faith and a common mission. They said we need to embrace each other and carry out this gospel mission together. This was shocking, to put it mildly, to many – to all of those people who affirm clearly a Biblical gospel. There was immediately a counter to that and all kinds of things brought to bear upon the signers of ECT. Perhaps the most notable, at least in my experience, was a special private session called in Florida where I was locked up with a very formidable group of people for a period of seven hours, including those on the other side, J.I. Packer, Charles Colson being the notable ones; Bill Bright from Campus Crusade.

There was myself and R.C. Sproul, Michael Horton representing the biblical side and reformed theology, and for seven hours we talked about this. What is the gospel? Are the Catholics saved or not saved? That's really important. It became a discussion of are the Anglicans saved or not saved? Is everybody who's within "Christendom" automatically saved? Are they saved because they're baptized? Are they saved because they "believe in Jesus?" It was a very heated discussion at many points. What was at stake? I'll tell you what was at stake. What was at stake is whether or not we evangelize Roman Catholics. That's what's at stake. One billion of them in the world, are they a mission field or are they our co-laborers for Christ? That changes everything. Everything.

On the other side one of the leading evangelicals said, "I think it's so wonderful that we can now see Catholics as Christians because that means millions and millions of people are Christians." As if somehow by them deciding they were Christians they became Christian. I was absolutely incredulous. I almost fell off my chair. It was like what a monumental meeting this is. We just redeemed millions of people without leaving the room. But that is what is at stake in this. Are Roman Catholics the mission field or do we embrace them as fellow believers in Jesus Christ?

The mood of Evangelicalism today is to embrace them. That's what all the spokesmen, self-appointed spokesmen for Evangelicalism keep saying in the media; some of them evangelists, most of them evangelists by their own definition. These people are our brothers and sisters in Christ, indeed the Pope is our brother in Christ, indeed the Pope is the greatest spiritual and moral leader of the past 100 years in the world. Is the Pope in heaven? Of course the Pope is in heaven. He was good and he suffered, etc.

Reclassifying the Pope, reclassifying Roman Catholics as believers isn't that simple. It has massive implications. It has implications that literally overturn centuries of missionary effort. It has massive implications that overturn centuries, if not millennia, of martyrdom. In the long war on the truth, the most formidable, relentless and deceptive enemy has been Roman Catholicism. It is an apostate, corrupt, heretical, false Christianity. It is a front for the kingdom of Satan. The true church of the Lord Jesus Christ has always understood this. And even through the Dark Ages, from 400 to 1500, prior to the Reformation, genuine Christian believers set themselves apart from that system and were brutally punished and executed for their rejection of that system.

It's not my purpose tonight to go into all that is Roman Catholicism and we will do that in the fall. We will do that. We'll take a look at it from many angles, but those believers throughout those centuries along with genuine and discerning believers today understand this is a false system. It has a false priesthood. It has a false source of revelation, tradition in the magisterium. It has illegitimate power granted to it by this magisterium, this papal curia. It engages in idolatry by the worship of saints and the veneration of angels. It conducts an horrific exultation of Mary above Christ and even God. It conducts a twisted sacrament of the Mass by which Jesus is sacrificed again and again.

It offers false forgiveness through the confessional. It calls for the uselessness of infant baptism and other sacraments. Motivated by money, it has invented Purgatory. And by the way, Purgatory is what makes the whole system work. Take out Purgatory and it's a hard sell to be a Catholic. People hang in there because of the deception of Purgatory. Purgatory is the safety net. When you die you don't go to hell, you go there and get things sorted out and finally get to heaven if you've been a good Catholic. Take away that safety net, that's a hard sell because in the Catholic system you can never know you're saved. You can never know you're going to heaven. You just keep trying and trying. As the priest said on a television program the other night, we are all engaged in a long journey toward perfection. Well, if you're engaged in a long journey toward perfection it's pretty discouraging.

People in that system guilt-ridden, fear-ridden, no knowledge of whether or not they're going to get into the kingdom. The threat of a mortal sin which throws you back out again, and the only thing that makes it work is Purgatory. If there's no Purgatory, if there's no safety net to catch me, then give me some opportunity to get into heaven. It's a second chance. It's another chance after death. I can't buy into this. So they had to invent Purgatory. It's just too much without it.

The harm of indulgences, selling forgiveness for money, the false gospel of works – you participate in your salvation by your good works – the abomination of idols and relics, prayers for the dead, the perversion of forced celibacy, and so it goes. But at the top of the pile of all of this is the amazing, amazing Papacy. The Pope is the one at the top of the Roman Catholic Church who has, in a word, usurped the headship of Christ over his church. The reformers have always understood this. With unashamed boldness, they understood this and they declared this and they faced death for it. Martin Luther, 1483-1546, Luther proved by the revelations of Daniel and John, by the epistles of Paul, Peter and Jude, says the historian D'Aubigné, that the reign of antichrist predicted and described in the Bible was none other than the papacy and all the people said, "Amen." "A holy terror seized their souls. It was the antichrist whom they beheld seated on the pontifical throne. This new idea which derived greater strength from the prophetic descriptions launched forth by Luther in the midst of his contemporaries inflicted the most terrible blow on Rome."

Based on his study of scripture, Martin Luther finally declared, "We here are of the conviction that the papacy is the seat of the seed of the true and real antichrist. I owe the Pope no other obedience than that I owe to antichrist." Luther said, "I am persuaded that if at this time St. Peter in person should preach all the articles of Holy Scripture and only deny the Pope's authority, power and primacy and say that the Pope is not the head of all Christendom, they would cause him to be hanged." Yet if Christ himself were again on earth and should preach, without all doubt the Pope would crucify him again.

John Calvin, 1509-1564, "Some persons think us too severe and censorious when we call the Roman Pontiff antichrist, but those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself after whom we speak and whose language we adopt. I shall briefly show

that Paul's words in 2 Thessalonians 2 are not capable to any other interpretation than that which applies them to the papacy." They saw in the antichrist the papacy, the Pope. Why? Because they had some special insight that, in fact, the final antichrist was actually to be a Pope? No. Because the Pope personified everything that the scripture described the antichrist to be.

John Knox, 1505-1572, the great Scottish Presbyterian sought to counteract the tyranny which the Pope himself had for so many ages exercised over the church. He himself said the Papacy is the very antichrist, the Pope being the son of perdition of whom Paul speaks. Thomas Cranmer, one of the great martyrs in England, died in 1556, said, "Whereof it follows Rome to be the seat of antichrist and the Pope to be the very antichrist himself, I could prove the same by many scriptures." The Westminster Confession was written in 1647. The Westminster Confession, the confession of the reformers says, "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalts himself in the church against Christ and all that is called God."

