

Treason From Within the Government



Let me start this article with a quote from Marcus Tullius Cicero. He lived from January 3, 106 BC to December 7, 43 BC and was a Roman statesman, lawyer, scholar, philosopher, and writer.

A nation can survive its fools, and even the ambitious. But **it cannot survive treason from within**. An enemy at the gates is less formidable, for he is known and carries his banner openly. But the traitor moves amongst those within the gate freely, his sly whispers rustling through all the alleys, heard in the very halls of government itself.

This article is from [The Secret Terrorists by Bill Hughes](#). When you see emphasis with “(emphasis added)” following, they’re the author’s emphasis. In places where you see emphasis without “(emphasis added)” following, they are my emphasis.

CHAPTER 10 DESTRUCTION IN OKLAHOMA CITY

Explosions demolished the Alfred E. Murrah federal building in Oklahoma City on April 19, 1995. 168 Americans died as a result, including a number of little children attending a day-care center housed in the building. The United States government has declared and steadfastly maintains that it was a fertilizer bomb, inside a Ryder truck parked in front of the building that caused the damage. We have seen in previous chapters that in tragic situations like this, **what the government claims happened is totally unbelievable**.

Benton K. Partin, a retired Brigadier General and 31 year veteran of the United States Air Force, is a premiere expert on explosives. He served as commander of the Air Force Armament Technology Lab, and was responsible for munitions development for the armed services. He is a recognized expert as a major guiding force of our modern, precision, guided, weapons systems.

General Partin did an extensive analysis of the bombing of the Murrah

Building. In his report, he declares,

"It is impossible that the destruction to the building could have resulted from such a bomb alone.

To cause the damage pattern that occurred to the Murrah Building, there would have to have been demolition charges at several supporting column bases, at locations not accessible from the street, to supplement the truck bomb damage. Indeed, a careful examination of photographs showing the collapsed column bases reveals a failure mode produced by demolition charges and not by a blast from the truck bomb...

Blast through air is a very inefficient energy coupling mechanism against heavily reinforced concrete beams and columns...

By contrast, heavily reinforced concrete structures can be destroyed effectively through detonation of explosives in contact with the reinforced concrete beams and columns... *The Murrah Federal Building was not destroyed by one sole truck bomb. The major factor in its destruction appears to have been detonation of explosives carefully placed at four critical junctures on supporting columns within the building.* The only possible reinforced concrete structural failure solely attributable to the truck bomb was the stripping out of the ceilings of the first and second floors in the 'pit' area behind columns B4 and By. Even this may have been caused by a demolition charge at column B3. – Benton K. Partin, Bomb Damage Analysis Of Alfred P. Murrah Federal Building, July 30, 1995, (emphasis supplied).

Thus, we see that it was impossible for the truck bomb to have destroyed the Murrah Building. Other bombs were strategically placed at the bottoms of the structural columns to do the damage that was done. Somebody who had access to the Murrah Building, who knew where the reinforced structural columns were, who had access to the building plans, placed the bombs that destroyed the building.

News reporters on the scene shortly after the building collapsed reported that workers were removing bombs that did not go off from within the building.

The bombs that did explode did not explode simultaneously. The bomb blasts were recorded on two seismometers, one at the Omniplex Museum, 4.34 miles northeast of the Building, and the other at the University of Oklahoma in Norman, 16.25 miles to the southeast. Both of these seismometers recorded two separate, closely spaced explosions of approximately equal intensity.

Also, several highly credible witnesses reported hearing separate explosions. Shortly after the explosions, the bomb squad defused one unexploded bomb inside the building, and were working on a second.

There is an emerging pattern here. When President Kennedy was killed, it was declared that a lone gunman, Lee Harvey Oswald, had committed the crime. As we saw in chapter eight, there is a tremendous amount of evidence that proves there were several gunmen. Lee Harvey Oswald took the rap, and many others went free.

When the Murrah Building blew up, it was declared that one man was primarily

responsible, Timothy McVeigh. But Benton Partin, a military explosives expert, showed that it was impossible for the truck bomb to have done the damage. Others had access to the building plans and planted explosives around the columns. They were guiltier than McVeigh, but they went free. Who were the people really responsible for the Oklahoma City tragedy?

During a live-feed video interview, an Assistant Fire Chief on the scene stated that the bomb squad was at the Murrah building at seven clock that morning, two hours before the bombing took place. What were they doing there two hours before the bombing?

Immediately after the explosions, Mayor Ron Nordick, Dr. Randall Heather, Governor Frank Keating, and numerous news anchors stated that the FBI and the ATF had confirmed that high explosive bombs were taken out of the building. Now, the official story is that it was a fertilizer bomb. Were the governor, the mayor and the news anchors lying, or were they just not briefed in time for everyone to get their stories straight?

The Bureau of Alcohol, Tobacco, and Firearms had offices in the Murrah Building. On the day the Murrah building was bombed, none of the ATF agents came to work that morning. The ATF agents, who had children in the day-care center, did not drop their children off that day. There were no ATF agents or their children on the casualty list of the Oklahoma City bombing. – Freedom Network News, June/July 1996, pp. 5, 6.

This is amazing. A United States government agency, that had offices in the building, did not report to work that day or bring their children to the daycare center. Do you suppose they knew what was going to happen to the building?

On a radio talk show ten days after the bombing,

[Mark] Boswell interviewed 28 year CIA veteran James Black and assistant Ron Jackson regarding sworn affidavits now in their possession, sworn by two Justice Department officials which state that they were part of a 'Committee of 10' who planned the Oklahoma bombing. – Martin O. de Brook, Cherith Chronicle, May-July, 1995, page 5.

In light of all the evidence, this is the only story that makes sense. As in the case of Kennedy's murder, so it is in the Oklahoma City bombing. **High-level agents of the U.S. government, claiming to love America and our freedom, were serving another master, carrying out his purposes.** As we will see, there was a distinct purpose for the Oklahoma City bombing. How sickening that so many lives were lost to answer the call of the papacy!

Like JFK, Waco, and the World Trade Center, the Oklahoma City bombing leaves a great many questions that demand answers, but none have been given. Consider some of these questions.

1. Why was U.S. Judge Wayne Alley, whose office was located in the Federal building, warned several weeks in advance in a Justice Department memo to be prepared for an unnamed terrorist act directed

against the federal building?

2. Why did the director of the University of Oklahoma's geological survey, Dr. Charles Mankin, tell the media that according to two different seismographic records, there were two blasts?

3. Why has the information of Benton K. Partin not come to the light of day?

4. Why did the Clinton administration blame right wing radio talk shows for the incident, and demand the most draconian police state legislation ever proposed in the United States so quickly after the blasts? This proposed legislation was so well organized that it was obvious it had been prepared long before the destruction of the building.

5. Why was a blizzard of domestic terrorism bills rushed into Congress in a matter of days after the bombing? These laws include the banning of virtually all privately owned firearms. Remember Waco?

There were liberty-restricting measures in Congress just prior to the Oklahoma City bombing that were stalled. Right after the bombing they were immediately passed.

The Omnibus Counter Terrorism Act of 1995 was on a slow track in Congress and the subject of a lively debate as to whether it would violate some fundamental civil liberties, including the right to confront one's accuser. Now, after the Oklahoma City bombing, there are few surer legislative bets in Washington. Democrats and Republicans issued news releases Thursday calling for the bill's quick passage. – Terror in the Heartland: Terrorism Bill Moves Very Fast, Orlando Sentinel, April 21st, 1995 (emphasis supplied). President Clinton prodded Congress on Friday to move swiftly on his anti-terrorism legislation and avoid political 'endless quibbling' over details. 'We must not doddle or delay. Congress must act, and act promptly.' His 1.25 billion anti-terrorism package would expand law enforcement's investigative and enforcement powers and toughen penalties for certain crimes. Republicans have reacted favorably to the proposals Clinton put forward on Wednesday, one week after the Oklahoma City bombing. – Clinton Urges Swift Action on Anti-terrorism Legislation, Orlando Sentinel, April 29th, 1995.

The purpose of the Oklahoma City bombing was to get Congress to pass the anti-terrorism bill without debate. If a debate had taken place, the issues of constitutional liberties and the creation of a police state would have been raised. The Jesuits in Congress prefer that the police state be implemented without the public noticing by creating a climate of national hysteria using a staged terrorist attack. The bill sailed through with no debate or discussion.

One of the laws considered for passage after the Oklahoma City bombing was the gross destruction of the First Amendment advocated in Charles Schumer's bill, HR 2580. In this bill, a five-year prison sentence would be given for publicly engaging in unseemly speculation and publishing or transmitting by

wire or electronic means baseless conspiracy theories regarding the federal government of the United States.

