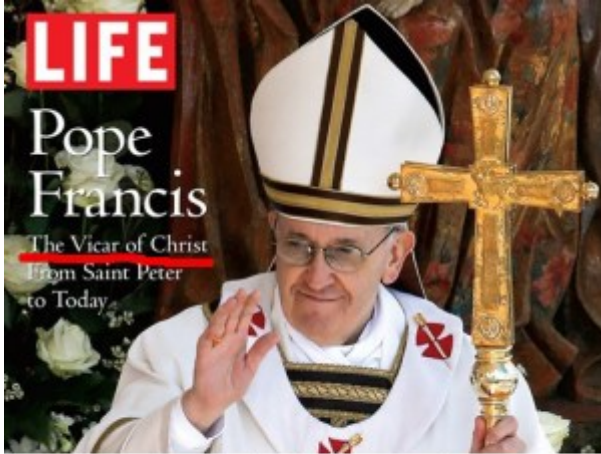


VATICAN NEWS: United Nations, Pope Francis I “Jesuit Order” 666 “ANTICHRIST”



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.

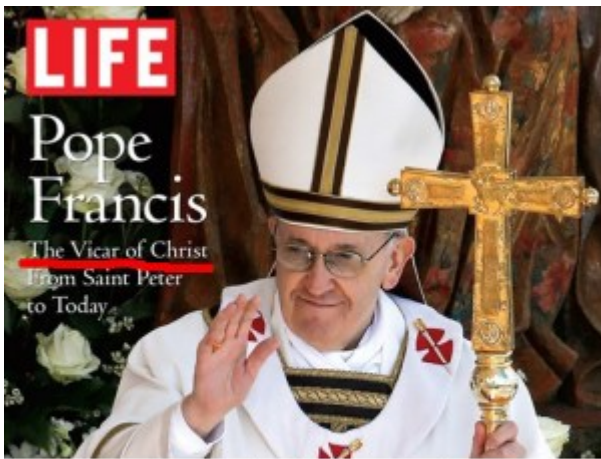
I value the history in this documentary but not specific Seventh Day Adventist doctrines such as Sabbath day keeping. Fact: There is NO emphasis in the New Testament on Sabbath day keeping! Just read Acts chapter 15. The Gentiles were commanded to keep only **FOUR precepts!**

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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Permission is also given post this article in its entirety on Internet Websites.

[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? 8/29/15

[10] 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

[33] Ephesians 5:11"/>

November 2015 Adventure Hitchhiking to Aomori Prefecture



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

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



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

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

After only a short wait a man on his way to Sakata picked me up. He plays the

viola in a orchestra!

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

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

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

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

Car #8 was yet another lady, Keiko Kanako, a piano teacher! And she was playing George Gershwin's Rhapsody in Blue which I just heard the previous evening! I introduced her to Emily Bear, a gifted American pianist that some consider to be a child Mozart. See

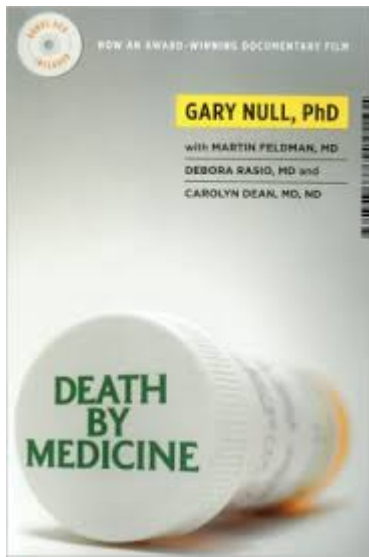
<https://www.youtube.com/watch?v=To7EG40KofU>

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

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

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

Death by Medicine



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

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

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



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



Chuck Baldwin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Candid History Of The Jesuits – Joseph McCabe



AUTHOR OF "THE DECAY OF THE CHURCH OF ROME" ETC,
LONDON
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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 Alcalá; and Ignatius was closely examined to see whether he was not a secret Jew, since Christians did not do these things. The inquiry ended in the companions being ordered to dress as other students did, and to forbear preaching for four years. It is important to notice how from the first Ignatius, relying on his inner visions, will not bend to any authority if he can help it. He and his youths walked to Salamanca, and resumed the ways, but the eye of the Inquisition was on them, and they were imprisoned again. The authorities now fastened on them a restriction which may puzzle layman: they were forbidden to attempt to distinguish between mortal and venial sin until their theological studies were completed. It meant, in practice, that they must not disturb the gay sinners of Spain with threats hell, and for the time it entirely destroyed the design Ignatius. His disciples fell away, and Ignatius fled to a land where there were no Inquisitors. He crossed the Pyrenees and went the whole length of France on foot

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

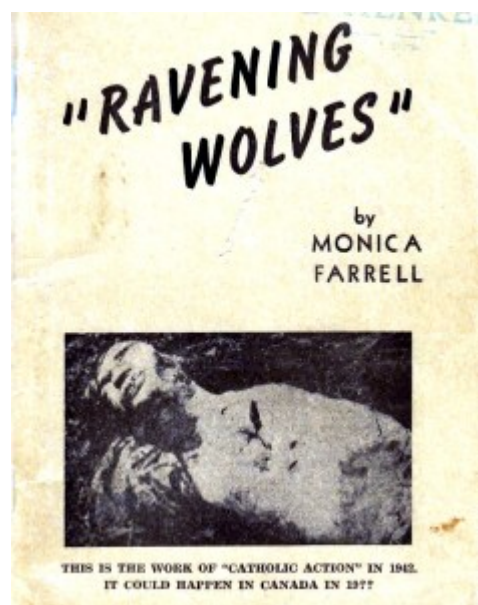
¹See Ribadeneira's *Historia Ecdesiastica del Stisma del Reyno de Inglaterra* (1588), L, ii. ch. xxii.

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

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

(To be continued? Maybe.)

["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 courageous and constant profession of the truths of our faith: and to live catholic lives in **full submission to all the directions of the Pope** and of the **bishops in Communion with him.**” &c*

UNDER PAPAL DIRECTION

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

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

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

THE WOLVES LET LOOSE

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

control.

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

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

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

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

Trustworthy Evidence

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

its pages.

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

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

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

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

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

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

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

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

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

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

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

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

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

In their report they say:

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

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

church or religion.

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

WHAT THE DOCUMENTS SHOWED

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

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

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

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

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

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

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

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

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

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

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

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

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

NOT VENGEANCE – BUT JUSTICE

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

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

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

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

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

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

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

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

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

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

WHO ARE THE USTASHI?

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

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

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

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

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

THE BLOODY HANDS OF THE CATHOLIC PRIESTHOOD IN CROATIA

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

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

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

JUST A FEW EXAMPLES

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

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

bestly manner.

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

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

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

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

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

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

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

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

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

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

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

with great zeal.

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

THE CATHOLICISING OF SERBIAN ORTHODOX PEOPLE

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

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

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

MASSACRE OF THE SERBS IN 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 Dositey.

Wholesale arrests were conducted in all the larger cities.

ESCAPE IN BEWILDERMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FURTHER REPORT OF ATROCITIES Testimony of a Trustworthy Eyewitness

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

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

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

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

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

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

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

The scenes were horrifying.

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

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

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

THE WAVE OF BLOODY TERROR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DEPORTATIONS

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

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

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

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

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

THE CAMPS

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

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

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

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

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

Comments from the webmaster

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

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

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

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

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



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

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

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

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

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

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

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

[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 *parrotting 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 Marcione (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 Marcione as a delegate or emissary of the Holy See to the Zagreb Episcopate on August 5, 1941. Marcione 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 Marcione, 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-Hercegovina, 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 Marcione, 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? Croats, 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 pastured 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

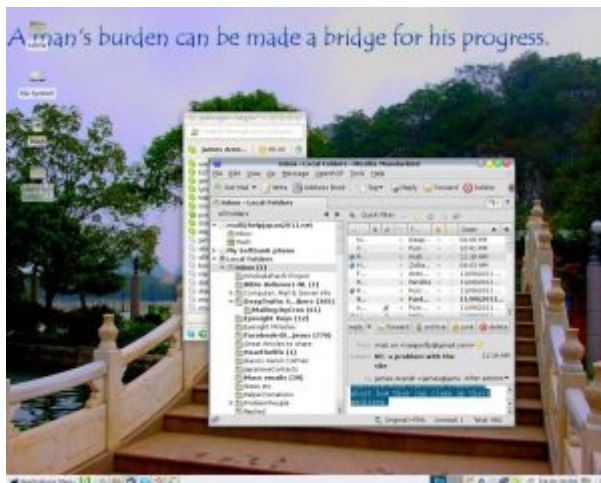
infallible and the arch heretic unassailable, irreformable and absolutely authoritative. It is possible that the final antichrist could be a pope because the final antichrist will be a dominating world leader. He will be not subject to any other world leader. He will be in an imitation of Christ, an 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](#)

[Adventure fixing Windows Update / Antivirus database update errors and security certificate errors](#)



On June 15 I went to help my friend George with his PC problems. His Windows 7 PC would start with a multitude of error messages, and no programs would run! Windows update would not work, the antivirus software would not update or scan a drive when prompted to, and browsing to any website with an https

protocol would generate a security certificate error! And even when I accepted the security certificate that was marked as untrustworthy, websites like Youtube still would not work! Nothing I tried then fixed the problem. And so because George told me he has all his data backed up on other media, we decided to do a clean installation of Windows.