And again I say it isn't that he is the final antichrist, but he is in his time and in this age the very embodiment of antichrist. And there are, says John, many antichrists in the world before the final one. Cotton Mather, again an American Puritan who died in 1728, "The oracles of God foretold the rising of an Antichrist in the Christian Church: and in the Pope of Rome, all the characteristics of that Antichrist are so marvelously answered that if any who read the Scriptures do not see it, there is a marvelous blindness upon them." And Spurgeon, "It is the bound and duty of every Christian to pray against this 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." Again, I say John said there are many antichrists. Here is the supreme embodiment of it to these great leaders, these great reformed leaders through the ages.

Spurgeon went on to say, "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 the 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 Savior and a few drops of water into the place of the Holy Spirit. 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 loathe and detest their dogmas. And so the breath of our prayers will be sweetened because we turn our faces toward Christ when we pray."

It was 1553-1558, a terrible five years in England, the reign of Bloody Mary and all that began seven years after Luther's death. Mary came into England and restored the Pope's authority in England and immediately all Bibles were removed from the churches. All Bible printing ceased and was forbidden. It became a capital crime. Eight hundred English ministers fled to Geneva. Three

hundred Protestants were burned at the stake. The first martyr to Mary was John Rogers, a London minister who translated the wonderful Tyndale-Matthews Bible – I've held one of those first editions in my own hand. Ridley and Latimer, the two famous martyrs burned at the stake at Oxford. And William Tyndale, blessed William Tyndale; chaste for years and finally martyred for the crime of translating the Bible into English. All this under the leadership of, and for the satisfaction, of the Roman system and the Pope.

Luther, in the small called articles wrote this, "All things which the Pope, from a power so false, mischievous, blasphemous and arrogant has done and undertaken, have been and still are purely diabolical affairs and transactions for the ruin of the entire Holy Christian Church and for the destruction of the first and chief article concerning the redemption made through Jesus Christ." Luther didn't mince words. He said further, "The Pope is the very antichrist who is exalted himself above and opposed himself against Christ because he will not permit Christians to be saved." Further Luther said, "It is nothing else than the devil himself, because above and against God he urges and disseminates his papal falsehoods concerning Masses, Purgatory, monastic life, one's own works, fictitious divine worship, which is the very papacy, and condemns, murders and tortures all Christians who don't exalt and honor these abominations of the Pope above all things. Therefore just as little as we can worship the devil himself as Lord and God we can endure his apostle the Pope. For to lie and to kill and destroy a body and soul eternally, that is wherein his papal government really consists."

Back to Spurgeon, "Of all the dreams that have ever deluded men, and probably of all blasphemies that ever were uttered, there has never been one which is more absurd and which is more fruitful in all manner of mischief than the idea that the bishop of Rome can be the head of the church of Jesus Christ." No, these popes die and how could the church live if its head were dead? The true head ever lives and the church ever lives in him. And Spurgeon said, "A man" – this is very interesting – "A man who deludes other people by degrees comes to delude himself. The deluder first makes dupes out of others and then becomes a dupe to himself. I should not wonder but what the Pope really believes that he is infallible and that he ought to be saluted as "His Holiness." It must have taken him a good time to arrive at that eminence of self deception. But he's got to, I daresay, by now and everyone who kisses his toe confirms him in this insane idea. When everybody else believes a flattering falsehood concerning you, you come, at last, to believe it yourself or at least to think it may be so.

"The Pharisees, being continually called to learned rabbi, father, the holy scribe, the devout and pious doctor, the sanctified teacher, believed the flattering compliments. They used grand phrases in those days and doctors of divinity were very common, almost as common as they are now. And the crowd of doctors and rabbis helped to keep each other in countenance by repeating one another's fine names until they believed they meant something. Dear Friends," says Spurgeon, "It's very difficult to receive honor and expect it, and yet to keep your eyesight, for men's eyes gradually grow dull through the smoke of the incense which is burned before them. And when their eyes become dim with self conceit, their own great selves conceal the cross and make them

unable to believe the truth.”

Spurgeon said, “Christ did not redeem his church with his blood so the Pope would come in and steal away the glory. He never came from heaven to earth. He never poured out his very heart that he might purchase his people. That a poor sinner, a mere man, should be set upon high to be admired by all the nations and to call himself God’s representative on earth, Christ has always been the head of his church.” Spurgeon knew what the reformers knew, what any true student of scripture knows. The Pope stood at the top of an illegitimate system, particularly and specifically at the top of an illegitimate priesthood. And Spurgeon wrote this, “When a fellow comes forward in all sorts of curious garments and says he’s a priest, the poorest child of God may say, “Stand away and don’t interfere with my office. I am a priest. I know not what you may be. You surely must be a priest of Baal.” For the only mention of the word vestments in scripture is in connection with the Temple of Baal.

“The priesthood belongs to all the saints. They sometimes call you laity, but the Holy Ghost says of all the saints, “you are God’s klēros.” You are God’s clergy. Every child of God is a clergyman or a clergywoman. There are no priestly distinctions known in scripture. “Away with them,” said Spurgeon, “away with them forever.” The prayer book says, “Then shall the priest say.” What a pity that word was ever left there. The very word priest has the smell of the sulfur of Rome about it, that so long as it remains, the Church of England will give forth an ill savor. Call yourself a priest, sir. I wonder, men are not ashamed to take the title. When I collect what priests have done in all ages, what priests connected with the Church of Rome have done, I repeat what I have often said. I would sooner a man pointed at me in the street and called me a devil than call me a priest, for bad as the devil has been, he has hardly been able to match the crimes and cruelties and villainies that have been transacted under the cover of a special priesthood.

From that may we be delivered, but the priesthood of God’s saints, the priesthood of holiness which offers prayer and praise to God, this we have because thou hast made us priests. That is what the saints are. The Roman Empire then is, in the view of these men of God through the ages, a front line for Satan. And for Spurgeon Rome is a deadly enemy, first of all, as well as a mission field. Spurgeon said we must have no truce and make no treaty with Rome. He said this, “War. War to the knife with her. Peace there cannot be. She cannot have peace with us, we cannot have peace with her. She hates the true church and we can only say that the hatred is reciprocated. We would not lay a hand upon her priests. We would not touch a hair of their heads. Let them be free, but their doctrine we would destroy from the face of the earth as the doctrine of devils.

“So let it perish, O God, and let that evil thing become as the fat of lambs, into smoke let it consume. Yay, into smoke let it consume.” You can just hear him preaching that in the tabernacle in London. He went on to say, “We must fight the Lord’s battles against this giant error, whichever shape it takes, and so must we do with every error that pollutes the church. Slay it utterly. Let none escape. Fight the Lord’s battles even though it be an error that is in the evangelical church, yet we must smite it.” We stand on those

shoulders. What is our response to this current issue, a truce with Rome? Are we going to betray the martyrs? Are we going to betray the history of our faith? Are we going to betray those who lived and died to get us the truth? Are we going to betray the Tyndales and the Luthers and the Calvins and all the rest? Are we so senseless, are we so blind, are we so ignorant, are we so faithless, are we so cowardly that we will not fight?