We have seen that in the aftermath of the Oklahoma City bombing, several liberty-restricting laws were passed by Congress very quickly. The bombing created a climate of fear in America. In this setting, laws passed with few dissenting voices. In the midst of the hysteria, the unconstitutional laws could be quickly passed. The people want comfort and security, and they did not object to the passing of these laws. **These laws seriously eroded the constitutional liberties** that have been the cornerstone of American prosperity for over 200 years. **It is amazing how quickly a normally slow and cumbersome Congress can act when the agenda is all set.**

A conditioning program got well under way after the Oklahoma City bombing. How many freedoms would Americans give away in order to feel safe? **Do we not see that the powers running our government want to destroy the Constitution?**

People do not realize that governmental power is extremely dangerous. **Down through history, peoples' worst enemy has been their own government. When constitutional freedoms are gone, there is nothing to restrict government from doing anything it wants, and deadly governmental persecution is the result.**

For some time to come Americans will be struggling with questions that were supposed to draw no closer than Jerusalem or Belfast or, at worst, Manhattan. Just how much can they do to make life safer from terrorist attacks? And to accomplish that, how much should they be willing to give up in convenience, money, *and the freedoms they take for granted?* – Time Magazine, May 1, 1995, page 68, (emphasis supplied).

Americans just don't realize that as they give up their freedoms they are not increasing their security, but decreasing it. They are putting themselves at high risk for governmental persecution. Already the government confiscates many hundreds of thousands of dollars worth of personal property each year without a trial. Already human life is not considered sacred anymore. Remember Waco?

America would not be such a prominent terrorist target if the government did not make itself so obnoxious to nearly every country in the world. One hundred years ago, the people of the world loved Americans and wanted Americans to visit their countries. That certainly is not the case anymore.

Concrete and steel can help. But countering terrorism at home raises the hard question: how much should we spend in cash – and *civil liberties?* – Newsweek, May 1, 1995, page 56, (emphasis added).

In this article, Brent Scowcroft, former national security adviser said, "It's so easy to do; it takes so few people; the materials are so readily available. But to counter it is so expensive in dollars and, more importantly, in civil liberties."

Is it clear that terror was used, and is still being used, to condition

Americans to give up their constitutional liberties? It was used successfully at Waco, Oklahoma City, and the World Trade Center. Doesn't it make you wonder what will be next? (The Covid-19 pandemic.)

Who is behind the scenes leading "American" politicians to destroy civil liberty in America? Who has despised and hated our liberties for over 200 years? Who hates liberty so much that they eliminate people who stand in their way like pawns in a chess game?

One of the popes stated,

The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error – a pest, of all others, most to be dreaded in a state. – Pope Pius IX, Encyclical Letter, August 15th, 1854.

Liberty of conscience is thoroughly detested by the papacy. Liberty of conscience is guaranteed ONLY in the First Amendment to the Constitution of the United States, the Bill of Rights.

In 1864, in his encyclical letter, Pius IX anathematized "those who assert liberty of conscience and of religious worship." (Pope Pius IX, Encyclical Letter, December 8, 1864.) He is saying that anybody who believes that a person is entitled to freedom to worship God according to the dictates of their own conscience, should be anathematized. To anathematize somebody is to confine them to hell; to consider them to be a heretic worthy of damnation. In Pius' mind, the Constitution should burn in hell and anyone who loves it should be burned too.

Liberty of conscience is proclaimed by the United States a most sacred principle, which every citizen must uphold... But liberty of conscience is declared by all the popes and councils of Rome, a most godless, unholy, and diabolical thing, which every good Catholic must abhor and destroy at any cost. – Charles Chiniquy, Fifty Years in the Church of Rome, Chick Publications, page 284.

British Broadcasting journalist Avro Manhattan reported:

The Vatican condemned the Declaration of Independence as 'wickedness'... and called the Constitution of the United States 'a Satanic document.' – Avro Manhattan, The Dollar and the Vatican, Ozark Book Publishers, page 26.

In the preface to Samuel B. Morse's great book, it is written,

The author undertakes to show that a conspiracy against the liberties of this Republic is now in full action, under the direction of the wily Prince Metternich of Austria, who knowing the impossibility of obliterating this troublesome example of a great and free nation by force of arms, *is attempting to accomplish his object through the agency of an army of Jesuits.* – Samuel B. Morse, Foreign Conspiracy Against the United States, Crocker and Brewster, volume 1, p. 4, preface. (emphasis supplied)

Samuel B. Morse and the man who wrote the preface to his great work understood that the Jesuits and the Holy Alliance were committed to destroying the freedoms of this great Republic of the United States of America.

A former priest has written,

We will rule the United States, and lay them at the feet of the Vicar of Jesus Christ [the pope], that he may put an end to their Godless system of education, and *impious laws of liberty of conscience which are an insult to God and man.* – Charles Chiniquy, *Fifty years in the Church of Rome*, Chick Publications, p. 282, (emphasis supplied).

William Jefferson Clinton, who attended Georgetown University, which is the Jesuit college in Washington, D.C. pushed Congress to pass the anti-terrorism bill that was to be a direct assault on the liberties that we enjoy as Americans. **The Oklahoma City bombing was planned, carried out, and fully known by the Jesuits, the government of the United States, and by the president.** The secret players behind them all, who have wanted to destroy the liberties of this great Republic for the last 200 plus years are the Jesuits of the Roman Catholic Church.

They have wanted to put an end to the laws that guarantee our liberties as United States citizens. In order to bring that about, they carried out the greatest terrorist bombing on U.S. soil, and in U.S. history before the World Trade Center, when they did it again.

More attacks will come. Freedoms will be attacked again and liberty will be taken away. The Jesuits will continue to use many so-called “American” politicians, who are an integral part of the conspiracy of the papacy to totally demolish the Constitution and this great Republic. They are conditioning America and preparing the people for the inevitable takeover.

[The Jesuit Plot to Murder Union Leaders After the Civil War](#)



When you remember the Council of Vienna, Metternicht, the Pope, and the Jesuit Order's plans to destroy this country, to destroy its freedom, to

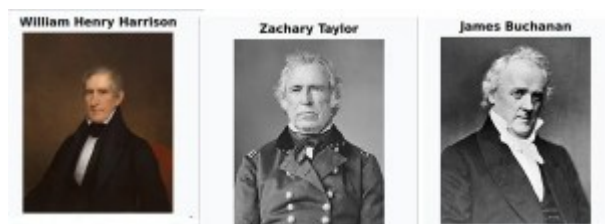
destroy Protestantism and to kill Presidents, what does that tell you about the evil, vicious, malicious character of the Jesuits? When you remember their attempts on Andrew Jackson's life, the assassination of William Henry Harrison, the assassination of Zachary Taylor, the attempted assassination of James Buchanan, the attempted assassination of Abraham Lincoln and then finally his assassination, what does that tell you about the Catholic Church?

Jesuit Methods to Destroy American Sovereignty & Liberties



The elitist groups have one goal in mind – to bring about the surrender of the sovereignty of the national independence of the United States.

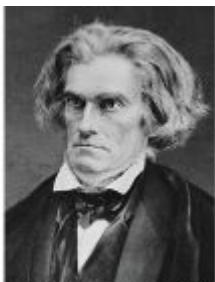
The Fate of Rulers Who Defy the Sovereignty of the Pope



Three American presidents were assassinated in office because they openly defied the Pope's right to rule dictate national policy to them.

The Two Traitors Who Caused the

American Civil War



Portrait of Calhoun, c. 1845



Portrait by William Inman, c. 1830s

Important history of John C. Calhoun and Nicholas Biddle, both Jesuit agents and the American traitors behind the Civil War.

The God of Rome Eaten by Rats

Charles Chiniquy

**The God of Rome
Eaten By a Rat**



An amusing story of the foolishness of believing God Who created the universe would allow one of His lowly creatures to harm Him.

On the Babylonish Captivity of the Church – By Martin Luther



“I now know and am sure that the Papacy is the kingdom of Babylon, and the power of Nimrod the mighty hunter.” – Quote from Martin Luther

Jesuit Attempts to Destabilize Popular Government



This is from *The Secret Terrorists* by Bill Hughes. If the Jesuits were that powerful in the 19th century, just think how much power they have now in the 21st! But they also failed many times. God foiled their plans and will continue to do so. As the scripture says, “What shall we then say to these things? If God be for us, who can be against us?” – Romans 8:31

CHAPTER 3 PRESIDENTS HARRISON, TAYLOR, AND BUCHANAN

William Henry Harrison was elected to the Presidency of the United States in the year 1841. He was already well up in years at 67, but he was very healthy and robust. All who knew him felt that he would have no problem going through his full four years in office. However, just thirty-five days after taking the oath of office, President Harrison was dead on April 4, 1841. Most, if not all, encyclopedias will tell you that he died of pneumonia after giving his inaugural address in the severe cold of Washington, D.C., but that is not

correct. He did not die of pneumonia.

When Harrison came to office a very tense situation existed in the country. Trouble was brewing between the North and the South over the issue of slavery. There was contention over the annexation of Texas, whether it would be admitted free or slave. An attempt had been made on President Jackson's life just six years before. Harrison took office a short twenty years before the Civil War. The influence of the Jesuits was weighing heavily upon America.