You would think that would fix the problem, and it usually does, but not this time! In spite of a clean installation of Windows 7 from a legal Windows DVD, most of the same problems persisted! I could install and run software, but Windows Update and the antivirus update would not work. Browsing to websites with https protocol continued to result in security certificate errors, and Youtube would not display correctly. I was mystified. For lack of time I told George I would return the next day after doing more research on the problem.

At home I researched the reason for security certificate errors and learned that the PC clock incorrectly set is one factor for them. I knew when I reinstalled Windows we made sure the day and month were set correctly. But it dawned on me that the *year* may be off. Sure enough, when I returned to George's place the next day, the first thing I did was check the clock setting and found the year was set to **2099, far into the future!** Changing the year through the Windows GUI would have taken me a long time because I would have to go back so many years, and so to avoid that, I opened the command prompt with administrator privileges, (ran cmd) and entered: date

I was then prompted to type the date. After correctly entering the date, the PC clock was reset to 2015. The result? Windows Update worked again, the AVG antivirus program updated its database, and there were no more security certificate errors when going to Google or Youtube! Moreover, Youtube worked again!

The lesson learned: There is always a root cause for problems which are really symptoms of other problems. It's fun doing detective work on PC, and especially when I discover the cause of the problem and fix it. ☐

**Caffeine is an Addictive Energy
Draining Poison!**



On April 26, 2013 I posted [Overcoming caffeine addiction](#) on this website after reading a book, "Caffeine Blues" by Stephen Cherniske. I totally quit drinking coffee for a little more than a year afterwards, but by and by I again succumbed to temptation to drink an "energy booster." It started out with just a cup of coffee once in a while, then once a day in the morning, and finally several cups a day. In the past few weeks I noticed that I needed more sleep than I needed before in order to function the next day. And I would take longer naps when at home. I began to "wake up" that the reason why my energy levels were going down was because I was exhausting my adrenal glands due to caffeine consumption! I decided again to go cold turkey and stop caffeine. That was on June 13, 2015, four days ago, and today I am feeling better with all the energy I need to live a productive life!

Another reason I was inspired to quit drinking beverages with caffeine (especially coffee) is because of the connection with disease which Stephen Cherniske in Caffeine Blues writes about extensively. In June 2014 when I told a friend what I learned about dangers of caffeine consumption, he disregarded the idea as nonsense from the Internet. "Don't believe everything you read on the Internet!" he told me. My friend was healthy at the time but a few months later was diagnosed with chordoma, a type of bone cancer, and is today incapacitated! Was caffeine consumption the reason for his illness? I cannot say positively it is, but I do know (according to Cherniske's book) that caffeine consumption harms the immune system which could have prevented the cancer.

The article below is taken from <http://www.youngagain.org/c27.html> It's short, sweet, and gives me conviction to stay away from the caffeine drug.

Caffeine is the most widely consumed psychoactive drug in the world.

Chemically it is 1,3,7 trimethylxanthine. Surprisingly, it wasn't even discovered until about 1000 AD. The more evidence you see, the worse it gets. Half of all American adults drink at least one cup of coffee a day. 80% of Americans drink caffeine in coffee or tea every day. 90% of Americans drink caffeine daily in coffee, tea, or soft drinks. 400 million cups of coffee daily, plus all the other sources. That does not include the multi billion dollar epidemic of energy drinks. ***Caffeine is the most popular drug on earth.*** It is cheap, legal, effective, ubiquitous (it's everywhere), and socially

acceptable. This is why it is the most popular drug of all. In 1989 the FDA limited each serving of food or drink to 200 mg. 120 mg will jangle the nerves of a full grown 180 pound man. This doesn't stop people from often ingesting 1,000 mg or more in a day. Ten grams (10,000 mg) is deadly. **The real problem is that caffeine is so highly addictive.**

Just one daily single cup of coffee, or an energy drink, can ruin your health. Just one. Be clear about this... just one cup of coffee, or one energy drink, a day will ruin your health over time. This caffeine jolt will upset your insulin/blood sugar system and wear out your pancreas and adrenal glands. This includes guarana and yerba mate. They are not "health tonics". Yes, you can have one cup a week and not have any consequences, but that's it. We cannot in good conscience sell either. Regular use of caffeine will completely upset your insulin and blood sugar balance. Hyperglycemia and insulin resistance are well known effects. **You must keep your blood sugar under 85 mg/dl.** People with blood sugar over 85 die earlier, and get more diseases generally. Caffeine in any form will raise this dramatically, as well as raise your insulin levels and make your insulin receptors less effective. All this is a prelude to overall sickness, early mortality, metabolic syndrome, hyperglycemia, and outright diabetes. The daily stimulation wears out your pancreas and adrenal glands. Once your pancreas can no longer produce enough insulin there is no repairing or rejuvenating it. Pancreas and beta cell transplants just don't work. Hypertension is the most common medical condition in the world. About one third of American adults have clinically high blood pressure. One reason for this pandemic is caffeine consumption. At Queen's University in Canada (*Diabetes Care* 2004) the doctors found people given small amounts of caffeine had higher blood sugar levels and reduced insulin sensitivity in only 90 days. This was true, despite all other factors such as obesity, exercise or diabetes. You will see supposed "studies" claiming that drinking a lot of coffee (3-4 cups a day or more) "protects" you from diabetes. This is just paid propaganda from the coffee growers and producers.

Just some of the commonly known side medical effects include hypertension, headache, anxiety, agitation, tremors, confusion, outright psychosis(!), seizures, nausea, ketosis (high ketone bodies in the blood), vomiting, anorexia, diarrhea, aggravation of PMS, dehydration, renal hyperstimulation, abdominal pain, panic attacks, emotional fatigue, and heart and blood pressure conditions. Every year just in the U.S. thousands of people are admitted to emergency room for caffeine poisoning. People actually end up in emergency rooms! This includes over a

thousand children under 6 years old for some reason. About 30% of Americans now have elevated blood pressure levels. Hypertension is the most common medical condition of all. This is an insidiously addictive drug very comparable to the addictiveness of other drugs such as alcohol, cocaine, and nicotine. It may take years for the damage from caffeine to actually manifest itself. If you use caffeine please stop using it. It will be more arduous than you think. The fact it is legal, cheap and socially acceptable makes it all the more difficult.

We all know people who do not drink, smoke tobacco, smoke marijuana, use

cocaine, avoid all recreational drugs, or even take sleeping pills, but are completely addicted to coffee or energy drinks. Coffee is served at church socials, hospitals, prisons, in the military, mental wards, Alcoholics Anonymous meetings, and drug addiction centers! Young people now are addicted to energy drinks which are full of sugar (or Sucralose which is even worse). It's ironic to see people who claim to have no interest in any drug on earth become helpless addicted to caffeine. Make no mistake, **this is a powerful, highly addictive stimulant drug**. The energy drink business alone is now over a billion dollars a year.

Often you will see propaganda for coffee published in top medical journals posing as science. When you read the full text study, however, there is nearly always a legal disclaimer that this has been bought and paid for by the American Coffee Council or some other group. These pseudo-studies claim that coffee has many "health benefits", is full of powerful antioxidants, and other such nonsense. .

You'll see newsletter doctors like JulianWhitaker and William Douglass promote coffee as a health tonic!!! Julian runs the Whitaker Wellness Institute, where they serve endless hot coffee every day to their patients. Can you believe that? "Coffee is not harmful. On the contrary, I consider it to be a health food, and hundreds of studies bear this out" he says. Read the article about him, *Dr. Julian Whitaker*. Go to www.youngagain.org and read my10 books and scan all the 300 articles.

You'll find caffeine not only in coffee and tea, but also in bancha tea, green tea (except decaf), many soft drinks, yerba mate, and guarana. Stay away from caffeine and protect your health. This is an insidious addiction.