The doctrinal ignorance of the evangelical church is shocking, matched only by its cowardice, I fear. That has certainly been revealed to everybody in the recent response to the death of the Pope and the installation of his successor. The promotion of Catholicism that we've seen in the media in the last couple of months has had no equal in history. This is the single greatest promotion of the Roman Catholic system in the history of that system. The world media has set aside the sickening pedophilia, the abuse issues, to parade the pomp and circumstance of this false system as if it were truly all glorious. It is a classic illustration of the old story of the emperor's new clothes. Spiritually it's naked. And here we are at the very time when Roman Catholicism is receiving through the devil's medium – since he controls both – its greatest exposure, it is perpetrating on the world its greatest seduction. It is bringing to the world its damning delusion as never before and protestants and evangelical representatives are just embracing it and its damnable heresies.

The media, have you noticed how uncritical they are? Have you noticed how they don't ever bring up the scandal of the priests? We hear people say, "Well, Catholicism is a different denomination." Catholicism isn't a different denomination, it's a different religion. I don't think people know the difference between a denomination and a religion. Has Rome changed? No. Oh, Rome morphs. Rome is chameleon. Whatever it needs to be in any nation at any time it will become. Whatever it takes. That's how the devil always works. He moves, changes, to become whatever wins over people. But here is protestant evangelicalism abandoning sound doctrine, shaming the name of Christ, and all in bold relief so the whole world can see. And the world was watching the death of Pope John Paul II in an unrivaled spectacle of worship given to a man.

The question came up is the Pope in heaven? And you hear all these people say yes, yes. People have asked me, "Is the Pope in heaven?" And my answer is, "Is the Pope Catholic?" Isn't that the answer? I think he is. I think the Pope is Catholic. Does he believe Catholic theology? Yes. He is the guardian of Catholic theology. You get in by works, by Mary, by penance, by baptism, by confession, by rosary. No, this is another gospel. This is not the true gospel. A couple of weeks ago, two messages, we talked about the nature of saving faith and we reminded you salvation is by faith alone. Not in Catholicism, by a combination of grace and faith and works. But we know what the New Testament teaches.

"No one," Romans 3:20 says, "will be declared righteous in God's sight by observing the law." Romans 3:26, "God justifies those who have faith in Jesus." Faith alone, Christ alone. Romans 3:28, "We maintain that a man is justified by faith apart from observing the law." Romans 4, "Abraham was justified not by works. If he was justified by works he had something to

boast about." But what does scripture say? He believed God and it was credited to him as righteousness. When a man works his wages are not credited to him as a gift, but as an obligation. However to the man who doesn't work but trusts God, who justifies the wicked, his faith is credited as righteousness.

Romans 4, "It was not through the law that Abraham and his offspring received the promise," verses 13 and 14, "it was through faith." Romans 9:30-32, "The gentiles who didn't pursue righteousness have obtained it; righteousness, that is, by faith." Romans 10:4, "Christ is the end of the law so there may be righteousness for everyone who believes." Romans 11:5-6, "There's a remnant chosen by grace and if by grace it is no longer by works. If it were, grace would no longer be grace." Galatians 2:16, "A man is not justified by observing the law, but by faith in Jesus Christ. So too we have put our faith in Jesus that we may be justified by faith, not by observing the law, because by observing the law no one will be justified."

Galatians 3:10, "And all who rely on observing the law are under a curse because cursed is everyone who doesn't continue to do everything written in the book of the law." "The righteous will live by faith," Ephesians 2:8-9, "For by grace you are already saved through faith and that not of yourselves. It is the gift of God and not of works, so that no one can boast." Paul in Philippians 3 gives his testimony. He says, "Not having a righteousness of my own that comes from the law but a righteousness which is through faith in Christ; the righteousness which comes through God and is my faith." Titus 3, "God saved us not because of righteous things which we have done, but because of his mercy having been justified by his grace. We have become heirs of the hope of eternal life."

You know all those verses. Salvation is by faith alone, in Christ alone, through God's grace alone. When you put your trust in Jesus Christ, God declares you righteous not because you are, but because he imputes the righteousness of Christ to you, because he imputes your sin to him. Christ bears your sin, you receive his righteousness. This is the glory of the great doctrine of justification. Roman Catholicism does not believe that. The Council of Trent, 1545-1563, came out with statements. Listen to some of them.

"To those who work well unto the end and trust in God, eternal life is to be offered." That doesn't sound like anything I just read. "To those who work well unto the end and trust in God, eternal life is to be offered." Listen to this. "It is given as a reward promised by God himself to be faithfully given to their good works and merits. By those very works, which have been done in God, fully satisfied the divine law according to the state of this life and to have truly merited eternal life." Eternal life in the Catholic system is something you earn by your works. You merit it and you receive it because of your merit. That is absolute and total contradiction. That is another gospel.

There are hundreds of canons that came out of the Council of Trent. I'll just share a few. I did a few of these two weeks ago, but some of the Canons, just listen. This is what Trent, this is Catholic dogma. "If anyone says that the sinner is justified by faith alone," – meaning that nothing else is

required to cooperate – “in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.” And the pronounced damnation on anybody who said salvation was by faith alone. These were directed directly at the reformers.

Another one, “If anyone says that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema.” And they keep saying it again and again. Another one, “If anyone says that the righteousness received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained and not the cause of its increase, let him be anathema.” In other words, the reformers understood the Bible as well, as all true believers had, that works are the results of justification not the cause. But if you say that you’re cursed by Roman Catholicism and the Council of Trent.

Here’s the final one. “If anyone says that the good works of the one justified are in such a manner that gifts of God that they are not also the good merits of Him justified or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ whose living member he is, does not truly merit an increase of grace, eternal life and in case he dies in grace the attainment of eternal life itself and also increase in glory, let him be anathema.” The idea is you keep doing more works, more works, more works. You increase grace. God increases grace. You increase works and together you achieve a higher and higher rate of sanctification, which they call justification, until finally you have obtained eternal life. That’s what it says. “The attainment of eternal life.” If you don’t believe that you attain your eternal life by your works, you’re cursed.

Did Pope John Paul II believe that? Of course he believed that. Why? Because the church is infallible. Catholic theology can’t be amended because it’s infallible and he is the faithful guardian of that system. We should grieve for that man because he gained the whole world and lost his soul. The most loved and admired man by Catholics in the world, blinded by the prince of this world, never saw the light of the true gospel. I grieve for the many who are deceived by this Pope and his religion. It breaks my heart to see so many people in that system who can’t discern truth from error, genuine Christianity from its counterfeit. And my heart really breaks to hear from protestant evangelicals that this man was a true Christian, leading others to true Christianity.