As we have already seen, the Congresses at Vienna, Verona, and Chieri, were determined to destroy popular government wherever it was found. The prime target was the United States and the destruction of every Protestant principle. The despicable Jesuits were ordered to carry out this destruction.

Andrew Jackson faced the onslaught of the Jesuits via the political mine fields of John C. Calhoun and the financial wizardry of Nicholas Biddle. William Henry Harrison had also refused to go along with the Jesuits' goals for America. In his inaugural address he made these comments:

"We admit of no government by divine right, believing that so far as power is concerned, the beneficent Creator has made no distinction among men; that all are upon an equality, and that the only legitimate right to govern, is upon the expressed grant of power from the governed." – Burke McCarty, *The Suppressed Truth About the Assassination of Abraham Lincoln*, Arya Varta Publishing, p. 44.

By that statement, President Harrison had just incurred the deadly wrath of the Jesuits.

"With these unmistakable words President Harrison made his position clear; he hurled defiance to the Divine Right enemies of our Popular Government. [Burke McCarty is talking about Rome when she says that.] Aye, he did more – for those were the words that signed his death warrant. Just one month and five days from that day, President Harrison lay a corpse in the White House. He died from arsenic poisoning, administered by the tools of Rome. The Jesuit oath had been swiftly carried out: "

"I do further promise and declare that I will, when opportunity presents, make and wage, relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them and exterminate them from the face of the earth... That when the same cannot be done openly, I will secretly use the poison cup regardless of the honor, rank, dignity or authority of the person or persons... whatsoever may be their condition in life, either public or private, as I at any time may be directed so to do by an agent of the Pope or Superior of the Brotherhood of the Holy Faith of the Society of Jesus." – Ibid. pp. 44, 46.

For nearly a thousand years, the Roman Catholic popes felt that they ruled by divine right, that their power had come directly from God, and that all men were to bow to their authority and control. If a ruler would not submit his position and the country he ruled into the hands of the Pope, then that person had no right to rule. When Harrison stated that, "we admit of no

government by divine right," he was declaring that he and the United States were in no way going to submit to the pope's control. To the pope and his heinous Jesuits, this was a slap in the face that they felt must be dealt with immediately.

It was not Harrison alone that had rejected Rome's authority, for he was simply stating what the Declaration of Independence and the Constitution had declared before him. Our Republic totally refused the control that the pope and the Jesuits were trying to apply. When a nation, church, or individual, refuses to submit to the authority of the papacy, they are finished. Unless God intervenes, the lives of those opposing the papacy will be terminated.

This concept is completely foreign to the thinking of people who have lived under a free, constitutional government. The inalienable rights to worship God according to the dictates of one's own conscience and a government without a king, are taken for granted in the United States today. We don't realize that Harrison's statement was a dagger aimed at the heart of the papacy's existence. Another ruler who refused to be dictated to by the papacy was Queen Elizabeth of England. She was one of Henry the Eighth's daughters and ruled England from 1558 to 1603. She ascended the throne following the death of her half-sister, 'Bloody Mary,' who ruled England from 1553 to 1558. Mary had been a Catholic sovereign, but Elizabeth was a Protestant.

"After her accession, Elizabeth wrote to Sir Richard Crane, the English ambassador in Rome, to notify the people of her accession. But she was informed by 'His Holiness' that England was a fief [servant or slave] of the 'Holy See,' that Elizabeth had no right to assume the crown without his permission, that she was not born in lawful wedlock, and could not therefore reign over England; that her safest course was to renounce all claims to the throne, and submit herself entirely to his will; then he would treat her as tenderly as possible. But, if she refused his 'advice,' he would not spare her! She declined the pope's advice, and the hatred of Pius and his successors was assured." – J.E.C. Shepherd, *The Babington Plot*, Wittenburg Publications, p. 46.

Queen Elizabeth wisely rejected the assumed 'Divine Right' of the papacy to rule over and control the throne of England. Because of this **there were at least five attempts to assassinate her**. These attempts all failed because she had a superb secret service group, and her life was saved.

When the papacy realized that all their efforts to assassinate Elizabeth had failed, they turned to one of their Catholic sons, Phillip the Second of Spain. In 1580 the papacy arranged for Spain to invade England.

"Later on it was Pope Sixtus X who promised Philip of Spain a million scudi to assist in equipping his 'Invincible Armada' to destroy the throne of Elizabeth, and the only condition the pope made in bestowment of his gift: 'he should have the nomination of the English sovereign, and that the kingdom should become a fief of the church.'" – Ibid, p. 47.

The famous Spanish Armada was sent to crush England because Elizabeth would not give her throne and kingdom to the pope. For thirty years, the Jesuits

tried to kill Elizabeth, but failed. Finally, they conspired with Phillip the Second of Spain to annihilate her with the Armada.

“We charge the popes of the ‘succession’ with being the prime movers in the entire adult life of Elizabeth to deliberately destroy her and her kingdom, forcing England’s return to the domination of their evil, enslaving system, called the ‘Roman Catholic Church.’ Not only was the pope the prime mover of the seditious intrigues in England, but he was the mainspring of the ongoing treachery.

The pope insisted on exercising *absolute authority and sovereignty over all kings and princes*, and dared to assume **the prerogatives of Deity** in wielding his ‘spiritual’ and ‘temporal’ swords.” – Ibid, pp. 98, 99. (emphasis added).

Likewise, as William Henry Harrison took his oath to become the President of the United States, the Jesuits saw a man that openly opposed them and their plans. Unfortunately, President Harrison was poisoned just thirty five days into his term of office.

“General Harrison did not die of natural disease – no failure of health or strength existed – but something sudden and fatal. He did not die of Apoplexy; that is a disease. But arsenic would produce a sudden effect, and it would also be fatal from the commencement. This is the chief weapon of the medical assassin. Oxalic acid, prucic acid, or salts of strychnine, would be almost instant death, and would give but little advantage for escape to the murderer. Therefore his was not a case of acute poisoning, when death takes place almost instantaneously, but of chronic, where the patient dies slowly. He lived about six days after he received the drug.” – John Smith Dye, *The Adder’s Den*, p. 37.

United States Senator Thomas Benton concurs.

“There was no failure of health or strength to indicate such an event, or to excite apprehension that he would not go through his term with the same vigor with which he commenced it. His attack was sudden and evidently fatal from the commencement.” – Senator Thomas Benton, *Thirty Years View*, volume II, p. 21. (quoted in John Smith Dye’s book, *The Adder’s Den*, page 36).

William Henry Harrison became the first president to fall a victim of the Jesuits in their attempt to take over the United States, destroy the Constitution, and install the papacy as the supreme ruler in America. If any U.S. President or any other leader refused to take orders from the Jesuits, they too, would be targets of assassination. Zachary Taylor refused to go along with the destruction of America and he was the next to fall.

Taylor was known as a great military man. His friends called him ‘Old Rough and Ready.’ He came to the White House in 1848 and sixteen months later, he was dead.

“... they used the invasion of Cuba as the test for President Taylor, and had their plans ready to launch their nefarious scheme in the early part of his administration, but from the very beginning President Taylor snuffed out all hope of its consummation during his term.” – Burke McCarty, *The Suppressed*

Truth About the Assassination of Abraham Lincoln, Arya Varta Publishing, p. 47.

Here is what would have happened if Zachary Taylor had invaded Cuba. There was Catholic Austria, Catholic Spain, Catholic France and England all waiting, ready to do battle with the United States of America if he had invaded Cuba. What chance would this young republic have had against the united powers of Catholic Europe at that time? The papacy well understood this and that is why they pushed Taylor so hard to invade.

Taylor committed another 'crime' against Rome. He spoke passionately about the preservation of the Union. The Jesuits were striving hard to split the nation in two, and the President was trying hard to keep it together. Jesuit agent, John C. Calhoun, visited the Department of State, and requested the president to say nothing in his forthcoming message about the Union. But Calhoun had little influence over Taylor, for after his visit the following remarkable passage was added to Taylor's speech,

"Attachment to the Union of States should be fostered in every American heart. For more than half a century during which kingdoms and empires have fallen, this Union has stood unshaken... In my judgment its dissolution would be the greatest of calamities and to avert that should be the steady aim of every American. Upon its preservation must depend our own happiness and that of generations to come. Whatever dangers may threaten it, I shall stand by it and maintain it in its integrity to the full extent of the obligations imposed, and power conferred upon me by the Constitution. – John Smith Dye, *The Adder's Den*, pp. 51, 52.

McCarty picks up the story from here,

"There was no quibbling in this. The pro slavery leaders had nothing to count on in Taylor, therefore they decided on his assassination...