Please also see [How Much Caffeine in Coffee | All You Need To Know](#)

[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

[Shimon Peres Proposes Pope Francis Lead a United Nations of Religions](#)



Shimon Peres with Pope Francis

This was taken from "Endtime Magazine" an e-book my friend sent me. The emphasis in **bold** are mine.

In September 2014, Pope Francis received former Israeli President Shimon Peres to the Vatican, for a second time in just a few months, where Peres proposed the idea of a United Nation style organization he called, "the United Religions".

According to the Catholic News Service, Mar. Peres, "...asked Pope Francis to head a parallel United Nations called the 'United Religions' to counter religious extremism in the world today."

He went on to say, "In the past, most wars were motivated by the idea of nationhood,. Today, however, wars are incited above all using religion as an excuse."

Peres said, "Pope Francis would be the best person to head such a world body because perhaps **for the first time in history, the Holy Father is a leader who's respected, not just by a lot of people, but also by different religions and their representatives.**"

"In fact, perhaps he is the **only leader who is truly respected in the world.**"

He went on to say that the United Nations had run its course and that, "...what we need is an organization of United Religions to counteract these terrorists who kill in the name of their faith... What we need is an unquestionable moral authority who says out loud, 'No. God doesn't want this and doesn't allow it.'"

Now you know the reason for all these black flag terrorist operations! It's all geared to promote a one world government under a one world united religion! All true Bible believers and followers of Jesus Christ of the New Testament will be considered enemies of the State for not joining the Pope's new worldwide religion!

[Popery, Puseyism and Jesuitism – Luigi Desanctis](#)



Luigi Desanctis

Definitions:

pop·er·y

n.
The doctrines, practices, and rituals of the Roman Catholic Church. This term is used by Protestants to show opposition for Roman Catholic practices and tenets. That's why they are called "*Protest-ants*". A true Protestant protests the Pope, his cardinals, bishops, priests, and all their pagan practices. If you do *not*, don't call yourself a Protestant even though you may call yourself a Christian and are not a Roman Catholic or a member of the Orthodox, Coptic or other non-protestant group.

Puseyism

n.
The principles of Edward Bouverie Pusey (1800–1882), English churchman and one of the leaders of the Oxford Movement. The meaning will become clearer in this book.

Jesuitism

n.
The system, principles, or practices of the Jesuits.

Described in a series of letters by Luigi Desanctis, 1905.



Luigi
Desanctis

As an Italian Roman Catholic priest, an Official Censor of the Inquisition and thoroughly acquainted with a French Provincial who was the Secretary for the Order, Desanctis was converted to the Christ of the Bible. In a series of letters written in 1849, he describes personal experiences including his imprisonment in the cells of the Inquisition in Rome. His description of the murdered within the underground dungeons of the Inquisition discovered by the Italians in 1849 are right out of Edgar Allen Poe's *The Pit and the Pendulum*. The sufferers were buried up to their necks in dry lime while others were enchained, walled up with bricks and left to die. The absolute and universal power of the Company and his discourses with the godly Waldensian are overpowering.



SUNNY ITALY.

O Italy, thou sunny land,
So queenly and so fair,
When wilt thou burst the iron bands
Of error's subtle snare?

Thy children, bowed beneath the weight
Of priestly rule and thrall,
For liberty, sweet liberty,
With pleading voices call.

Historic ruins, stately piles,
Madonnas, relics, thine;
But for God's own most precious gift
Of freedom, still they pine.

No hallowed Sabbath brings release
From sordid toil and care,
Hushing earth's weary din and noise,
And breathing thoughts of prayer.

No open Bible meets the clasp
Of hands so faint and worn
With struggling for the right to live;
They would they'd ne'er been born.

Yes I poverty and sickness wan
Swift follow in the rear,
When superstition leads the way
Throughout the circling year.

Upon a land where Satan reigns
God's smile can never rest;
Where He is honored in His Son,
There are the people blest.

Rise up, then, Italy! and take
The Gospel offered thee_
Deliverance, too, from Romish chains;
Then, then, thou shalt be free!

– Letitia Jennings, Rome, 1890.
From *The Christian*.

TRANSLATOR'S PREFACE.

These letters were published by Luigi Desanctis under the title of *Roma Papale* in 1865, at Florence, with copious notes. They had previously appeared

in the *Record* newspaper, in English, under the title of *Popery, Puseyism, and Jesuitism*, and then were published as a book in English, French, and German, running through many editions as *Popery and Jesuitism*, which works seem almost to have disappeared, for only one copy have I traced.

Roma Papale was given to my husband when we were in Rome (1872). He was greatly struck with its contents, but being deeply engaged on the works of the early Spanish Reformers, left it untranslated.

Now, in my eighty-first year, at the instance at my friend, Mrs. Henry Jennings, an Honorary Deputation of the "Women's Protestant Union," I have, in a simple manner, but I believe faithfully, rendered it into English, with the help of my niece, Ada Meyer, and republish it under the original title, omitting a long Conclusion and the Notes which were written for Italy. .

I trust the work may lead to the enlightenment of some of my countrymen.

Maria Betts. Pembury, 1903.

TRANSLATOR'S PREFACE TO SECOND EDITION.

I am gratified to know that the First Edition. of these valuable Letters of Desanctis has been so warmly received, that a Second Edition of this cheap issue is required. I hope that this Edition, to which several Illustrations have been added, may have a still wider circulation. Desanctis' original Italian M.S. is preserved in the Protestant Theological Library at Rome, and it is encouraging to hear that there is a strong desire for a cheap Edition in Italian.

MARIA BETTS. Pembury, 1905.

PREFACE

to the Italian Edition published as "ROMA PAPALE"

The letters which we now publish for the first time in Italian are not new. They were published in English in 1852, and had three editions in that language. They were then translated into French and German, and in these languages also they have passed through various editions.

They were at first composed for England, and were published in *The Record*, a journal of the English Church. They bore for title: "Popery, Puseyism, and Jesuitism," and their scope was to show the union of these three sects in making war on true Evangelical Christianity. But the English editor, perhaps not wishing to irritate the great Puseyite party in England, suppressed in the title the word "Puseyism," and published the book under the title of "Popery and Jesuitism"; which title is preserved in the French and German editions.

But the publication of these letters would be of little profit or interest to Italy, as they were written for England, therefore the author, leaving the

original plan of the work, has so re-cast these letters as to render them interesting to Italian readers.

Unfortunately, Papal Rome under the religious aspect is not known even in Italy; the organisation of the Court of Rome, the manner in which it manages its affairs, the hidden springs which move all the machinery of Roman Catholicism, are mysteries to many Italians. We do not flatter ourselves to have laid bare all these mysteries, but we hope in hope in our book to have given an idea of them.

As to the doctrines of Roman Catholicism, we have not exposed them all – our aim not being to make a controversial book – but we have sought to expose some practical points of Roman Catholicism as seen in action in Rome. He who wishes to know Roman Catholicism as it is, must study it; in Rome, and study it, not in books, but see it in action in the Pope, in the Cardinals, and in the .Is, md in the Roman congregation. Books often only give a false, and always an incomplete, idea of Roman Catholicism. One finds in books either the barbarous and superstitious Papacy of the Middle Ages, or the poetical Papacy of Chateaubriand.

If you observe the Papacy in different countries, you will find it most varied. In the south of Italy you will still find all the superstitions of the medieval age; in England, and in Germany, where Roman Catholics are mixed with Protestants, you will find a Papacy less superstitious and more tolerant, to be transformed into superstition and intolerance in the day when it shall have become dominant.

It is a certain fact, that after the Council of Trent, Roman Catholicism was entirely fused into Jesuitism. Jesuitism is not very scrupulous; it knows, according to the circumstances of the times and places, how to invest itself with new forms, and to appear even liberal, whilst officially it condemns liberalism.

We have a speaking example of this under our eyes. Pius IX., in his Encyclical and in his Syllabus, solemnly condemns all the principles of liberty and progress, and at the same time we see Theologians, Catholics, Priests, and Bishops pretending to be Liberals and Progressives, remaining attached to Catholicism and the Pope. Thus the people do not know whom to believe, and Catholicism presents itself to tyrants and to retrogrades armed with the tyrannical and retrograde Encyclical; it presents itself to the Liberals armed with the reasons of the Neocatholic Theologians, who affect Liberalism; it presents itself to the people, to deceive them, under the aspect of religion.

These tactics are precisely the fundamental tactics of Jesuitism, which is based upon this principle, amply explained in our book, that *all means are good when they conduce to the end.*

The originator of this impious maxim was Ignatius Loyola. The Roman Court accepted it, and thus it is obliged to submit to Jesuitism, and leave to it the care of managing its interests, so that Jesuitism acts with great zeal every time that the interests of the Roman Court are united to its own. But

if the interests of the one are separated and opposed to the interests of the other, then Jesuitism is the first to rebel against the Roman Court, and then that must yield to the immense influence of Jesuitism. The day that Catholicism is separated from Jesuitism will be the day of its death.