The religious corruption of Rome has been on constant display for the whole world to see. Literally, the splendor and pageantry are extraordinary; people standing in long lines for hours to virtually worship a dead man with a rosary in his hand and a twisted crucifix by his side. One man said on the television, one Catholic bishop, “We prayed for him and now we’re going to pray to him,” meaningless repetition of prayers which are an abomination of God. Twenty-six years in that position, never knew the truth. And the princes underneath him in their purple and scarlet robes are disguised as angels of light along with him. The magnificence and grandeur of this corrupt religion

that has become so rich at the expense of people, at the impoverishing of people, as bewitched a gullible world. They preach another gospel. How can we not see that? And for any man to be called Holy Father and accept it – Jesus called God “Holy Father” in John 17 in his high priestly prayer. Jesus said, “Call no man Father as if any man is the source of spiritual life.” Call no man Father, yet the whole priesthood, they’re all called Father. Occasionally I’m even called Father, which is no small offense to me. He is called Holy Father. He has usurped the title intended for God. He’s called the head of the church. He’s usurped a title intended for Christ. He’s called the Vicar of Christ, vicar connected to the word vicarious – the one who stands in the place of Christ. And he has stolen that from the Holy Spirit. He has set himself in the place of God, he has set himself in the place of Christ and he has set himself in the place of the Holy Spirit and that is overstepping your bounds.

I don’t think Jesus or God the Father or the Holy Spirit would go to a meeting with Muslims, say they share a common spiritual bond and kiss the Koran. I’m reminded of Luke 16 where there is a rich man dressed in purple and fine linen living in splendor every day. He dies and he finds himself in Hades, tormented and begging for people to go back and warn them. I think the Pope is in that very situation. But what did he actually believe? What did he actually say, this Pope John Paul II, that was just buried? We know that he believed salvation was not in Christ alone, and there in is another gospel that damns. But let me ask the question what did he believe about Mary? “In Christ alone,” we heard it and we sang it. After the death of his mother when he was eight years old. Karol Wojtyła, that’s how you say his name – the Pope that died – after the death of his mother when he was eight he developed an intense devotion to Mary. When he became Pope in 1978 he formally rededicated himself and his whole pontificate to Mary. He traveled around the world making visits to numerous Marian shrines around the world so he could venerate her in the fashion that Catholic theology calls him to. That’s hyperdulia or a higher dulia or higher veneration than for angels.

An example of his preoccupation and devotion to Mary motivated thousands, if not millions, of Roman Catholics to make Mary the primary focus of their lives, the primary focus of their prayers. He had a papal crest that was developed and a simple coat of arms that in the middle was a huge M for Mary. When he died his coffin was decorated with a large M. His personal slogan, which he embroidered into all his papal robes in Latin, “Totus tuus ego sum, Maria,” – I am totally yours, Mary. “Totus tuus ego sum.” By the way, those are the opening words in his last will and testament, and in that will and testament after devoting himself to Mary he said, “I place this moment,” referring to the moment of his death, “in the hands of the mother of my master, totus tuus. In the same eternal hands I leave everything and everyone to whom I have been connected by my life and my vocation. In these hands I leave above all the church and also my nation and all of humanity.” He put his own life, the church and the whole world in the hands of Mary. That is ridiculous. That is ludicrous. He says, “Each of us has to keep in mind the prospect of death. I, too, take this into consideration constantly and trusting the decisive moment to the mother of Christ and of the church; to the mother of my hope.” That’s paganism. That would nauseate Mary if she knew

about it, and she doesn't. She never heard a prayer from anybody ever. Neither did any other saint.

In notes included in his will, John Paul II quoted the words of a former Polish cardinal, "Victory, when it comes will be a victory through Mary." And if you closely follow the preaching of this man, you can see that intense devotion to Mary in a message to the general audience in May of 1997. John Paul said, and I quote, "The history of Christian piety teaches that Mary is the way which leads to Christ." When the assassination attempt, if you remember, failed in 1981 I think it was, he credited Mary with saving his life. On the anniversaries of that assassination attempt in 1992 and 1994, he made a special pilgrimage to the shrine of Our Lady of Fatima in order to offer ceremonial prayers of thanksgiving to Mary.

He wrote a book. John Paul II's Book of Mary. The ad copy inside the book says the book is for people "who seek a deeper relationship with Jesus and his mother." The table of contents lists all the titles that the Pope applied to Mary: Gate of Heaven, Mediatrix of all Graces, Mirror of Perfection, Mother of the Church, Mother of Mercy, Pillar of Faiths, Seed of Wisdom. Let me just tell you what some of the things in the book say. I'm quoting here, "Mary shares our human condition but in complete openness to the grace of God. Not having known sin she is able to have compassion on every kind of weakness." Not having known sin. Why, then, in her magnificat did she call God her savior?

He says, "She understands a sinful man and loves him with a mother's love. Precisely for this reason she is on the side of truth and shares the church's burden in recalling always and to everyone the demands of morality." He says, "For every Christian, for every human being, Mary is the one who first believed. Precisely with her faith, as spouse and mother, she wishes to act upon all those who entrust themselves to her as her children. And it is well known that the more her children persevere and progress in this attitude, the nearer Mary leads them to the unsearchable riches of Christ." Again here's this whole life of effort and effort and you're trying to get to Christ and you can't. You're trying to get to Christ and it's hard to get to Christ and Christ is a tough guy, but he can't resist his mother, so you get to his mother and she gets on his case about you and you get in. That's it.

He says further, "According to the belief formulated in the Psalm documents of the church, the glory of grace referred to in Ephesians 1:6 is manifested in the mother of God, to the fact that she has been redeemed in a more sublime manner. As Christians raise their eyes with faith to Mary in the course of their early pilgrimage, they strive together to increase in holiness. Mary, the exalted daughter of Zion, helps all her children wherever they may be and whatever their condition to find in Christ the path to the Father's house." The Father's house is just really hard to find. Christ knows the way, but you can't get Christ's attention so you work on his mother and he can't resist her and that's how the whole deal works.

He further says, "Nobody else can bring us, as Mary can, into the divine and human dimension of the mystery of the gospel." Let me stop here and say Mary has nothing to do with the salvation of anybody. This pope wrote, "We can

turn to the blessed virgin trustfully imploring her aid in the awareness of the singular role entrusted to her by God, the role of cooperator in redemption, which she exercised throughout her life and in a special way at the foot of the cross." This new Pope, Benedict XVI, Ratzinger is his given name, in his first statement as Pope said, "I place the church and myself into the hands of Mary." Both of them make Mary responsible for everything. If you go to Catholic churches around the world – I've been to them all over the place – you'll see the paintings or the décor and at the top is always Mary; rarely ever God – the image of God – rarely ever Christ, almost always Mary.