"The arch-plotters, fearing that suspicion might be aroused by the death of the President early in his administration, as in the case of President Harrison, permitted him to serve one year and four months, when on the fourth of July, arsenic was administered to him during a celebration in Washington at which he was invited to deliver the address. He went in perfect health in the morning and was taken ill in the afternoon about five o'clock and died on the Monday following, having been sick the same number of days and with precisely the same symptoms as was his predecessor, President Harrison. – Burke McCarty, *The Suppressed Truth About the Assassination of Abraham Lincoln*, Arya Varta Publishing, p. 48.

"The slave power [the Jesuits] had now sufficient reason to count him as an enemy, and his history gave them to understand that he never surrendered. Those having slavery politically committed to their care had long before sworn that no person should ever occupy the Presidential chair that opposed their schemes in the interest of slavery. They resolved to take his life... "This the slave power [the Jesuits] understood, and they determined to serve him as they had previously served General Harrison; and only waited a favorable opportunity to carry out their hellish intent. The celebration of the 4th of July was near at hand; and it was resolved to take advantage of that day, and give him the fatal drug." – John Smith Dye, *The Adder's Den*,

pp. 52,53.

Six years later James Buchanan, a Pennsylvania Democrat, was elected president. James Buchanan had wined and dined with the Southerners and it appeared as though he would go along with their desires.

"The new president proved himself a decided 'Trimmer.' (a person who modifies a policy or position especially out of expediency) Although he was a Northern man, he had strongly courted the Southern leaders and given them to understand that he was 'With them heart and soul,' in short, he double-crossed them...

"The gentleman had had his ear to the ground evidently and had heard the rumble of the Abolitionists' wheels.... He coolly informed them that he was President of the North, as well as of the South. This change of attitude was indicated by his very decided stand against Jefferson Davis and his party, and he made known his intention of settling the question of Slavery in the Free States to the satisfaction of the people in those States." – Burke McCarty, *The Suppressed Truth About the Assassination of Abraham Lincoln*, Arya Varta Publishing, p. 50.

James Buchanan didn't have to wait long to find out what the Jesuits would do to him for double-crossing them.

"On Washington's birthday, Buchanan's stand became known and the next day he was poisoned. The plot was deep and planned with skill. Mr. Buchanan, as was customary with men in his station, had a table and chairs reserved for himself and friends in the dining room at the National Hotel. The President was known to be an inveterate tea drinker; in fact, Northern people rarely drink anything else in the evening. Southern men prefer coffee. Thus, to make sure of Buchanan and his Northern friends, arsenic was sprinkled in the bowls containing the tea and lump sugar and set on the table where he was to sit. The pulverized sugar in the bowls used for coffee on the other tables was kept free from the poison. Not a single Southern man was affected or harmed. Fifty or sixty persons dined at the table that evening, and as nearly as can be learned, about thirty-eight died from the effects of the poison. President Buchanan was poisoned, and with great difficulty his life was saved. His physicians treated him understandingly from instructions given by himself as to the cause of the illness, for he understood well what was the matter. "Since the appearance of the epidemic, the tables at the National Hotel have been almost empty.

"Have the proprietors of the Hotel, or clerks, or servants, suffered from it? If not, in what respect did their diet and accommodations differ from those of the guests?

"There is more in this calamity than meets the eye. It's a matter that should not be trifled with. – The New York Post, March 18, 1857.

James Buchanan was poisoned and almost died. He lived because he knew that he had been given arsenic poisoning and so informed his doctors. He knew that the Jesuits poisoned Harrison and Taylor.

The Jesuit Order fulfilled their oath again that they would poison, kill, or do whatever was necessary to remove those who opposed their plans. From 1841

to 1857, we saw that three Presidents were attacked by the Jesuits as outlined in the Congresses of Vienna, Verona, and Chieri. Two died and one barely escaped. They allow nothing to stand in their way of total domination of America, and the destruction of the Constitution. As they look at America the priests of Rome have stated,

“We are also determined to take possession of the United States; but we must proceed with the utmost secrecy.

“Silently and patiently, we must mass our Roman Catholics in the great cities of the United States, remembering that the vote of a poor journeyman, though he be covered with rags, has as much weight in the scale of powers as the millionaire Astor, and that if we have two votes against his one, he will become as powerless as an oyster. Let us then multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world, and gather them into the very hearts of the cities of Washington, New York, Boston, Chicago, Buffalo, Albany, Troy, Cincinnati.

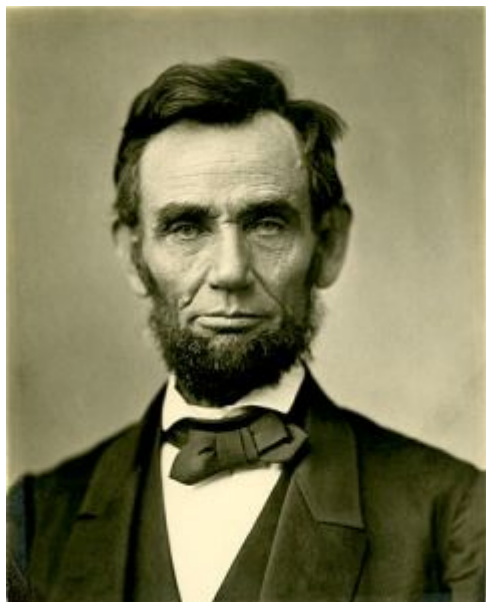
“Under the shadows of those great cities, the Americans consider themselves a giant unconquerable race. They look upon the poor Irish Catholics with supreme contempt, as only fit to dig their canals, sweep their streets and work in their kitchens. Let no one awake those sleeping lions, today. Let us pray God that they continue to sleep a few years longer, waking only to find their votes outnumbered as we will turn them forever, out of every position of honor, power and profit!... What will those so-called giants think when not a single senator or member of Congress will be chosen, unless he has submitted to our holy father the pope!

“We will not only elect the president, but fill and command the armies, man the navies, and hold the keys of the public treasury!...

“Then, yes! then, we will rule the United States and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education and impious laws of liberty of conscience, which are an insult to God and man!” – Charles Chiniquy, *Fifty Years in the Church of Rome*, Chick Publications, pp. 281,282.

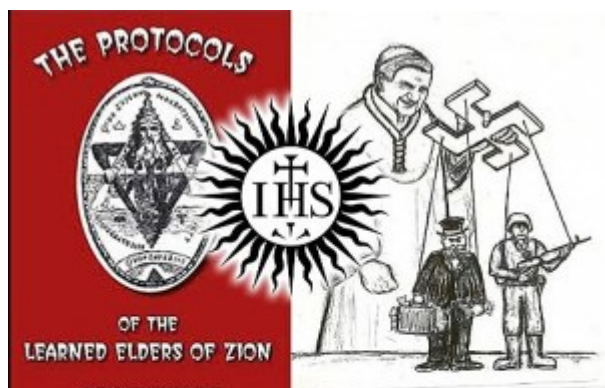
When they say “Vicar of Jesus Christ” they mean the pope.

[Abraham Lincoln's views about Rome, the Pope, the Vatican, the Jesuits and their influence on American society](#)



The true motive power of the Confederacy behind the walls of the Vatican, the schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome.

Quotations Dealing with the History of the Jesuits



The image shows the cover of the book "The Protocols of the Learned Elders of Zion". The cover is red with white text. On the left is a circular emblem featuring a Star of David. To the right is a black and white illustration of a religious scene: a figure in a white robe (likely a Jesuit) stands with a large cross, while two other figures, one in a dark coat and one in a military-style uniform, stand before him. Below the illustration is a black box containing white text.

THE PROTOCOLS
OF THE
LEARNED ELDERS OF ZION

"We have fooled, bemused and corrupted the youth of the "goyim" by rearing them in principles and theories (read Evolution, Humanism, Atheism, Communism) which are known to us to be false"-- quote from Protocol #9 of the "Protocols of the Elders of Zion" which is a fabricated text purporting to describe a Jewish plan for global domination but was actually written by *Roman Catholic Jesuit priests* for the purpose of blaming the Jews of crimes they themselves are guilty of!

It is impossible to read history except in the context of an army of JESUITS, masters of deceit, treachery, treason, infiltration, subversion, assassination, insurrection, civil war and coercion, plotting for the good of the papacy, and the defeat of all the Pope's foes anywhere in the world.

[The Jesuit Order – The Society of Jesus – By Darryl Eberhart](#)



Information about the Jesuit order most Christians today are woefully ignorant of. If you don't know who your enemy is, you will be subject to his deceptions.

[What is the Greatest Intelligence Agency in the World? – by Darryl Eberhart](#)



All of the world's intelligence agencies together do not even have one hundredth of the information-gathering capabilities of the VATICAN.

[Roman Catholicism By Lorraine Boettner](#)

Chapter IX The Confessional



Catholic Church says “In the confessional the minister has the power to forgive all crimes committed after baptism.” The Bible says only God can forgive sins.

Roman Catholicism By Lorraine Boettner Chapter VII Mary Part 1



This is the continuation of the previous chapter [Roman Catholicism By Lorraine Boettner Section Two Chapter VI The Papacy](#). This chapter is very long which is why I am dividing it into two parts.