To have a just idea of the immorality of the Roman clergy it is necessary to have been educated and to have lived, as the author of this book has done for many years, amongst the priests and friars. It is only there that you can know the life of those pretended servants of God. There you know how those ecclesiastics pass days and hours in idleness, in the most futile, and very often the most immoral, conversations. There you know the cabals and subterfuges of these servants of God, to reach after and lay hold of a bishopric or the charge of a convent.

But we do not wish to say by this that all priests and all friars are bad or dishonourable men; there are some good ones, but they are rare exceptions. We are persuaded that there are also honourable Jesuits, but such as these are an almost imperceptible minority. They are men who have not known, or could shake off, the prejudices of youth, and whilst becoming old have remained childish. These have not had either knowledge or power to unfetter reason and religious prejudice from the shackles of their early education; they retain as infallible truth the legends with which their youthful minds were filled, and retain as the representative of God the man, who in the name of God, treads under foot the most holy rights of man. Such as these act, if you will, in good faith, but their good faith is the effect of culpable ignorance, created and fomented by Jesuitism.

If you seek to learn the disorders in the nuns' convents, the author of this book has known them well. In the course of twelve years he has been sent by the Cardinal Vicar to almost all the convents of Rome, either as Preacher or extraordinary Confessor, or as spiritual Director, and thus has known all the horrors which are hidden between those walls. When he last year read Signora Caracciolo's book on "The Mysteries of the Neapolitan Cloister," he was obliged to confess that the Neapolitan nuns were much better than the Rome, with some exceptions.

The author of this book not only knows the disorders which he has witnessed, but he knows many others, having had occasion, through these same relations he had in Rome, to read the registers of the Vicariat, and to know much dissoluteness, both of friars and nuns, brought before the Congregations of Bishops and regulars, and of Discipline. Had he wished to speak in his book of such disorders he would have made a scandalous book; but he has written not to scandalize, but to instruct and to edify; and he hopes that Christian readers will appreciate his reserve.

To know that Roman Catholicism is the religion of money, you need to go to Rome, to enter the Chancery, and the Roman Court of equity, and to see in what way bishoprics, canonries, benefices, matrimonial dispensations, and all spiritual favors are bought, to see how the price is haggled over, and to see a class of persons authorised to be the agents of such sales, under the specious title of *Apostolic Commissioners*.

With regard to the doctrine of Popery you need not seek for it in the books of those theologians who, like Bossuet and Wiseman, have described a Catholicism quite different to that which it really is, and thus ensnare sincere Protestants to enter the Roman Church. You must go to Rome, and observing all things with a searching eye, you will see that real Roman Catholicism has three different doctrines – the *official* doctrine, which is very elastic, and as such, may be understood in not a bad sense. That doctrine serves as a weapon to the Jesuits and their adherents; and with the double meaning to that doctrine they show faithful Catholics that the Protestants calumniate Catholicism. They have a second doctrine, which they call the *theological* doctrine, which goes much further than the *official* doctrine, but still is restrained within certain limits. Finally, there is the *real* doctrine, that which is taught to the people, and which they practise; which is full of superstitions and often full of impiety. We have given some examples of these three different doctrines in our books which we have published on purgatory, on the mass, and on the Pope. We will cite here, also, two examples. Bossuet and other theologians, who have written against Protestants, maintain that it is not true that the Roman Church prohibits the reading of the Bible in the vulgar tongue, because there is no decree of the General Council which prohibits such reading. The Roman theologians maintain instead, that the Church prohibits the reading of the Bible translated by Protestants, because it is falsified. But these two assertions are false, and are contradicted by the real doctrine of the Romish Church, which, in the 4th rule of the Index, prohibits the reading of versions of the Bible made by Catholic authors. Bossuet, uniting with the official doctrine, which says that images should be venerated, denies that the Roman Church adores them; but the theologians, reasonably interpreting the decree of the Council of Trent, which orders the veneration of images according to the decree of the second Nicene Council, which says that they ought to be adored, explain that adoration, which they call the worship of "*dulia*," as *inferior* adoration; whilst the *real* doctrine admits a true and proper adoration, kneeling before the images and crosses, praying to them, and offering incense to them.

Popery Jesuitised can only be known in its reality in Rome. Only in the Secretariat of State, in the Secretariat of extraordinary ecclesiastical affairs, in the Congregation of the Propaganda, and in the Congregation of the Inquisition, can you learn the elucidation of all that mystery of iniquity; there alone can you learn the subterfuges and the evil arts that they adopt to draw all the kingdoms of the earth under the yoke of the Pope. It is an incredible thing to say, but it is, nevertheless true; Rome is glad of the progress of infidelity and rationalism, because it hopes, and not without reason, that a country which becomes infidel is more easily made subject to Popery.

Rome Jesuitised knows how to draw for itself an admirable profit from love of the fine arts. It knows that the world is carnal, and the worldly cannot comprehend the things of the Spirit, because they are spiritually discerned; thus, in place of the worship in spirit and in truth taught by Christ, it has substituted a worship carnal and material, to retain in its bosom carnal men under pretext of religion.

The policy of Jesuitised Rome is contradictory and deceitful; it proclaims and condemns at the same time liberty of conscience; it proclaims it in the countries where it does not rule, to be able thus gradually to sow confusion, and one day to get dominion. It condemns it in the countries where it rules, for fear of losing this dominion. Such conduct shows evidently that it does not act on any higher principle than that of its own interest.

I should never be able to finish were I to enumerate all the monstrosities which are included in the fusion of Popery with Jesuitism. I could have desired to explain more at length this theme, but then I should have had to write many volumes, and this generation does not love voluminous works – hence I must content myself with giving a simple allusion to papal Rome in this present work.

Nevertheless, in presence of the facts cited, and the express judgments of the author, the public has a right to know from what sources he has derived his information, and what credit they may merit. We think it our duty to forestall the request of our readers on this point, so that they may know that he is not writing a romance, but that he reports public and incontestable facts. The author is a Roman by birth, and was educated from his early youth in ecclesiastical life – he has lived for almost twenty-two years in a Congregation of priests, who are in some measure affiliated to the Jesuits; he himself was one of the warmest friends of the Jesuits, because he believed them to be the main support of Catholicism; and he believed Roman Catholicism to be the only true religion. The author of this book has for fifteen years exercised the office of Confessor in Rome, and has exercised that office, not only in the public churches, but in the convents, in almost all the cloisters of nuns, in the colleges, in the prisons, in the galleys, and amongst the military. How much he has been able to learn during fifteen years of office no one can imagine. He has been for eight years parish priest in one of the principal churches of Rome – the Church of the Magdalene; he was esteemed by his ecclesiastical superiors, who have many times confided to him the most delicate commissions, and he ever preserves a hundred autograph documents of his superiors, which show that his conduct all the time he was in Rome was always such as to merit their eulogy. Let this be said in answer to the calumniator-Father Perrone-and others of the same class, who have copied from Perrone the calumnies they have poured out against the author. He challenges all his calumniators to set up an honourable jury to examine the documents he has, and pronounce sentence. All this should assure readers that the author has known the facts he narrates.

With regard to the opinions which the author permits himself to give in this book, readers may be assured that he was in a position to give them. After having received academical degrees he was for some years Professor of Theology in Rome itself, he had acquired the degree of *Censore Emerito* (*Emeritus Censor*) in the Theological Academy of the Roman University, and was a member of various academies. The famous Cardinal Micara, Dean of the Sacred College, had chosen him to be one of the *prosinodali* examiners of the clergy of his diocese. He has been for ten years Qualificator, or Divinity Confessor, of the Sacred Roman and Universal Inquisition; in consequence of which he was in a position not only to be well-informed, but also to give his

judgment on the facts.

Perhaps it will be asked on what account I have left a position so good, a career which could open up the way for me to the first ecclesiastical dignities, in order to throw myself into the arms of a troublesome and uncertain future. I have never been pleased with stories which have been written about conversions, because they are mainly a. panegyric which the converted one writes of himself; and strong in this opinion I shall not write the story of my conversion, only I shall say to him who will believe it, that the motives that have moved me abandon Rome, and take refuge in a strange land, under the care of Providence, spring from preferring the glory that comes from God to that which comes from men; heavenly benefits to earthly blessings; true peace of conscience, which is only found in Christ, to the false peace the world gives.