What about the issue of salvation? How did Pope John Paul II view salvation, being an informed Catholic? Well, he was a modified universalist, okay, a modified universalist. He stopped short of saying plainly that he believed everybody in the world would eventually be in heaven, but he used the phrase universal salvation hundreds of times in his writings. And he often expressed uncertainty about whether any human being would ever go to hell. In a message to the general audience in July of 1999, the Pope said this, "This images of hell that sacred scripture presents to us must be correctly interpreted. They show the complete frustration and emptiness of life without God." So he transports hell into now and says hell is just a way to describe living your life now without God. "Rather than a place" – this is his book, this is what he said in his speech, "Rather than a place, hell indicates the state of those who freely and definitively separate themselves from God who is the source of all life and joy." So hell is your life now without God.

"Eternal damnation remains a real possibility, but we're not granted, without special divine revelation, the knowledge of whether or which human beings are affectively involved in it." We have no idea who's going to go there. It is a possibility, but we have no idea who's going to go there. And then he said, this, "The thought of hell must not create anxiety or despair." Well, isn't that kind? That is so kind. And you know the devil would want to minimize hell, wouldn't he? Make it go away? In his encyclical titled *Redemptoris Mater*, the Pope said, "The eternal design of God the Father, his plan of man's salvation in Christ as a universal plan. Just as all are included in the creative work of God in the beginning, so all are eternally included in the divine plan of salvation." It sounds like universalism to me.

In a 1995 message he said, "Christ won universal salvation with the gift of his own life. For those, however, who have not received the gospel proclamation as I wrote in encyclical *Redemptoris Missio*, salvation is accessible" – these are people who have never heard the gospel – "salvation is accessible in mysterious ways in as much as divine grace is granted to them by virtue of Christ's redeeming sacrifice, without external membership in the church. It is a mysterious relationship. It is mysterious for those who receive the grace because they do not know the church and sometimes even outwardly reject her."

Ah, so you don't know the church, you don't know the gospel, but in some mysterious way you get saved. There are evangelicals who have written books and said the very same thing. The Pope wrote, "Followers of other religions can receive God's grace and be saved by Christ apart from the ordinary means

which he has established.” From the same document about Redemptoris Missio, he says, “The redemption that brings salvation to all.” He says, “The Holy Spirit offers everyone the possibility of sharing the paschal mystery in a manner known only to God. Salvation always remains a gift of the Holy Spirit. It requires man’s cooperation both to save himself and to save others.” So what you have is this: salvation by works in which you cooperate with God, but not necessarily knowing the gospel or knowing about Christ.

So he denies the exclusivity of salvation through Christ, affirms a universal kind of salvation by which people can get there by doing good in whatever way they know to do good. This is something else he says – it’s just amazing – “The universality of salvation means that it is granted not only to those who explicitly believe in Christ.” Since salvation is offered to all it must be made concretely available to all, but it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the church. Since Christ died for everyone and since the ultimate calling of each of us comes from God and it’s there for a universal one, we are obliged to know that the Holy Spirit offers everyone the possibility of sharing in this paschal mystery, again in a manner known only to God.

One of his best-known books is called Crossing the Threshold of Hope, an aggressive and ecumenical manifesto really. He said this: “The Muslims worship the one true God. Hinduism is another means of taking refuge in the one true God. Buddhists have God’s help in reaching true enlightenment.” He said that there is much that is holy and true in all false religions and even animism can prepare a person’s heart to receive the truth of Christ. Basically he said God helps every man create his own personal salvation by doing good, and the Holy Spirit, he said, operates in every religion. This is the message everybody would like to hear, right? Stay where you are and do your best.

You say how can he ever draw this conclusion out of scripture? It doesn’t come out of scripture. If you want to know what he believes about scripture, I’ll give you a little of it. John Paul II, like all Roman Catholics since the Council of Trent, flatly deny that scripture is supreme authority in all matters of faith, conduct and doctrine. The words of Vatican II, “The Roman Catholic Church does not draw her certainty about all revealed truth from the holy scriptures alone, but both scripture and tradition must be accepted and honored with equal feelings of devotion and reverence.” What it really comes down to is you deny what the scripture says, you twist and pervert what the scripture says, and you invent another religion based upon tradition.

The Catholic Church says tradition is equal to scripture and the Catholic Church determines what is tradition. He also says of the church that the popes determine the true meaning of scripture and they alone know the true meaning of scripture and the meaning that they determine to be the true meaning is infallible. So you have a man who claims to be the head of the church, the Vicar of Christ. He arrogates to himself an authority that belongs to God alone. He feels free to interpret scripture any way he wants to and it is infallible. And in the process, of course, abandons the plain sense of scripture that teaches Christ alone is the way to salvation by faith

alone.

Well enough about him. Let me just kind of conclude by looking at the papacy itself, because he's representative of it. He's not as deadly as some popes have been, not as immoral as some popes have been. He's a nobler soul, humanly speaking, than many. Let me just talk about what the papacy affirms for itself. I have a source for this, *The Fundamentals of Catholic Dogma* by Ludwig Ott written in 1952 and into English translated in 1955. It's been a staple in my own understanding of Catholic theology for years. Here are statements of Catholic dogma from the primary source, "The Pope possesses full and supreme power of jurisdiction over the whole church, not merely in matters of faith and morals, but also in church discipline and the government of the church."

The Vatican Council declared, interpreting that, "If anyone shall say that the Roman pontiff has the office merely of inspection and direction and not a full and supreme power of jurisdiction over the universal church, not only in things which belong to faith and morals but also in those which relate to the discipline and government of the church spread throughout the world, or asserts that he possess merely the principal part and not the fullness of this supreme power, or that this power which he enjoys is not ordinary and immediate, both over each and all the churches and over each and all the pastors and the faithful, let him be anathema."

You question his authority in any sense and you're cursed. It's a mortal sin. He's unassailable. It goes on to say a true power, a universal power, a supreme power and a full power is possessed by any pope who can "rule independently on any matter without the consent of anyone else, he himself is judged by nobody because there is no higher judge on earth than he." He is the king of the earth. That's why the Vatican is its own nation, because he can't submit to any monarch. He is the king of the world. Further Catholic dogma says the Pope is infallible when he speaks *ex cathedra*. *Ex cathedra* is when he speaks out of his seat. When he speaks as Pope, he is infallible. Catholic dogma says, "God in heaven will confirm the Pope's judgment in his capacity as supreme doctor of the faith, he is preserved from error."