1 Mary’s Place in Scripture

The New Testament has surprisingly little to say about Mary. Her last recorded words were spoken at the marriage in Cana, at the very beginning of Jesus’ ministry: “Whatsoever he saith unto you, do it”—then silence. But the Church of Rome breaks that silence, and from sources entirely outside of Scripture builds up a most elaborate system of Mary works and Mary devotions.

Following Mary’s appearance at the marriage in Cana, we meet her only once more during Jesus’ public ministry, when she and His brothers came where He was speaking to the multitudes, seeking Him, only to draw the rebuke: “Who is my mother? and who are my brethren? Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother” (Matthew 12:46-50). She was present at the cross, where she was committed to the care of the disciple John for the remainder of her natural life (John 19:25-27). Finally, in Acts 1:14, she is mentioned as having been with the disciples and the other women and the Lord’s brethren engaged steadfastly in prayer immediately after the ascension, but she has no prominent place.

The apostles never prayed to Mary, nor, so far as the record goes, did they show her any special honor. Peter, Paul, John, and James do not mention her name even once in the epistles which they wrote to the churches. John took care of her until she died, but he does not mention her in any of his three epistles or in the book of Revelation. We recall that Prime Minister Churchill used to make it a special point of honor to mention the Queen in his eloquent public addresses. Imagine the prime Minister of England never mentioning the Queen in any of his addresses to Parliament or in any of his state papers!

When the church was instituted at Pentecost there was only one name given among men whereby we must be saved, that of Jesus (Acts 4:12). Wherever the eyes of the church are directed to the abundance of grace, there is no mention of Mary. Surely this silence is a rebuke to those who would build a system of salvation around her. God has given us all the record we need concerning Mary, and that record does not indicate that worship or veneration in any form is to be given to her. How complete, then, is the falsehood of Romanism that gives primary worship and devotion to her!

2 "Mother of God"

The doctrine of "Mary, the Mother of God," as we know it today is the result of centuries of growth, often stimulated by pronouncements of church prelates. And yet the full-fledged system of Mariolatry is a comparatively recent development in Roman Catholic dogma. In fact the last one hundred years have quite appropriately been called the "Century of Mariolatry."

As late as the fourth century there are no indications of any special veneration of Mary. Such veneration at that time could begin only if one were recognized as a saint, and only the martyrs were counted as saints. But since there was no evidence that Mary had suffered a martyr's death, she was excluded from sainthood. Later the ascetics came to be acknowledged as among the saints. That proved to be the opening age for the sainthood of Mary, for surely she of all people, it was alleged, must have lived an ascetic life! The church acknowledged that Christ was born of the virgin Mary. Apocryphal tradition built on those possibilities, and slowly the system emerged.

The phrase "Mother of God" originated in the Council of Ephesus, in the year 431. It occurs in the Creed of Chalcedon, which was adopted by the council which met in that city in 451, and in regard to the person of Christ it declared that He was "born of the Virgin Mary, the Mother of God according to the manhood"—which latter term means: according to the flesh of human nature. The purpose of the expression as used by the Council of Ephesus was not to glorify Mary, but to emphasize the deity of Christ over against those who denied His equality with the Father and the Holy Spirit. A heretical sect, the Nestorians, separated the two natures in Christ to such an extent that they held Him to be two persons, or rather a dual person formed by the union between the divine Logos and the human person Jesus of Nazareth. They were accused of teaching that the Logos only inhabited the man Jesus, from which it was inferred that they held that the person born of Mary was only a man. It was therefore only to emphasize the fact that the "person" born to Mary was truly divine that she was called "the Mother of God."

Hence the term today has come to have a far different meaning from that intended by the early church. It no longer has reference to the orthodox doctrine concerning the person of Christ, but instead is used to exalt Mary to a supernatural status as Queen of Heaven, Queen of the Angels, etc., so that, because of her assumed position of prominence in heaven, she is able to approach her Son effectively and to secure for her followers whatever favors they ask through her. When we say that a woman is the mother of a person we mean that she gave birth to that person. But Mary certainly did not give birth to God, nor to Jesus Christ as the eternal Son of God. She was not the mother of our Lord's divinity, but only of His humanity. Instead, Christ, the second person of the Trinity, has existed from all eternity, and was Mary's Creator. Hence the term as used in the present day Roman Church must be rejected.

In the life and worship of the Roman Church there has been a long course of development, setting forth Mary's perpetual virginity, her exemption from original sin and from any sin of commission, and now her bodily assumption to heaven. In the Roman Church Mary is to her worshippers what Christ is to us. She is the object of all religious affections, and the source whence all the blessings of salvation are sought and expected.

The Bible calls Mary the "Mother of Jesus," but gives her no other title. All that the Roman Church has to substantiate her worship of Mary is a sheaf of traditions entirely outside the Bible telling of her appearances to certain monks, nuns, and others venerated as saints. At first glance the term "Mother of God" may seem comparatively harmless. But the actual consequence is that through its use Roman Catholics come to look upon Mary as stronger, more mature, and more powerful than Christ. To them she becomes the source of His being and overshadows Him. So they go to her, not to Him. "He came to us through Mary," says Rome, "and we must go to Him through her." Who would go to "the Child," even to "the holy Child," for salvation when His mother seems easier of access and more responsive? Romanism magnifies the person that the Holy Spirit wants minimized, and minimizes the person that the Holy Spirit wants magnified.

Says S. E. Anderson:

"Roman priests call Mary the 'mother of God,' a name impossible, illogical, and unscriptural. It is impossible, for God can have no mother; He is eternal and without beginning while Mary was born and died within a few short years. It is illogical, for God does not require a mother for His existence. Jesus said, 'Before Abraham was born, I am' (John 8:58). It is unscriptural, for the Bible gives Mary no such contradictory name. Mary was the honored mother of the human body of Jesus—no more—as every Catholic must admit if he wishes to be reasonable and Scriptural. The divine nature of Christ existed from eternity past, long before Mary was born. Jesus never called her 'mother'; He called her 'woman'" (Booklet, *Is Rome the True Church?* p. 20).

And Marcus Meyer says:"

God has no mother. God has always existed. God Himself is the Creator of all things. Since a mother must exist before her child, if you speak of a 'mother

of God' you are thereby putting someone before God. And you are therefore making that person God. ... Mary would weep to hear anyone so pervert the truth as to call her the mother of her Creator. True, Jesus was God; but He was also man. And it was only as man that He could have a mother. Can you imagine Mary introducing Jesus to others with the words: 'This is God, my Son?'" (Pamphlet, *No Mother*).

Furthermore, if the Roman terminology is correct and Mary is to be Called God's mother, then Joseph was God's stepfather; James, Joseph, Simon, and Judas were God's brothers; Elizabeth was God's aunt; John the Baptist was God's cousin; Heli was God's grandfather, and Adam was God's 59th great grandfather. Such references to God's relatives sound more like a page out of Mormonism than Christianity.

The correct statement of the person of Christ in this regard is: As His human nature had no father, so His divine nature had no mother.

3 Historical Development

It is not difficult to trace the origin of the worship of the Virgin Mary. The early church knew nothing about the cult of Mary as it is practiced today—and we here use the word "cult" in the dictionary sense of "the veneration or worship of a person or thing; extravagant homage."

The first mention of the legend about Mary is found in the so-called Proto-Evangelism of James, near the end of the second century, and presents a fantastic story about her birth. It also states that she remained a virgin throughout her entire life. Justin Martyr, who died in 165 compares Mary and Eve, the two prominent women in the Bible. Irenaeus, who died in 202, says that the disobedience of the "virgin Eve" was atoned for by the obedience of the "virgin Mary." Tertullian, who was one of the greatest authorities in the ancient church, and who died in 222, raised his voice against the legend concerning Mary's birth. He also held that after the birth of Jesus, Mary and Joseph lived in a normal marriage relationship. The first known picture of Mary is found in the Priscilla catacomb in Rome and dates from the second century.

Thus the Christian church functioned for at least 150 years without idolizing the name of Mary. The legends about her begin to appear after that, although for several centuries the church was far from making a cult of it. But after Constantine's decree making Christianity the preferred religion, the Greek-Roman pagan religions with their male gods and female goddesses exerted an increasingly stronger influence upon the church. Thousands of the people who then entered the church brought with them the superstitions and devotions which they had long given to Isis, Ishtar, Diana, Athena, Artemis, Aphrodite, and other goddesses, which were then conveniently transferred to Mary. Statues were dedicated to her, as there had been statues dedicated to Isis, Diana, and others, and before them the people kneeled and prayed as they had been accustomed to do before the statues of the heathen goddesses.