This is the secret of my conversion, and as for those who will not believe it, I await them before the tribunal of Christ, when all the secrets of hearts shall be manifested, and there they will see if I have lied. I should feel degraded if I answered those who think that I embraced Evangelical religion in order to give vent to my passions. All who know me can conscientiously say that such an accusation is a calumny; and then I had had such wishes, so contrary to Christianity, I need not have abandoned Rome; I might have remained at my post, and have acted as do so many cardinals, prelates, and priests.

I ought also to add that I have never had any serious unpleasantness with my ecclesiastical superiors; nay, rather, Cardinal Patrizi, my immediate Superior, loved me and showed me the greatest esteem; he is still living, and could witness for me. Cardinal Ferretti, then Secretary of State, loved me, and I preserve some autograph letters written to me some time after my departure from Rome, which show that Pius IX., Cardinal Patrizi, Cardinal Ferretti, and all Rome, wished me well; and when Cardinal Ferretti, in 1848, came to Malta, where I was, he publicly gave me the greatest proofs of his esteem. You have only then the impudent effrontery of Father Perrone to calumniate me. If an apparently just reproof could be given me for leaving Rome, it might be a reproof of ingratitude for having abandoned Superiors who so loved me, and who were so disposed to benefit me. But the voice of my conscience justifies me from this reproof, and also the voice of the Divine Word which tells me that we ought to obey God rather than man, and that it would be no profit to me to gain the whole world at the price of my eternal salvation.

Readers will easily understand that the plan of this book is fictitious; the four principal personages, who are in the letters, represent the four different doctrines with which one is more or less confronted. Enrico represents the fervent and intelligent Catholicism of a young man full of zeal. He is the ideal of that class of theological students who go to Rome to receive their religious education, then go into Protestant countries to carry on the Catholic-Jesuit propaganda. Signor Pasquali is the ideal of an evangelical Christian, without sectarian spirit, who follows the religion of the Gospel as it is written, and as the apostle of the Gentiles preached it to our Italian fathers. The author wished to make Pasquali belong to the

Waldensian Church, in order to render just homage to that Church, which honours our Italy, and which will always be, whether it wishes or not, the mother or eldest sister of all the evangelical churches which have come out of, or will come out of, Italy. Mr. Manson has been brought on the scene to give a specimen of honest and sincere Puseyism. Lastly, Mr. Sweetman is an honest defender of Evangelical Anglicanism.

These four principal personages are imaginary; the other personages, however, are real, known by the author; the character which he gives to them is a true one, and the author could state all their names. One difficulty yet remains for readers. They may ask how I have learnt to know Jesuitism, so as to describe it this manner. To that I reply that Abbot P_____, a most learned ex-Jesuit, well known in all Rome, was my friend, and from him I learned many things. I was also most friendly with the Jesuits. Father Perrone, who now calls me ignorant, twenty years ago invited me many times to examine and try his theological students; Father Rootan, a famous General of the Jesuits, loved me much, and gave me his book on the exercises of St. Ignatius, which is only given to great friends of the Jesuits, because it contains the unfolding of the *fundamental maxim of the Jesuits, that all means are good, if only they lead to the end*. I have been three times to perform the exercises of St. Ignatius in the Jesuit Convent of St. Eusebius; the first time when I was an enthusiast for the Jesuits, the second time when the study of the Word of God had begun to open my mind, and then I began to see the wickedness of the Jesuit doctrines. I went there the third time, but only to well study those doctrines and to learn the true explanation of them from the two famous Jesuit Fathers—Zuliani and Rossini.

The letters bear the date of 1847-1849. Some insignificant changes have taken place in Rome since that time. For instance, there has been some (amelioration) in the condition of the Jews; but this came to pass, not so much from the exigency of the times, as at the instance of Signor Rothschild, who refused to give money to the Pope if their condition was not ameliorated; but the apparent amelioration has only increased the cruel persecution of those unfortunates.

We wish that this book may have, in its original language, the same reception which it has had in the foreign into which it has been' translated.

Florence, February, 1865

[ENRICO TO Eugenio.]
Rome, November, 1846.

My DEAR EUGENIO, -

Yon have good reason to complain of my negligence in having allowed so long a time to pass without writing to you-but, what would you? In the schooldays I have not a moment or time; the autumnal vacation I passed partly in going through all the lessons of the year – and partly in the spiritual exercises of St. Ignatius. But now I will no longer be so negligent towards the dear friend of my childhood. I will write to you every week by stealing some hours of sleep.

I am sorry not to be able adequately to answer your request. You wish to know from me what I think about Pius IX. and his reforms. You know well, dear Eugenio, that I understand little or nothing of public affairs, that I lead a very retired life, and attend with all my might to theological studies; consequently, I am the person the least capable of informing you about such things; I converse with none but the good Fathers of the Company of Jesus, who are my masters, my directors, my friends. These good Fathers, however, tell me that the concessions which Pius IX made to the Liberals will be followed by the bringing about of great injury to our most holy religion. This is all I know upon this point—nor do I care to know more.

Perhaps you, who are a Protestant, and educated in the pernicious doctrine of independent examination, will laugh at such fears; but if you had had the fortune to be born within the pale of the Holy Catholic Apostolic Roman Church, as I have been, you would understand that the religion of Jesus Christ is a yoke, truly a light yoke, as we read in Matthew xi. 30; but, nevertheless, is always a yoke that one should not lighten; it must weigh and press on the neck lovingly but absolutely. Now, to leave the people so much liberty, the good Fathers say, is as if they took off the bridle from the colt. They add, what is true, that Jesus Christ ordained His disciples, and through them all bishops, and especially the Pope, who is the bishop of bishops and His vicar, to constrain and to force all to enter into His Church—*compelle entrars*, Luke xiv. 23: and it seems that Pius IX. instead, will open the door that all may go out, by causing to return to his States all the Liberals exiled by the most holy Gregory XVI., who are so many rapacious wolves, and who will devour the flock. So say the good Fathers. Besides, I think only of one thing — that is, the salvation of my soul. My masters appear to be satisfied with me, and I hope next year to have finished my theological studies and return to my dear Geneva. Oh, how I could wish to embrace you again as a brother in Jesus Christ! You are good, you are upright in heart, and I hope for your conversion. In the meantime, I will relate to you what has happened to me lately, in order that you may know how much the good Jesuit Fathers are calumniated by those who do not know them.

At the time of the autumn vacation I had the privilege of being admitted to perform the spiritual exercises of St. Ignatius in the religious house of St. Eusebius. In the last ten days of October the exercises are performed in that religious house only by ecclesiastics — there were fifty in all; there were a cardinal, four prelates, some parish priests, different brothers, the remainder all priests; I was the only clerk.

The church and house annexed to St. Eusebius, given to the Jesuit Fathers by Leo XII., is situated on the Esquiline Hill, and covers a great part of the remains of the hot Baths of Gordian. The convent, or house, has been destined by the good Fathers as a retreat for those pious persons who desire to perform the exercises of St. Ignatius; and many times in the year those good Fathers fill that house with persons, who for the small cost of thirty-five paoli are admitted there for ten days to perform these pious exercises under the direction of the Fathers. In your religion there are no such things, and I will, therefore, describe to you with some precision these exercises, that you may have an idea of the infinite advantages which we Catholics have over

Protestants.

At least a week before the day appointed for entrance, it is necessary to present yourself to the Fathers and provide yourself with a ticket. The good Fathers wish to know some days previously who those are who desire to perform the holy exercises, that they may inform themselves about such persons, with the sacred aim of being able better to direct their consciences. Besides, they wish to be secure and know for certain that those who go to these exercises are proper persons, who do not go for evil purposes.

Scarcely do you set foot in the religious house than two Fathers, with pious courtesy, receive you and conduct you to the little cell which is appointed for you; already your name is printed in large letters and put on an elegant card over the door of your cell, which is neat and very simply furnished. A tolerably comfortable bed, a little table, with necessaries for writing, two straw chairs, a prayer chair, a receptacle for holy water, a crucifix, and a card on which are fixed the rules to be observed—that is all the furniture of the cell. About half-an-hour after your entrance one of the Fathers comes to the cell, and with the most affectionate words informs himself of your health, and in the kindest and most loving manner inquires the motives which urged you to make use of the holy exercises; and that with the sacred aim of being better able to direct your conscience. This first visit over, which is made to all, the bell rings, which calls all to the chapel.