By the way, papal infallibility was voted in in 1870. That was convenient. It was voted in by a split vote. Interesting. They had to vote several times to finally get it through and it never was unanimous. John Paul II apologized for the historical failings of Catholics in a very vague way because when he was confronted with some of the issues of the past, some of the embarrassing things like forced conversion and anti-Semitism and some of the horrible things that were done, he apologized in a vague way. And you have to understand this. How can you apologize if you're infallible? How can an infallible church apologize? But listen to what they believe. They do not believe that the church consists in the laity. The church does not consist in the laity. The laity are the sons and daughters of the church, but the church is the Roman curia, the papal court of cardinals, bishops and priests. And when John Paul apologizes for the short failings of the Catholics, he is not meaning the infallible church that consists of the papacy and the curia. "They are not guilty, for they are always to be held as immaculate." The sins have been committed by the sons and daughters of the church who make up the

laity. This is absolutely ridiculous given the sexual perversion of the priesthood, which even Benedict XVI tried to sweep under the rug with a silly comment about the percentage of perverted priests – he wouldn't use that word – but the percentage of pedophile priests is no different than the normal population.

All of this is brushed under the carpet as fast as it can be in an effort to protect the illusion of holiness. Really it's hard to say whether the claim to infallibility is more ridiculous or more wicked – wicked because it attributes to man what belongs only to God, ridiculous because popes have been so wrong so often and because the whole system is so wrong. One might conclude that they are infallible when it comes to being wrong. Let me just conclude with three thoughts. 1. The papacy is unbiblical. It is unbiblical. There's not one tiny shred of evidence in scripture for the papacy nor is there any evidence for cardinals, bishops, priests, nuns. It's all an invention of men and demons to create an illusion of spirituality and an illusion of transcendentals. It was all developed by evil people Satanically led to create a false religion that would be the enemy of the truth. The appeal is because of the power, the prestige and the money.

Do they try to support the papacy from the Bible? Yes. Listen to this. Again, this is their theology from Ludwig Ott, *The Fundamentals of Roman Dogma*. "Christ appointed the apostle Peter to be the first of all the apostles and to be the visible head of the whole church by appointing him immediately and personally to the primacy of jurisdiction." What they do is go back and say Peter was the first pope appointed by Christ. "If," says the Vatican Council, "If anyone says" – this is back in 1823 – "If anyone says that he, the blessed apostle Peter, was not constituted by Christ our Lord, prince of all the apostles and visible head of the church militant, or that he directly Peter and immediately received from our Lord Jesus Christ the primacy of honor only and not one of true and proper jurisdiction, let him be anathema." If you deny the papacy of Peter, you are cursed. You are cursed. So if you say the Pope is not the successor of Peter, you are also cursed, says Ott.

Here's another test of biblical fidelity that the Roman Catholic system fails utterly. No student in the New Testament would deny that Peter was important. He is important; important apostle, leader, spokesman for the 12, at the top of all four lists of the 12 – he's always at the top. He was a spokesman. I wouldn't want to call him Holy Father or Holy anything. He was weak and selfish and sinful and cowardly and unfaithful. He may have been in Rome. He may have died in Rome, but there's no evidence. They say he went to Rome, was the pastor of a church in Rome, died in Rome, was buried in Rome. St. Peter's is supposed to be built where he was buried. There's no evidence for that at all. One thing is certain, he never pastored a church in Rome, if he ever went there. How do you know that? Well, Paul wrote Romans in the year 56 and made no reference to Peter. If Peter was in Rome there was already a church there. If Peter was the pastor of the church in Rome why doesn't he refer to Peter? He greets a whole bunch of people in chapter 16. He just keeps greeting one after another, after another, after another. It would be pretty serious to overlook Peter.

When Paul was later imprisoned in Rome in the year 60-62 he wrote four

letters and he included in those letters all who came to him. Never mentions Peter. In his last letter, 2 Timothy written in the year 64 or about that, he gives greeting to 10 people in Rome; not Peter. Not Peter. Galatians 2:7-8, you might want to look at that for just a minute. Galatians 2:7-8, "I have been entrusted," Paul says, "with the gospel to the uncircumcised" – to the gentiles – "just as Peter had been to the circumcised." Peter was never called to pastor a gentile congregation, to take the gospel to the gentiles. Never. Galatians chapter 2 talks about, verses 11 to 14, when Peter came to Antioch, Paul had to oppose him to his face because he stood condemned because of his terrible, terrible compromise. It was he who denied the Lord, as you know. It was he who disobeyed the Lord. It was he who was cowardly.

By the way, the head of the Jerusalem church – you might think at least Peter would be the head of the Jerusalem church, but he's not. According to Galatians chapter 2 and Acts chapter 15, the head of the Jerusalem church was James. It was James, not Peter at all. There's no indication whatsoever that Peter had anything to do with the city of Rome. In 1 Corinthians 1, the apostle Paul addresses the factions in the Corinthian church. He says, "Some of you say I am of Paul, Apollos, I am of Cephas or Peter and I of Christ." He doesn't sort Peter out. He doesn't make any great thing of him at all. In fact, he makes it very clear that none of these people are particularly significant. They're not the ones who deserve the credit for the work of God. Go to chapter 3, "What, then is Apollos? What is Paul? Servants to whom you believe. I planted, Apollos watered, God was causing the growth." It's a very low-key way to treat yourself. He doesn't give any elevation to anybody. Furthermore, Paul went to Rome to preach and in Romans 15:20, he says, "I aspire to preach the gospel not where Christ was already named." If Peter had been there and planted a church then that would not be true. He didn't go where somebody else had been. Peter was already the bishop of Rome. Why would Paul want to go there and strengthen and establish that church?

In 1 Peter, let's hear it from Peter himself. 1 Peter 1, "Peter, an apostle of Jesus Christ." That's all; an apostle of Jesus Christ. He introduces himself as nothing more than that, not the apostle, not the head of the church. 1 Peter 5, "I exhort the elders among you as your fellow elder." As your fellow elder. I'm just one of you. I'm just a partaker of the glory to be revealed. Shepherd the flock of God. Exercise oversight not under compulsion but voluntarily according to the will of God. Not for money, but with eagerness. "Not as" – here it comes, verse 3 – "lording it over those allotted to your charge." Boy, there's a direct hit at the papacy. We're just fellow elders. Don't ever lord it over. Peter himself actually taught against the priesthood, which of course the papacy is the highest place. First Peter 2:5 he says, "You are living stones. You are to build up a spiritual house for a holy priesthood." This is what we know as the priesthood of believers. In verse 9, "You are a chosen race. You are a royal priesthood, a holy nation, a people for God's own possession." There's no priesthood but the priesthood of believers.