Many of the people who came into the church had no clear distinction in their minds between the Christian practices and those that had been practiced in

their heathen religions. Statues of pagan gods and heroes found a place in the church, and were gradually replaced by statues of saints. The people were allowed to bring into the church those things from their old religions that could be reconciled with the type of Christianity then developing, hence many who bowed down before the images of Mary were in reality worshipping their old gods under a new name. History shows that in several countries Roman Catholicism has absorbed local deities as saints, and has absorbed local goddesses into the image of the Madonna. One of the more recent examples is that of the Virgin of Guadalupe, a goddess worshipped by the Indians in Mexico, which resulted in a curious mixture of Romanism and paganism, with sometimes one, sometimes the other predominating—some pictures of the Virgin Mary now appearing show her without the Child in her arms.

As we have seen, the expression “Mother of God,” as set forth in the decree of the Council of Ephesus gave an impetus to Mary worship, although the practice did not become general until two or three centuries later. From the fifth century on, the Mary cult becomes more common. Mary appears more frequently in paintings, churches were named after her, and prayers were offered to her as an intercessor. The famous preacher Chrysostom, who died in 407, resisted the movement wholeheartedly, but his opposition had little effect in stemming the movement. The Roman Catholics took as their text the words of the angel to Mary, found in Luke 1:28: “And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.” It is to be noted, however, that shortly after the angel spoke to Mary, Elizabeth, speaking by inspiration of the Holy Spirit, did not say, “Blessed art thou above women,” but, “Blessed art thou among women” (Luke 1:42). Starting with the false premise that Mary was above all other women, there developed the practice of worshipping her.

Invocation of the saints had a similar origin. In the year 610 Pope Boniface IV first suggested the celebration of an All Saints festival and ordered that the Pantheon, a pagan temple in Rome that had been dedicated to all the gods, should be converted into a Christian church and the relics of the saints placed therein. He then dedicated the church to the Blessed Virgin and all the martyrs. Thus the worship of Mary and the saints replaced that of the heathen gods and goddesses, and it was merely a case of one error being substituted for another.

The spiritual climate of the Middle Ages was favorable to the development of Mary worship. Numerous superstitions crept into the church and centered themselves in the worship of the Virgin and the saints. The purely pagan character of these practices, with dates and manner of observance, can be traced by any competent historian.

The art of the Middle Ages represented Mary with the child Jesus, Mary as “mater dolorosa” at the cross, etc. The rosary became popular; poems and hymns were written in honor of the “god-mother.” Stories of miracles performed by her started in response to prayers addressed to her.

Also during that period arose the custom of looking to “patron saints,” who in fact were merely Christianized forms of old pagan gods. In polytheism everything had its own god—the sea, war, hunting, merchants, agriculture,

etc. After the same fashion there developed the Roman Catholic gallery of "patron saints" for seamen, soldiers, travelers, hunters, and in modern times, for fliers, divers, cyclists, artillerymen, etc. This kinship with the pagan cults explains why Mary worship developed so rapidly after Constantine made Christianity the official religion.

4 Contrast Between Roman and Protestant Teaching

We are indebted to Dr. Joseph Zacchello, editor of *The Convert*, Clairton, Pennsylvania for the following statement concerning Mary's place in the Christian church, followed by extracts in one column from Liguori's book, *The Glories of Mary*, and in a parallel column extracts setting forth what the Bible teaches:

"The most beautiful story ever told is the story of the birth of our Lord Jesus Christ. And a part of that beautiful story is the account of Mary, the mother of our Lord.

"Mary was a pure virtuous woman. Nothing is clearer in all the Word of God than this truth. Read the accounts of Matthew and Luke and you see her as she is—pure in mind, humble, under the hand of God, thankful for the blessing of God, having faith to believe the message of God, being wise to understand the purpose of God in her life.

"Mary was highly favored beyond all other women. It was her unique honor that she should be the mother of our Lord Jesus Christ. Blessed was Mary among women. Through her, God gave His most priceless gift to man.

"But, though Mary be worthy of all honor as a woman favored of God beyond all others, and though she be indeed a splendid, beautiful, godly character, and though she be the mother of our Lord, Mary can neither intercede for us with God, nor can she save us, and certainly we must not worship her. There is nothing clearer in the Word of God than this truth.

Let us notice this truth as it is diligently compared with the teaching of the Roman Catholic Church and the Word of God. The following quotations are taken from the book, *The Glories of Mary*, which was written by Bishop Alphonse de Liguori, one of the greatest devotional writers of the Roman Catholic Church, and the Word of God taken from the Douay Version which is approved by James Cardinal Gibbons, Archbishop of Baltimore. The Editor's notice says, 'Everything that our saint has written is, as it were, a summary of Catholic tradition on the subject that it treats; it is not an individual author; it is, so to speak, the church herself that speaks to us by the voice of her prophets, her apostles, her pontiffs, her saints, her fathers, her doctors of all nations and ages. No other book appears to be more worthy of recommendation in this respect than *The Glories of Mary*.'" (1931 edition; Redemptorist Fathers, Brooklyn). Note the following deadly parallel:

Mary Is Given the Place Belonging to Christ

Roman Catholic Church:

"And she is truly a mediatrix of peace between sinners and God. Sinners receive pardon by... Mary alone" (pp. 82-83). "Mary is our life. ... Mary in obtaining this grace for sinners by her intercession, thus restores them to life" (p. 80). "He fails and is LOST who has not recourse to Mary" (p. 94).

The Word of God:

For there is one God, and ONE Mediator of God and men, the man Christ Jesus" (1 Tim. 2:5). "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me" (John 14:6). "Christ... is our life" (Col. 3:4).

Mary Is Glorified More than Christ

Roman Catholic Church:

"The Holy Church commands a WORSHIP peculiar to MARY" (p. 130). "Many things... are asked from God, and are not granted; they are asked from MARY, and are obtained," for "She... is even Queen of Hell, and Sovereign Mistress of the Devils" (pp. 127, 141, 143).

The Word of God:

"In the Name of Jesus Christ... For there is no other name under Heaven given to men, whereby we must be saved" (Acts 3:6, 4:12). His Name is "above every name... not only in this world, but also in that which is to come" (Eph. 1:21).

Mary Is the Gate to Heaven Instead of Christ

Roman Catholic Church:

"Mary is called... the gate of heaven because no one can enter that blessed kingdom without passing through HER" (p. 160). "The Way of Salvation is open to none otherwise than through MARY," and since "Our salvation is in the hands of Mary... He who is protected by MARY will be saved, he who is not will be lost" (pp. 169-170).

The Word of God:

"I am the door. By me, if any man enter in, he shall be saved," says Christ (John 10:1,7,9). "Jesus saith to him, I am the way... no man cometh to the Father but by me" (John 14:6). "Neither is there Salvation in any other" (Acts 4:12).

Mary Is Given the Power of Christ

Roman Catholic Church:

"All power is given to thee in Heaven and on earth," so that "at the command of MARY all obey—even God... and thus... God has placed the whole Church... under the domination of MARY" (pp. 180-181). Mary "is also the Advocate of the whole human race... for she can do what she wills with God" (p. 193).

The Word of God:

"All power is given to me in Heaven and in earth," so that "in the Name of JESUS every knee should bow," "that in all things He may hold the primacy" (Matt. 28:18, Phil. 2:9-11, Col. 1:18).

"But if any man sin, we have an Advocate with the Father, JESUS CHRIST the Just: and he is the propitiation for our sins" (1 John 2:1-2).

Mary Is the Peace-Maker Instead of Jesus Christ Our Peace

Roman Catholic Church:

Mary is the Peace-maker between sinners and God" (p. 197).

"We often more quickly obtain what we ask by calling on the name of MARY, than by invoking that of Jesus." "She... is our Salvation, our Life, our Hope, our Counsel, our Refuge, our Help" (pp. 254, 257).

The Word of God:

But now in CHRIST JESUS, you, who sometimes were far off, are made nigh by the blood of Christ. For He is our peace" (Eph. 2:13-14).

"Hitherto you have not asked anything in my name. Ask, and you shall receive," for "Whatsoever we shall ask according to His will, He heareth us" (John 16:23-24).

Mary Is Given the Glory that Belongs to Christ Alone

Roman Catholic Church:

"The whole Trinity, O MARY, gave thee a name... above every other name, that at Thy name, every knee should bow, of things in heaven, on earth, and under the earth" (p. 260).

The Word of God:

God also hath highly exalted HIM, and hath given HIM a Name which is above all names, that in the Name of JESUS every knee should bow, of those that are in Heaven, on earth, and under the earth" (Phil. 2:9-10).

Liguori, more than any other one person, has been responsible for promoting Mariolatry in the Roman Church, dethroning Christ and enthroning Mary in the hearts of the people. Yet instead of excommunicating him for his heresies, the Roman Church has canonized him as a saint and has published his book in many editions, more recently under the imprimatur of Cardinal Patrick Joseph Hays, of New York.

In a widely used prayer book, the *Raccolta*, which has been especially indulged by several popes and which therefore is accepted by Romanists as authoritative, we read such as the following:

"Hail, Queen, Mother of Mercy, our Life. Sweetness, and Hope, all Hail! To thee we cry, banished sons of Eve; to thee we sigh, groaning and weeping in this vale of tears."