The chapel is situated in the centre of the house; four long corridors, where the rooms are, end at the chapel as a centre. It is dedicated to the Virgin, and the picture over the altar represents her seated on a cloud, with the infant Jesus on her left arm, whilst with the right she presents to St. Ignatius the book or the Spiritual Exercises. In the centre of the chapel, upon a green carpet stretched on the pavement, is a large crucifix of brass, and every one coming into the chapel, before going to his place, prostrates himself before that cross and kisses it. When all are in their places a Father comes, seats himself in the arm-chair placed on the altar step, and begins the introductory discourse. The subject of that introductory sermon was taken from St. Mark vi:31: —“Come ye apart into a desert place, and rest awhile.” From that text the good Father showed the absolute necessity for every Christian, and especially for every ecclesiastic, to retire for holy exercises, because Jesus Christ did so in the forty days that He was in the desert, and because He ordered the apostles to do so, as clearly appears from the text. Then he said that all the excesses into which the clergy of the mediaeval age fell were occasioned because they abandoned the practice of the holy exercises; and, therefore, God raised up St. Ignatius to suggest them afresh, but with better method, and the Holy Church has greatly recommended them. He then passed on to give the rules, how to perform them with profit, and spoke until some strokes of the bell warned him that he should cease.

Through an unforeseen circumstance I then came to know the signification of those strokes of the bell. It is because during the time of the sermon those good Fathers, zealous for the greater glory of God and the good of souls, go the round of all the rooms and examine the luggage of all, not to take anything, but only to know what letters, what books, what objects the exerciser has with him, what he writes, and this in order to be enlightened

how to regulate his conscience. You see that this is a pious work, carried out for the good of those who perform these holy exercises. The strokes of the bell are to warn the Father that the examination is ended. After the sermon each one goes to his room, and finds upon his kneeling chair a bronze lamp-stand, with one single burner, and a little book printed in large characters, in which is the compendium of the sermon which has been preached, which compendium of every sermon is found each time you go from the preaching to your room. In this you see the wisdom of the Fathers, who do not give liberty to the preacher to say what he wishes, but oblige him to say the things approved by the Elders. After half-an-hour, which ought to be occupied in meditation, you go to the common supper.

During the dinner and the supper one of the Fathers reads the admirable origin of the exercises of "St. Ignatius, the marvelous conversions which accrue from them, and the miracles with which God has willed to manifest His pleasure in and approval of those exercises; all which things were collected and published by Father Carlo Gregorio Rosignoli. After supper each one returns in silence to his room, and then the good Fathers go about visiting all and holding holy conversation with all on matters of conscience. The evening finishes with the examination of conscience, which is made in common, in the chapel. under the direction of the Fathers.

The next day, which is, properly speaking, the first day of the exercises, is entirely devoted to meditation and explanation of the great maxim, called by St. Ignatius the *foundation* of the Christian life, because it is really the basis of the whole religious edifice; a maxim which has given so many saints to the church, and which is the principal foundation of all the actions of the good Fathers. The maxim is this:_"Man is created in order that he may praise and reverence his Lord and his God, and that serving Him he may save his soul." The old translation said:_"And that serving Him he may be finally saved." But the most pious Father Rookan. the General of the Jesuits, has corrected the old translation upon the Spanish autograph, that which the Virgin gave to St. Ignatius in Manresa, which says: "may save his soul." St. Ignatius proceeds to say that "all the things that are on earth were created on man's account, in order that these should help him to fulfill the end of his creation." See how man is ennobled!

From this principle St. Ignatius draws two conclusions ~the first, that "we ought to make use of, or abstain from, created things as far as they are profitable or injurious to the carrying out of our end"; the second, that "we ought to be indifferent in the choice of created things, which are only means to attain the end; hence, in the choice of means, we must not allow our fancy to judge as to their intrinsic value, but we should only see if the means that we select will conduct us to the end or not." The Christian ought not to consider such things as worldlings, who understand little or nothing of spiritual things, consider them, but ought only to take care to select those means which best. conduce to the attainment of the end. Upon this fundamental maxim they make three long sermons, and I assure you that these are not too much in order to root out that prejudice which our pride has implanted in our heart, viz., wishing to judge the means in themselves, and not rather to judge them in relation to the end.

In fact, I had much difficulty in fully admitting the principle of St. Ignatius; it appeared to me that the salvation of the soul was by the grace of God; that service to the Lord was an effect of that . grace; hence I could not understand how the salvation of the soul was the effect of my service rendered to the Lord. It appeared to me that St. Ignatius should have spoken of grace and of love, but I found nothing of that.

According to the rules, I wrote down my difficulties and consigned them to the Father Director. In the evening there came to me a venerable Father, having in his hand the paper I had written, and he spoke to me in this manner: "One can easily see," he said, smiling, "that you still suffer from the influence of Geneva. Your Calvinists carry everything to extreme, and their rigorous influence makes itself felt also on the Catholic population; but we shall find a remedy for it. In the meantime, my son,, learn that truth, like virtue, does not exist in extremes, the proper medium is the great doctrine which reconciles all. Recall the theological doctrines which . you have learnt from our Father Perrone, and all your difficulty will vanish. You know that justification, which is the principle of our salvation, is by grace, but not grace that is entirely gratuitous; to receive it, it is necessary that the man should be prepared for it, and he merits it if not *de condigno*, but at least *de congruo*. You must remember that the Council of Trent in the 6th Session, at the 9th Canon fulminates anathema against the Protestants who teach that man is justified by faith and not by works. Remember the doctrine of our Cardinal Bellarmino, who, commenting on the chapter cited at the Council of Trent, says in his Book I. on Justification, chapter xiii., that it is necessary that justification should find in the man seven dispositions – that is, faith, fear, hope, love of God, penitence, hatred to sin, and the purpose of receiving the Sacraments. You know that justification can, or ought to, be augmented by us through mortification, and the observance of the commandments of God and the Church, as the Council of Trent teaches at the 6th session, Chapter X. With these considerations all your difficulties will vanish; the salvation of the soul in a certain sense is by grace, although we may and ought to merit it. It is grace because it is a favour of God, but it depends on ourselves, inasmuch as we prepare ourselves to receive justification, and, receiving it, we augment it even to the attainment of life eternal. You see, then, with what reason St. Ignatius teaches us that we save ourselves in serving God. Then, with regard to love, if St. Ignatius does not mention it, he does not exclude it. But here," continued the good Father, "I warn you; the book of the exercises was given to St. Ignatius by the Virgin with her own hands, as you see in the picture in the Chapel; it is, therefore, a divine revelation; hence you must be on your guard against pushing criticism too far; less discussion, my son, and more submission."

You cannot think how much good these words of the Father Director did me. They imposed silence on Satan, who suggested in my mind all those difficulties; and from that time I set myself, with all docility. to discern in the book of the holy Patriarchs his divine doctrine.

The third day the meditations are -first, on the sin of the angels; secondly, on the sin of Adam; thirdly, on the sins of men, always applying the great

foundation maxim, that is, that sin is a deviation from the end, and that this consists specially in choosing the wrong means to attain it. That day and the two that follow are designed to instill into the sinner a salutary fear; hence all is arranged with that view. The shutters of the windows are almost entirely shut, and only sufficient light is allowed to enter the room to prevent you from stumbling. This will seem a trifle; but that solitude, that silence, that darkness, united to the gloomy ideas of the meditations, to terrify, that you feel impelled at once to open all your conscience to the good Fathers. Besides this, the rule prescribes that you should mortify yourself as to food and sleep. All these things together are a blessed combination to produce such fervour as it is difficult to resist.

During the fourth day meditation is continued upon subjects of holy terror-you meditate upon death and judgment. And here I wish to relate a little anecdote which will show you the holy art that the good Fathers adopt to cause the good impression on of those holy maxims to remain on the mind. Returning to my room full of fervour after the first meditation of the morning, which was upon death, I threw myself on my knees on my prayer chair, and bending down my forehead to pray with great fervour, I was thrown back by a blow, occasioned by my forehead having struck against a hard body which was placed upon my prayer chair. I looked in' terror, and imagine what was my fright to find that I had struck my forehead against a skull, placed there in order to be a speaking image of death. After the second sermon on the same subject, I went to my prayer chair with greater caution; but instead of the skull I found a coloured picture pasted upon cardboard; it was the . representation of a dead body in complete dissolution, rats ran over it from all sides to satisfy themselves with this putrifying flesh; : the limbs were falling away, and the worms swarmed upon the dead body. Under the picture there was this motto: -"Such as I am, thou wilt be." I defy the hardest heart to resist such shocks. After the sermon on hell, I found the picture of a lost soul surrounded with flames, demons, and serpents, and with monsters of every kind tormenting it.

The fifth day the sermons were upon individual judgment, universal judgment, and upon the judgment that Jesus Christ will execute in an especial manner upon ecclesiastics; and I assure you that those sermons were not less terrifying, During these day of' terror, the good Fathers came to hear the confessions of the exercisers, and each one prepared to give a general confession of his whole life, beginning from infancy.