By the way, Peter completely disappears after Acts 15. Completely. But in spite of all of this, the Roman Catholic Church affirms that Peter was the first Pope, the head over the whole church, and the author of papal

succession. Where do they get it? They get it from three passages completely misrepresented, Matthew 16, and this one you know, "Jesus said, "I say to you you're Peter and on this rock I'll build my church." You are Peter and upon this rock I will build my church. It's a play on words. He's not saying you are Peter and upon you'll build my church. You are Peter – petros. Petros, small stone. Upon this petra, rock bed, I will build my church. What rock bed? The rock bed of the reality of Christ. Simon Peter in verse 16, "Thou art the Christ, the son of the Living God." And Jesus says, "Blessed are you, Simon Bar-Jonah, because flesh and blood didn't reveal this to you. My father who is in heaven I say you are a small stone but it's on the rock bed of who I am that I will build my church."

How can that be perverted? The language is crystal clear. Verse 19 – they like this one – "I will give you the keys to the kingdom of heaven and whatever you bind on earth shall be bound in heaven and whatever you shall loose on earth shall be loosed in heaven." Wow, that sounds like authority. You get to open and shut. Whoever controls the door is in charge. You get to decide who comes in and who goes out. Isn't he saying that to Peter? Yes, because it was true of Peter, but he didn't just limit it to Peter. If you look at chapter 18 where you have the discipline section he says to anyway in verse 15, "If your brother sins go and reprove him in private. If he listens you've won your brother. If he doesn't listen take two or three witnesses. If he still doesn't listen, tell the church and if he still doesn't listen to the church put him out. Truly I say everybody, to all of you, whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven." Peter wasn't given any authority that every believer doesn't have. Same thing.

So what is this? It's the authority to say to someone your sins are forgiven or your sins are not forgiven based on what? Based upon whether they believe, whether they repent. If you have the right to say to someone you can enter the kingdom by how they respond to the gospel. You can say to someone you're loose from your sins because you put your trust in Christ. You can say to someone you're bound in your sin because you refuse Christ. You can say it as well as I can say it, Peter can say it, anyone can say it. We have that authority based upon how people respond. The Pope is wrong to say we don't know the mystery of who's going to be in heaven and who's going to be in hell. Yes we do. We have the authority to say you are inside the kingdom and you are outside. You are forgiven; you are not based upon the response to Christ.

They also use a second passage, Luke 22:31. Luke 22:31 where Jesus says, "Simon, behold Satan has demanded permission to sift you like wheat. I have prayed for you that your faith may not fail and once you have turned again strengthen your brothers." They say that is sort of a declaration of his papal primacy. Boy, that is some stretch. He says I'm turning you over to Satan and your faith isn't going to totally fail, but you're going to deny me "before the cock crows," he says in verse 34. But you're going to be restored. Strengthen your brother. So they say here is the great commission to be the ultimate, supreme strengthener, the Pope. Again ludicrous interpretation of that text.

The other one they use is John 21. John 21. I have to keep reminding people that they use the scripture but they don't need it because they can just invent doctrines. Verse 15, John 21, Jesus finishes breakfast and says to Peter, "Do you love me?" "Yes, Lord, you know I love you." "Tend my lambs." Then he says it again, "Shepherd my sheep." Then he says it again, "Tend my sheep." They say in this three-fold all of Peter he was made the supreme shepherd. No. In 1 Peter 5, I just read it to you. He said I'm nothing but a fellow elder under the chief shepherd. They say that from Peter on there's an unbroken chain of papal succession. That's absurd. The first person who was actually Pope was in the 6th century. And then they had to go back and pick out people who could fill in the gaps back to Peter. I wish I had time to give you the history of the papacy. It is one ugly story. Just remember nobody was really an official pope until 600. Before that there were elements of the church, the institutional church – there were powerful elements of the church in Rome and Constantinople and other places, about five of these huge ones. It was a battle for power.

The bishop of Rome, because Rome was significant, wanted to be the head of everything and finally got his wish after a long and unhappy history. But there were periods of time when there was no bishop in Rome at all: 304-348, 638-640, 1085-86, 1241-43, 1267-71, 1292-1294, 1314-1316, 1415-1417 there weren't any. The point I'm making is there's no succession here. Certainly there's no divine succession. The papacy was bought and sold and bartered. It was invented, it was reinvented. At some points there was as many as three who all called themselves popes at the same time fighting for power. Alexander VI bought the papacy as an illustration. Having purchased enough votes, the majority was obtained when he voted for himself. In his days, the Vatican was the scenes, say historians, of frequent orgies, such as the banquet of chestnuts attended by 50 or more prostitutes who squirmed and crawled naked amidst lit candles to pick up chestnuts scattered on the floor and afterwards entertained the guests in carnal indulgence.

One historian says, "With Alexander VI, the papacy stood forth with all the strength of its emancipation from morality." The litany of licentiousness in the history of the papacy is staggering, absolutely staggering. Bought and sold, fought over, murdered for, multiple popes, conflicting lists of popes with different names, different numbers. If it wasn't so sad it would be like a joke. It wasn't really until Gregory the Great, 590-604, that there was a legitimate Pope. Supposedly from Peter on there was a succession. Falsified, forged documents were intended to prove that. So you can literally obliterate the papacy because there is no apostolic succession. The claim is ridiculous; absolutely ridiculous. It was just a big battle for power and then they wanted to establish that power. Once it got centered on the bishop of Rome and he became the Pope, he wanted to affirm and magnify his power and so he created the idea of succession and started filling in the gaps going back.

It is unbiblical. Secondly it is unholy. You can read it for yourself. You can read the history of the papacy. It's just horrific really. Terribly sinful and yet in The New Catholic Encyclopedia, claims the one receiving the sacrament, the Pope, and the ones who elect the Pope are to be characterized by "outstanding and habitual goodness of life, especially perfect chastity."

So the Pope is perfect and has to be chosen by perfect men. That's impossible, obviously. I would say this. That the papacy is the biggest hoax ever foisted on the world. The biggest hoax ever. Popes who were fornicators and bribers and murderers, and some who were good men in the human sense, dot the landscape of this history and make it impossible to see in it the work of God or any apostolic succession.

Well since my time is gone, let me just give you one other thought. It is unbiblical, it is unholy and it is arrogant and idolatrous. The Pope has the right to pronounce sentence of deposition against any sovereign on the planet, so says the papacy. That means the Pope is the king of the world. He can depose any king. The Catholic Encyclopedia says "We declare, we say, we define, we promise that every being should be subject to the Roman Pontiff." The Pope is the supreme judge, even of civil laws, and is incapable of being under any true obligation to them. He is above all law, he is above all kings. At the consecration of Roman Catholic bishops there is an oath of allegiance to the Pope; whenever a bishop is consecrated an oath of allegiance is given. Here's what it says: "With all my power I will persecute and make war on all heretics, schismatic's and those who rebel against our Lord the Pope and all his successors, so help me God and these holy gospels of God."