"We fly beneath thy shelter, O holy Mother of God, despise not our petitions in our necessity, and deliver us always from all perils, O glorious and Blessed Virgin."

"Heart of Mary, Mother of God... Worthy of all the veneration of angels and men. ... In thee let the Holy Church find safe shelter; protect it, and be its asylum, its tower, its strength."

"Sweet heart of Mary, be my salvation."

"Leave me not, My Mother, in my own hands, or I am lost; let me but cling to thee. Save me, my Hope; save me from hell."

Also in the *Raccolta* prayers are addressed to Joseph:

"Benign Joseph, our guide, protect us and the Holy Church."

"Guardian of Virgins, and Holy Father Joseph, to whose faithful keeping Christ Jesus, innocence itself, and Mary, Virgin of Virgins, were committed, I pray and beseech thee by those two dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary. Amen."

The rosary, which is by far the most popular Roman Catholic ritual prayer, contains fifty "Hail Mary's." The *Hail Mary* (or *Ave Maria*) is follows:

"Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

5 Mary as an Object of Worship

The devotions to Mary are undoubtedly the most spontaneous of any in the Roman Catholic worship. Attendance at Sunday mass is obligatory, under penalty of mortal sin if one is absent without a good reason, and much of the regular service is formalistic and routine. But the people by the thousands voluntarily attend novenas for the "Sorrowful Mother." Almost every religious order dedicates itself to the Virgin Mary. National shrines, such as those at Lourdes in France, Fatima in Portugal, and Our Lady of Guadalupe in Mexico, are dedicated to her and attract millions. The shrine of St. Anne de Beaupre, in Quebec, the most popular shrine in Canada, is dedicated to Saint Anne, who according to apocryphal literature was the mother of Mary. Thousands of churches, schools, hospitals, convents, and shrines are dedicated to her glory.

It is difficult for Protestants to realize the deep love and reverence that devout Roman Catholics have for the Virgin Mary. One must be immersed in and

saturated with the Roman Catholic mind in order to feel its heartbeat. Says Margaret Shepherd, an ex nun:

“No words can define to my readers the feeling of reverential love I had for the Virgin Mary. As the humble suppliant kneels before her statue he thinks of her as the tender, compassionate mother of Jesus, the friend and mediatrix of sinners. The thought of praying to Christ for any special grace without seeking the intercession of Mary never occurred to me” (*My Life in the Convent*, p. 31).

The titles given Mary are in themselves a revelation of Roman Catholic sentiment toward her. She is called: Mother of God, Queen of the Apostles, Queen of Heaven, Queen of the Angels, the Door of Paradise, the Gate of Heaven, Our Life, Mother of Grace, Mother of Mercy, and many others which ascribe to her supernatural powers.

All of those titles are false. Let us consider just two of them. When she is called “Queen of the Apostles,” is that an apostolic doctrine? Where is it found? Certainly it is not in Scripture. When did the apostles elect Mary their queen? Or when was she appointed by God to be their queen? And the title “Queen of Heaven” is equally false, or even worse. Heaven has no “queen.” The only references in Scripture to prayers to the “queen of heaven” are found in Jeremiah 7:18, 44:17-19,25, where it is severely condemned as a heathen custom practiced by some apostate Jews. This so-called “queen of heaven” was a Canaanitish goddess of fertility, Astarte (plural, Ashtaroth) (Judges 2:13). How shameful to impose a heathen title on Mary, and then to venerate her as another deity!

How can anyone of the perhaps one hundred million practicing Roman Catholics throughout the world who desire Mary’s attention imagine that she can give him that attention during his prayers to her, his wearing her scapulars for special protection, his marching in parades in her honor, etc., while at the same time she is giving attention to all others who are praying to her, attending to her duties in heaven, conducting souls to heaven, rescuing souls from purgatory, etc.? The average Roman Catholic acts on the assumption that Mary has the powers of deity. There is nothing in the Bible to indicate that any departed human being, however good, has any further contact with affairs on this earth, or that he can hear so much as one prayer from earth. How, then, can a human being such as Mary hear the prayers of millions of Roman Catholics, in many different countries, praying in many different languages, all at the same time? Let any priest or layman try to converse with only three people at the same time and see how impossible that is for a human being. They impose on Mary works which no human being can do. How impossible, how absurd, to impose on her the works which only God can do! Since Mary is not omnipresent nor omniscient, such prayers and worship are nothing less than idolatry—that is, the giving of divine honors to a creature. Nowhere in the Bible is there the slightest suggestion that prayer should be offered to Mary. If God had intended that we should pray to her, surely He would have said so. Worship is accorded to the infant Jesus, but never to His mother. When Jesus was born in Bethlehem, wise men came from the East, and when they came into the house, they saw the young child with Mary His mother. What did they do? Did they fall down and worship Mary? Or Joseph? No! We read: “They

fell down and worshipped him" (Matthew 2:11). And to whom did they give their gifts of gold, frankincense and myrrh? To Mary? Or to Joseph? No! They presented their gifts to Jesus. They recognized Him, not Mary or Joseph, as worthy of adoration.

Furthermore, in Old Testament times the Jews prayed to God, but never to Abraham, or Jacob, or David, or to any of the prophets. There is never the slightest suggestion that prayers should be offered to anyone other than God. Nor did the apostles ever ask the early Christians to worship, or venerate, or pray to Mary or to any other human being.

The objections against prayers to Mary apply equally against prayers to the saints. For they too are only creatures, infinitely less than God, able to be at only one place at a time and to do only one thing at a time. How, then, can they listen to and answer the thousands upon thousands of petitions made simultaneously in many different lands and in many different languages? Many such petitions are expressed, not orally, but only mentally, silently. How can Mary and the saints, without being like God, be present everywhere and know the secrets of all hearts?

That living saints should pray to departed saints seems on the face of it to be the very height of the ridiculous. But the fact is that most Roman Catholics pray to Mary and the saints more than they pray to God. Yet they cannot explain how departed saints can hear and answer prayers. The endless prayers to the Virgin and to the countless saints cannot bring one closer to God. And particularly when we see all the gaudy trappings that are resorted to in Rome's distorted version of a glamour queen the whole procedure becomes, to Protestants, truly abhorrent.

The Roman Church commits grievous sin in promoting the worship of Mary. It dishonors God, first, by its use of images, and secondly, by giving to a creature the worship that belongs only to the Creator. We have here merely another example of Rome's persistent tendency to add to the divinely prescribed way of salvation. Romanism sets forth faith and works, Scripture and tradition, Christ and Mary, as the means of salvation.

Charles Chiniquy, a former priest from Montreal, Canada, who became a Presbyterian minister, tells of the following conversation between himself and his bishop when doubts began to assail him regarding the place given to Mary:

"My lord, who has saved you and me upon the cross?"

He answered, "Jesus Christ."

"Who paid your debt and mine by shedding His blood; was it Mary or Jesus?"

He said, "Jesus Christ."

"Now, my lord, when Jesus and Mary were on earth, who loved the sinner more; was it Mary or Jesus?"

Again he answered that it was Jesus.

"Did any sinner come to Mary on earth to be saved?"

"No."

"Do you remember that any sinner has gone to Jesus to be saved?"

"Yes, many."

"Have they been rebuked?"

"Never."

Do you remember that Jesus ever said to sinners, "Come to Mary and she will save you?"

"No," he said.

"Do you remember that Jesus has said to poor sinners, "Come to me?"

"Yes, He has said it."

"Has He ever retracted those words?"

"No."

"And who was, then, the more powerful to save sinners?" I asked.

"O, it was Jesus!"

"Now, my lord, since Jesus and Mary are in heaven, can you show me in the Scriptures that Jesus has lost anything of His desire and power to save sinners, or that He has delegated this power to Mary?"

And the bishop answered, "No."

"Then, my lord," I asked, "why do we not go to Him, and to Him alone? Why do we invite poor sinners to come to Mary, when, by your own confession she is nothing compared with Jesus, in power, in mercy, in love, and in compassion for the sinner?"

To that the bishop could give no answer ([Fifty Years in the Church of Rome](#), p. 262).

Even to this day the province of Quebec is almost solidly Roman Catholic. Throughout the province one can scarcely hear the Gospel in any church, or on any local radio broadcast, or obtain anything but Roman Catholic literature. Quebec is full of idols. The late pope Pius XII declared that the province of Quebec was the world's most Catholic country. But everywhere Mary, and not Christ, is represented as the only hope of the four million French-Canadians. And, let it be noticed further, the province of Quebec has the most illiteracy, the poorest schools, and the lowest standard of living of any province in Canada.

It is very difficult to convince Roman Catholic people that Christ has won

for them the right to go directly to God in prayer. They read the Bible but very little. Instead they fall back on what their priests have taught them, that to obtain mercy and forgiveness they must cajole some saint, some close and favored friend of God, to intercede for them. And the most powerful intercessor of all, of course, is Mary, since she is the mother of Christ. But the absurd thing about saint worship is that neither Mary nor any of the others ever promised, when they were living, that they would pray for their devotees after reaching heaven.