The sixth day a new method begins; the shutters of the windows are opened wider to give greater light, the corridors themselves are more illuminated, all mortifications are suspended, and the table is more delicate. The great meditations on the two banners and their followers occupy this day, in which the application of the great fundamental maxim is particularly given; and on this day, for those who can understand it, there is the development of the great spiritual machinery of the holy exercises. In the meditations on the two banners, St. Ignatius conducts the Christian first to the plains of Damascus, where God created man, and makes him see Jesus, who, raising His Cross, invites men to follow Him in the way of abnegation, humility, and penitence, but few are those who follow Him. Then, with a truly inspired

impetus, he transports the man to the vast plains of Babylon, and here he shows Satan, *seated on a chair of fire and smoke*, who calls men to follow him by the path of pleasure, and many follow him. Man must enlist under one of the Captains, enroll himself under one of these two banners. Well, then the exerciser imagines himself there in the midst, on the point of choosing. Oh, dear Eugenio, what a solemn moment in my life was that day! That day was a day of exaltation of spirit, and God was sensibly felt in all.

After the sermon we went to our rooms, and all the good Fathers were in movement to visit all, and thus maintain their fervour. On that day is made the so-called exercise of election., and this is what it consists in. Either you are already in a fixed and immutable state, as for example, are the priests; or you have not yet definitively chosen, as in my case; in both cases you ought to make your exercise of election. It is done thus. You divide a sheet of paper into three columns; in the first you write the reasons which you have, or which you have had, to choose that state in which you are, or desire to be; in the second, the reasons which made you, or will make you, contented in that state; in the third, the contrary reasons. That page ought to be, in a word, the state of your conscience, in order to listen to the counsel of the good Fathers, who, from their experience, will direct you in your election. If you con. sign this writing to the Father Director, as almost all do, it is in order that he may better know the state of your conscience, and, besides, he receives it under the seal of the confessional, and after he has read it, he burns it.

And here I will refute another calumny which is spoken against these good Fathers, viz., that the house of St. Eusebius is, at it were, a snare to entice young men and make them Jesuits. It is false, my dear friend, quite false; and I will give you a proof. I, for example, had chosen to become a Jesuit, as it appeared to me the most secure means of saving myself; however, the Father Director made me observe that I had not chosen well the means that would conduce to the greater glory of God, but had allowed myself to be led away by my egotism. "The greater glory of God exacts," said he to me, "that you return to your own country; there God will open a wide field for you, and were you a Jesuit, you would not be able to return there. Remain then a Jesuit in heart and not in dress; maintain our friendship, allow yourself to be directed, by us, but return to your country as a simple priest, and God will be therein more glorified."

After so solemn a day the exercises that remained were not so interesting. On the seventh day you meditate on the life of Jesus Christ as a whole, because it is the model of the life of a Christian, and specially of a priest. On the eighth day you meditate on His passion and death; on the ninth, on the resurrection, the ascension, and the descent of the Holy Spirit. On the tenth, there is only a sermon on the love of God. The morning of the ninth day the Reverend Father General came to perform Mass and to give a pious exhortation on devotion to the Sacred Heart of Mary, and on the obligation that all ecclesiastics have to propagate such devotion. After that we were taken leave of by the good Fathers, with tears in their eyes.

Do you not see, my dear Eugenio, with what holy arts those good Fathers seek the salvation of souls and the glory of God? Your Calvinists and Methodists

do nothing of the kind. I came out of that holy house quite another man to what I was when I went in. I could wish that all men were Catholics, and as much as in me lies I shall do all that I can for the special conversion of Protestants; indeed, God has already put me on the track of an Anglican minister. I have begun with him the work of conversion, and I have good hopes of it. In the next letter I will tell you how I met with him, and what is the result of the discussion commenced. Adieu, dear Eugenio; love always your Enrico.

Rome, November, 1846

DEAR EUGENIO, -

I am the happiest man in the world. You will remember that in my last letter I told: you of having formed an acquaintance with a minister of the Anglican Church; well, you will not believe it, but I have already almost succeeded in converting him. I should never have believed that the conversion of a Protestant priest could be so easy a matter, nor have imagined that their arguments were so weak, that it needed only a little logic and a little good sense to reduce them to nothing. But I hope the story which I have to relate to you will be of great benefit to you.

Scarcely had I left the religious house of St. Eusebius, where, as I wrote to you, I had gone through the spiritual exercises of St. Ignatius, than I went to the Church of St. Peter to acquire plenary indulgence. My religious acts to this end being finished, I stayed to observe the superb monuments of Christian art, which render that church the greatest marvel in the world, and I particularly stopped before the superb mausoleum of Pope Rezzonico, the work of the immortal Canova. I am not an artist, but such a monument is capable of inspiring anyone with enthusiasm. That statue of the Pope, in marble as white as snow, kneeling with hands clasped, in the attitude of prayer, has an expression so true, that you feel inclined to hold your breath to avoid disturbing that holy meditation. The artist has drawn his inspiration from the fervent prayer this Pope made, that God would cause him to die rather than that he should be obliged to repress the Jesuits, who are the moat powerful support of our holy Church. Those two lions, the most beautiful that have ever come from the chisel of man, making the finest contrast to the benevolence expressed on the face of the Pope, the principal figure of the monument, fascinate and delight you.

Whilst I was thus, almost in ecstasy, considering this mausoleum, I heard a slight noise near to me; I turned and saw a man of about thirty years of age, with a sympathetic face, dressed entirely in black, having a coat that descended beneath, his knees, fastened in front by a long row of buttons, that only permitted a small portion of a white cravat to be seen. He, like me, was occupied in admiring this marvel of modern art. At first I took him for a priest, but seeing in his hands a top (*a cilindro*) hat, I found I was mistaken. He approached me, gracefully saluting me, and began to speak to me of the magnificence of that monument; he wished to know the artist, and asked me about the actions of the Pope who was honoured by so magnificent a mausoleum. "It is certain," he said to me, that this Pope must have rendered great services to religion to have merited a monument so immortal." I answered that Clement XIII. had been a really holy Pope; that his life had

been one tissue of trials; that all the Catholic Courts had tormented him, because not only did he refuse to suppress the Jesuits, but rather protected them against all. We then came out, of the church together.

I did not know who this was with me. From his physiognomy and pronunciation I judged him to be an Englishman. His dress was rather that of an ecclesiastic, and as I know that in England priests and friars cannot dress in their habits, but wear coats which are only not exactly similar to those of the laity, I thought he might be a priest. I was on the point of questioning him on this subject, when he said to me: "This is, indeed, a grand temple, and worthy of the majesty of God; we in England have no idea of such an one" "Pardon me," I asked, "are you Catholic or Protestant?" "I am a Catholic," he answered me, "but not a Roman Catholic; I am a minister of the Anglican Church, and belong to that class which we call High Church. Our Church is Catholic and Apostolic; it retains the Apolitical: succession in its bishops and in its priests, and all the doctrines and practices of venerable antiquity."

Then I saw that my interlocutor was a Protestant priest, and I thanked God from my heart that He gave me so soon an opportunity for exercising my missionary zeal. Nevertheless, I will not hide from you that I was somewhat embarrassed, and with all my best intentions I did not know how to begin a discourse on his conversion. He, in the meanwhile, asked me many questions upon ecclesiastical matters. Finally, I sought to introduce the subject, asking him what he thought regarding the separation of the Anglican from the Roman Church – that is, whether he judged it to be a good or bad thing.

My question was a direct one, and he, heaving a deep sigh, replied: "That separation has been the greatest misfortune for the poor English Church; the separation was a necessity, but a necessity created by the obstinacy of men who would yield in nothing. The questions were taken up with too much heat, and also they were on each side somewhat exaggerated; there was no compromising, and thus the separation became necessary; but it was very fatal necessity. Both the Anglican Church and the Roman Church have lost much by the separation."

In the meantime, we had arrived at his lodging; he shook my hand, gave me his card, and said to me: "I much love the priests of the Roman Church, I shall be very pleased to see you again and speak with you concerning the Roman religion. Adieu."

You can imagine what my surprise was after such a conversation; that a Protestant, and Protestant minister, could speak with such veneration, I may say love, of the Roman Catholic Church, appeared an inexplicable phenomenon. I had, up to that time, imagined that the Protestants were rabid enemies of Catholics, and particularly of their ecclesiastics; and I found instead, in this man, not only great courtesy, but also assured benevolence.

The evening of that day I went to the Roman College to consult my theological professor about the plan I should follow, in order to succeed in the conversion of this Protestant. I represented the case to him, and he, after reflecting a little while, said to me: "I think that your Englishman is a

Puseyite." I then prayed the good Father to give me an exact notion of Puseyism, because I had heard it spoken of, but had no clear idea of it.