So you swear to make war on anybody who rebels against the Pope. Where is humility in this? Romanism is a gigantic system of church worship, sacrament worship, Mary worship, saint worship, image worship, relic worship, priest worship and Pope worship. J.C. Ryle was right when he said it's a huge, organized idolatry. A man wearing a gold crown triple-decked with jewels worth millions? A cardinal's garb that costs tens of thousands of dollars? Peter said, "Silver and gold have I? None." Paul said, "I coveted no man's gold, no man's silver, no man's clothing." "The Pope is surrounded by a dazzling display of arrogant overindulgence. Its theater is nothing more than theater to give the illusion of God, the illusion of transcendence, the illusion of spirituality. It is a pompous display of wealth. It is a lavish indulgence in ridiculous buildings with ridiculous robes, crowns and thrones to cover and mask a sinful system like the whitewashed tombs that Jesus referred to."

There was never such a thing as a papal coronation before the 10th century and now the world has gone berserk over this as if it was true religion. I said this a few weeks ago. I'm going through Luke. The more liturgy, the more mystery, the more ceremony, the more apostasy. The Pope is in direct violation of everything in scripture and sets himself up as the greatest person on earth. But then friends, it's not a bad guess to see the final antichrist as a pope. Colossians 1:18 speaks of Jesus Christ, "He is the head of the body of the church. He is the beginning. He is the first born from the dead so that He Himself might come to have first place in everything." Who gets first place in everything? Christ. Christ. Oh, they've got a clever system. How to preserve error, how to perpetuate error, make heresy infallible and the arch heretic unassailable, irreformable and absolutely authoritative. It is possible that the final antichrist could be a pope because the final antichrist will be a dominating world leader. He will be

not subject to any other world leader. He will be in an imitation of Christ, an antichrist, a pseudochrist. He will have international power. He will be a gentile. And his system seems, in the Book of Revelation chapter 17, to be headed up in Rome.

If the Pope can fool evangelicals, it seems to me that the antichrist won't have much trouble doing the same with the world. Well, let's leave it at that.

Webnaster's comment

Apparently John Fullerton MacArthur doesn't realize the Pope and the biblical antichrist are one and the same person! Most evangelicals today have been deceived to think that the Antichrist is a single individual who will arise from obscurity in the *future*, and *only* in the future!. This way of interpretation of Scripture is known as *futurism*. Protestants up till the 18th century did not hold such a view of a future only Endtime Antichrist. For more information, please see [The Antichrist Is Hidden In Plain Sight](#)

[The Roman Catholic Sacrament of Penance and its roots in Babylonian Pagan Mystery Religion](#)



Confessing to a Roman Catholic priest

When I was a young Roman Catholic, I was terrified of going to the confessional to tell all my sins to a priest. My own mother, when only 15 years old, was damned to hell by a priest when she confessed a boy kissed her on the mouth! She carried this burden of condemnation all her life right up to the grave. I wonder what state that priest is in now?

The following are excerpts from Alexander Hislop's book, "The Two Babylons" I consider it a well-researched scholarly book from a learned man of God who lived in the 19th century from 1807 to 1865. The Protestant Reformation was still alive and kicking back then. Today? Only an exceedingly small minority

of Christians still believe the papacy is the Antichrist of the Bible.

The clerical power of the Roman priesthood culminated in the erection of the confessional. That confessional was itself borrowed from Babylon. The confession required of the votaries of Rome is entirely different from the confession prescribed in the Word of God. The dictate of Scripture in regard to confession is, "Confess your faults one to another" (James 5:16), which implies that the priest should confess to the people, as well as the people to the priest, if either should sin against the other. This could never have served any purpose of spiritual despotism; and therefore, Rome, leaving the Word of God, has had recourse to the Babylonian system. In that system, secret confession to the priest, according to a prescribed form, was required of all who were admitted to the "Mysteries"; and till such confession had been made, no complete initiation could take place.

The pretence under which this auricular (spoken into the ear) confession was required, was, that the (Pagan) solemnities to which the initiated were to be admitted were so high, so heavenly, so holy, that no man with guilt lying on his conscience, and sin unpurged, could lawfully be admitted to them. For the safety, therefore of those who were to be initiated, it was held to be indispensable that the officiating priest should thoroughly probe their consciences, lest coming without due purgation from previous guilt contracted, the wrath of the gods should be provoked against the profane intruders. This was the pretence; but when we know the essentially unholy nature, both of the gods and their worship, who can fail to see that **this was nothing more than a pretence**; that the grand object in requiring the candidates for initiation to make confession to the priest of all their secret faults and shortcomings and sins, was just to put them entirely in the power of those to whom the inmost feelings of their souls and their most important secrets were confided? Now, exactly in the same way, and **for the very same purposes**, has Rome erected the confessional. Instead of requiring priests and people alike, as the Scripture does, to "confess their faults one to another," when either have offended the other, **it commands all, on pain of perdition, to confess to the priest**, * whether they have transgressed against him or no, while the priest is under no obligation to confess to the people at all.

Without such confession, in the Church of Rome, there can be no admission to the Sacraments, any more than in the days of Paganism there could be admission without confession to the benefit of the Mysteries. Now, this confession is made by every individual, in SECRECY AND IN SOLITUDE, to the priest sitting in the name and clothed with the authority of God, invested with the power to examine the conscience, to judge the life, to absolve or condemn according to his mere arbitrary will and pleasure. This is the grand pivot on which the whole "Mystery of iniquity," as embodied in the Papacy, is made to turn; and wherever it is submitted to, admirably does it serve the design of binding men in abject subjection to the priesthood. In conformity with the principle out of which the confessional grew, the Church, that is, the clergy, claimed to be the sole depositaries of the true faith of Christianity. As the Chaldean priests were believed alone to possess the key to the understanding of the Mythology of Babylon, a key handed down to them

from primeval antiquity, **so the priests of Rome set up to be the sole interpreters of Scripture**; they only had the true tradition, transmitted from age to age, without which it was impossible to arrive at its true meaning. They, therefore, **require implicit faith in their dogmas**; all men were bound to believe as the Church believed, while the Church in this way could shape its faith as it pleased. As possessing supreme authority, also, over the faith, they could let out little or much, as they judged most expedient; and "RESERVE" in teaching the great truths of religion was as essential a principle in the system of Babylon, as it is in Romanism or Tractarianism at this day. **It was this priestly claim to dominion over the faith of men, that "imprisoned the truth in unrighteousness"** in the ancient world, so that "darkness covered the earth, and gross darkness the people." (Isaiah 60:2) **It was the very same claim, in the hands of the Roman priests, that ushered in the dark ages**, when, through many a dreary century, the Gospel was unknown, and **the Bible a sealed book to millions who bore the name of Christ**. In every respect, then, we see how justly Rome bears on its forehead the name, "Mystery, Babylon the Great." – Revelation 17:5