According to New Testament usage, all true Christians are saints. Paul's letters to the Ephesians was addressed, "to the saints that are at Ephesus" (1:1); his letter to the Philippians, "to all the saints that are at Philippi" (1:1). See also Romans 1:7, 16:15; 1 Corinthians 1:2; 2 Corinthians 1:1. It has well been said, If you want a "saint" to pray for you, find a true Christian and make the request of him. His prayer will be more effective than any request that can be made through departed saints. We have no need for the intercession of Mary, or departed saints, or angels, for we ourselves have direct access to God through Christ. Furthermore, not only do we have no single instance in the Bible of a living saint worshipping a departed saint, but all attempts on the part of the living to make any kind of contact with the dead are severely condemned (Deuteronomy 18:9-12, Exodus 22:18, Leviticus 20:6, Isaiah 8:19-20).

The Scriptures directly repudiate all saint worship. We have specific examples of Peter, and Paul, and even of an angel rejecting such worship. When Peter went to the house of Cornelius in response to the vision that he had while at prayer on the housetop, we read that "Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man" (Acts 10:25-26). Although Peter was one of the twelve, and had been personally associated with Jesus, he knew that he had no right to such worship for he was only a man. At Lystra, after Paul had healed a lame man, the multitude attempted to worship him and Barnabas. We read: "But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is" (Acts 14:14-15). And the apostle John writes concerning his experience on the island of Patmos: "And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow- servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God" (Revelation 22:8-9). But how different is the attitude of popes, bishops, and priests who expect people to kneel before them and to kiss their hands or rings! The pope allows or expects that under some conditions they shall even kiss his feet! But what nonsense that is, both on the part of the pope and on the part of those who submit themselves to such a servile practice!

6 In Romanism Mary Usurps the Place of Christ

A striking phenomenon in Roman Catholicism is the effective way in which they

have caused Mary to usurp the place of Christ as the primary mediator between God and men. Christ is usually represented as a helpless babe in a manger or in His mother's arms, or as a dead Christ upon a cross. The babe in a manger or in His mother's arms gives little promise of being able to help anyone. And the dead Christ upon a cross, with a horribly ugly and tortured face, is the very incarnation of misery and helplessness, wholly irrelevant to the needs and problems of the people. Such a Christ might inspire feelings of pity and compassion but not of confidence and hope. He is a defeated, not a victorious, Christ. The Roman Church cannot get its people to love a dead Christ, no matter how many masses are said before Him or how many images are dedicated to Him. There can be no real love for Christ unless the worshipper sees Him as his living Savior, who died for him, but who arose, and who now lives gloriously and triumphantly—as indeed He is presented in Protestantism. In the Roman Church the people prefer a living Mary to a dead Christ. And the result is that the center of worship has shifted from Christ to Mary.

Despite all protestations to the contrary, the fact is that the worship, intercessions, and devotions that are given to Mary obscure the glory of Christ and cause the church to set forth a system of salvation in which human merit plays a decisive part. While asserting the deity of Christ, Rome nevertheless makes Him subservient to the Virgin, and dispenses salvation at a price through the agency of the priest. This most blessed of women, the mother of Jesus, is thus made His chief rival and competitor for the loyalty and devotion of the human heart. In Romanism Mary becomes the executive director of deity, the one through whom the prayers of the people are made effective.

Mary has nothing whatever to do with our salvation. All who think she does are simply deceived. And yet in Romanism probably ten times as much prayer is directed to her as to Christ. The most popular prayer ritual of Roman Catholics, the rosary, has ten prayers to Mary for each one directed to God. The prayer book contains more prayers which are to be offered to Mary and the saints than to Christ. Mary is unquestionably the chief object of prayer.

7 Mary Represented as More Sympathetic than Jesus

The spiritual climate of the Middle Ages was favorable for the development of the Mary-cult. Particularly in that age Christ was represented as a Man of stern wrath, a strict judge, avenging evil with an inexorable justice, while Mary was clothed with the virtues of lovingkindness and mercy. Where Christ would demand justice, Mary would extend mercy. The simple believer, who had been told that God was an angry judge always ready to send the sinner to hell, wanted to flee to the protection of the tender-hearted and loving Mary. Even monks who lived ascetic lives and shunned or even hated women as instruments of their temptation and downfall sought the protection of Mary.

In *The Glories of Mary*, Liguori pictures Christ as a stern, cruel Judge, while Mary is pictured as a kind and lovable intercessor. Among other things Liguori says: "If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him" (p. 124); "O Immaculate Virgin, prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil" (p. 248); and again: "We

often obtain more promptly what we ask by calling on the name of Mary, than by invoking that of Jesus" (p. 248).

In another instance Liguori teaches that Mary is the Savior of sinners, and that outside her there is no salvation. He describes an imaginary scene in which a man burdened with sin sees two ladders hanging from heaven, with Christ at the head of one and Mary at the other. He attempts to climb the ladder at which Christ is the head, but when he sees the angry face he falls back defeated. As he turns away despondent, a voice says to him, "Try the other ladder." He does so, and to his amazement he ascends easily and is met at the top by the blessed virgin Mary, who then brings him into heaven and presents him to Christ! The teaching is, "What son would refuse the request of his mother?"

The same reasoning is found among Roman Catholics today. Christ still is looked upon as a stern judge. But Mary, being a mother, is looked upon as having a mother's heart and therefore as more capable of understanding the problems of her children. She can go to her Son with her requests and petitions, and He can never refuse to grant any favor that she asks. She is represented as everywhere present. Romanists are taught to appeal to her with confidence to allay the fierce judgment of Christ, and to turn His serious frown into a friendly smile—all of this in spite of the fact that no prayer by Mary for a sinner can be found anywhere in the New Testament.

But what a travesty it is on Scripture truth to teach that Christ demands justice, but that Mary will extend mercy! How dishonoring it is to Christ to teach that He is lacking in pity and compassion for His people, that He must be persuaded to that end by His mother! When He was on earth it was never necessary for anyone to persuade Him to be compassionate. Rather, when He saw the blind and the lame, the afflicted and hungry, He was "moved with compassion" for them and lifted them out of their distress. He had immediate mercy on the wicked but penitent thief on the cross, and there was no need for intercession by Mary although she was there present. His love for us is as great as when He was on earth; His heart is as tender; and we need no other intermediary, neither His mother after the flesh, nor any saint or angel, to entreat Him on our behalf.

8 One Mediator

The Bible teaches that there is but one mediator between God and men. It says: "For there is one God, one mediator also between God and men himself man, Christ Jesus" (1 Timothy 2:5). When this verse is understood the whole system of the Roman Church falls to the ground, for it invalidates the papacy, the priesthood, and all Mary worship. Other verses which teach the same truth are:

"I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6).

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

“He is the mediator of a new covenant” (Hebrews 9:15).

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

“Christ Jesus... who is at the right hand of God, who also maketh intercession for us.” Christ, not Mary, the Scripture says, is at the right hand of God making intercession for us (Romans 8:34).

“Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).

Thus Christ, because He is both God and man, is the only Saviour, the only Mediator, the only way to God. Not one word is said about Mary, or a pope, or the priests, or the saints, as mediators. Yet Romanism teaches that there are many mediators, and the great majority of Roman Catholics, if asked, would say that our primary approach to God is through the Virgin Mary, and that only as she begs for us can we enter the presence of God.

The priests detract from the glory of Christ when they teach that Mary is a mediator. Humanly speaking, that must grieve her who would want all honor to go to Christ. The priests have no right to place her in such an unscriptural position. Mary is presented in Scripture as a handmaiden of the Lord who fulfilled her office in the church according to promise, just as did John the Baptist and others, but whose work has long since ceased. The great antithesis is not between Eve and Mary, as Rome sets it forth, but between Adam and Christ (Romans 5:12-21; 1 Corinthians 15:21-22,45,47). Roman tradition has so altered the picture of Mary that the Mary found in the New Testament and the Mary found in the Roman Catholic Church are two different and conflicting persons. Any fair-minded Roman Catholic knows that his church gives first place to Mary and that Christ is kept in the background.

The reason that Mary, the saints, or angels cannot act as our priest or mediator is because they have no sacrifice, nothing to offer in behalf of our sins. Only a priest with a true sacrifice can serve as mediator between God and men. Christ alone has a true sacrifice, and He alone can act as our priest. In this connection Calvin says:

“I deem it indisputable that the papal priesthood is spurious; for it has been formed in the workshop of men. God nowhere commands a sacrifice to be offered now to Him for the expiation of sins; nowhere does He command that priests be appointed for such a purpose. While then the pope ordains his priests for the purpose of sacrificing, the Apostle [Paul] denies that they are to be accounted lawful priests.”

(Continued in [Chapter VII Mary Part 2.](#))

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