"It would be a very long thing," answered the good Father", "to unravel the story of the religious movement of Oxford, called Puseyism, from Dr. Pusey, who is at the head of it. If you only knew what trouble that movement costs our good Fathers who are in England, either in having excited it or in supporting it! It produces truly good fruit, and will produce greater, lint it coats much. But that is enough; it will little interest you, at least, at present; that which ought to interest you is to know the conduct you should maintain with such an Anglican minister in your discussions, and it is as to this that I wish to instruct you now.

"Ascertain accurately in the first place if you have to do with a' Puseyite. Certainly the conversation he held with you leaves scarcely any room to doubt; but you never can be too cautious. You must better assure yourself of it. With such an aim you should begin to speak of the Church and of its ministers, but limit yourself to speaking of the bishops, priests, and deacons, without alluding to the other orders. You will say pleasantly and in no tone of discussion, that where you find Apostolical succession, there is the true Church. If he is a Puseyite he ought to agree entirely with that doctrine. Then you, to be better assured, will speak of the episcopate as a thing of Divine institution in the Church, and touch gracefully upon the doctrine of the superiority of bishops over priests by Divine right. Speak of the power of the keys, and of the power to absolve sins left by Jesus Christ to the ministers of His Church; the power that is preserved in the Church of Apostolical succession, transmitted by regular ordination; then begin to speak of auricular confession, but on this point do not quote passages from the Bible, limit yourself to saying that the practice of it dates back to the first ages of the Church, and say that our Father Marchi has discovered confessionals in the Catacombs, and you will see that this discovery will interest him very much.

"You need not take the Puseyites to the Bible, my son; they admit the authority of the Bible, but they admit, as we do, its supreme, but not sole, authority; they admit, likewise, the authority of tradition, the authority of the Church, the interpretation of the Fathers, and, above all, they occupy themselves with ecclesiastical antiquity; they repudiate the Protestant principle of free examination, from which you see clearly that they approach us very nearly. Nevertheless, be cautious, I repeat to you, not to take up with him the tone of discussion, nor show too much zeal. Ascertain if he agrees with these doctrines; if he agrees, he is a Puseyite, and then I counsel you not to advance further in your conversation without first consulting me."

"Pardon me, my Father," I then interposed; "do the Puseyites really admit such doctrines?"

"They admit these," he replied, "and many others besides. They admit, for example, the adoration of the Eucharist, although they will not admit transubstantiation; they admit, although with some restriction, the worship of the cross and images; they admit prayers for the dead; of justification

they speak almost in the same terms as the Council of Trent; they praise monastic vows and the celibacy of priests; they desire the re-establishment of convents and have founded some; they make use of crowns; of crucifixes, of medals; they light candles on their altars, and adorn them with flowers; they praise generally all the customs of our church, which can be justified by antiquity; and they desire to unite themselves by , some arrangement to the Roman Church, from which their fathers so imprudently separated themselves; and note well that the Puseyites are not like those obstinate Methodists, who attach themselves to the Bible, and so strongly, that they will not agree with anything that is not in the Bible. It is a terrible thing to have to fight with those people; but the Puseyites are much more reasonable, they admit the authority of the Church and all that can be proved consonant with ecclesiastical antiquity."

"And why, my dear Father, do you not seek to make them Catholics? It appears to me that if they admit such principles, it would be very easy to convert them to our holy religion."

"There is nothing easier, my son, than the conversion of a Puseyite; if he wishes to be logical he must become a Catholic. Admitting, for example, that the only true Church is that which has the Apostolical succession in its ministry, succession that is transmitted by the hands of the bishops, what is the consequence? It can only be this. The Roman Church is the true Church, because this has such a succession; and, admitting that the rule of faith is not only in the Bible, but is found also in tradition, and in the authority of the Church, it follows, consequently, that all the Protestant churches, who admit no other rule of faith than the Bible, are in error, and that the Roman Church alone has the truth. Thus you see clearly that a little logic is sufficient to make Catholics of all the Puseyites who will reason sincerely. But do you think that it would be for the greater glory of God to seek to convert the Puseyites to Catholicism? No, my son, the Puseyite movement must not be destroyed, but preserved and nourished; it has already been well received among the English aristocracy, by the Anglican clergy, in Parliament, and, perhaps, also in a still higher circle. Let us skilfully foster it, rather than destroy it, and it will infallibly bring forth its fruits; this is seeking the greater glory of God. But suppose that all the Puseyites became Catholics, that would do little good, but great evil; the Protestants would be alarmed, and our hopes and our endeavors by this means to bring back the English nation to the bosom of Holy Mother Church would be dissipated, and all our gain would be reduced to causing some thousand individuals to declare themselves Catholics, who are already so in heart, without having made explicit declaration. From time to time it is well that some Puseyite doctor should declare himself Catholic in order that under our instructions he may better conduct the movement; but it is not well that many should do so. Puseyism is a living testimony, in the midst of our enemies, of the necessity of Catholicism; it is a worm that, carefully preserved, as we strive to preserve it, will eat up the old Protestantism until it has destroyed it. England must expiate the great sin of its separation from Rome, and it will expiate it, most certainly. I know what I say, but I cannot tell you any more."

"But in the meantime, my Father, all our good Puseyite friends are lost, dying outside the pale of our Holy Mother Church, and this appears to me a great evil."

"Do not sorrow on that account, my son; our good Fathers, who are in England, provide for this untoward event, if we may call it so; they are furnished with all the power of our Holy Father to receive the recantation of the dying, when this can be done with prudence and quietly; when they cannot do this, patience; their damnation cannot be imputed to us. You well know the end justifies the means; our aim is most holy, which is, the conversion of England; and the most fitting means to attain this end is Puseyism. You who have just come from the holy exercises know that our Holy Father Ignatius teaches that *all means are good when they conduce to the end*. Prudence, which is the first of the cardinal virtues, teaches us always to permit a small evil in order to attain a greater good; thus the sick man allows the amputation of his leg to save the remainder of his body; in the same way we must resign ourselves to seeing the loss of some hundred Puseyites, in order that one day England may be converted. Therefore, follow my counsel; do not give yourself so much trouble to convert this man; lead him here to us. Father Marchi will take him to the Catacombs, and will show him those monuments of Christian antiquity which will further confirm him in his opinions; and he can do much more for our Holy Church in England as a Puseyite than as a Catholic."

I confess to you, dear Eugenio, that I was not quite persuaded by the reasonings of my master; nevertheless, I saw in them profound prudence quite above my inexperience; still I felt in my heart I know not what, which prevented my following these counsels to the letter as I ought to have done. I thought over them a good part of the night, and decided to make use of these counsels only as far as they would help me to the conversion of my Englishman, which I did not feel disposed to give up. Having made this decision, the following morning I went to find my Englishman, who received me with extreme kindness, as if I had been an old friend of his. We began our conversation about religion. I will not stop to detail this conversation, which circulated round those points indicated to me by my master, and with which my Englishman almost entirely agreed. Then I wished him to go further. He admitted that the only real Church of Jesus Christ is that visible company (*societa visibile*) established on the day of Pentecost, which has for its founders the Apostles, for its heads their successors, and for members all those who profess Christianity. From this principle, admitted by my interlocutor, I drew consequences against him, that is, if the true Church is a *visible* company, a *visible* body, it must have a *visible* head. If, as he admitted, the heads of the Church, viz., the bishops, are the successors of the Apostles, there must likewise be amongst them an order; hence, a head of the bishops, and consequently of the church; and he only could be such from among the bishops who is the successor of St. Peter.

Mr. Manson, for such was the name of my Englishman, was somewhat embarrassed, and I was transported with joy and delighted that I had not obeyed by master. Mr. Manson saw that he could not do away with the consequences which I had drawn from his principles, that he could not logically remain a Puseyite

without admitting the primacy of the Pope, and all his prerogatives as Head of the Church. He sought to defend himself as he best could, saying that the Roman Church had degenerated in many points from the beautiful and pure Catholic doctrine of antiquity. I made him observe that even if it were so (which I did not admit), my conclusion would not on that account be less true or less just; for admitting that that alone is the true Church of Jesus Christ in which is preserved the Apostolic succession, there could be no doubt of the Apostolic succession of the Roman Church; it follows therefore, that the Roman Church is the only true one, and as outside the true Church of Jesus Christ there is no salvation, so one must either belong to the Roman Catholic Church or be lost for ever.

I would not and could not admit that the Roman Church had degenerated from the doctrines of antiquity, and repeated with pleasure that expression of "antiquity"; because, to say the truth, controversies with Protestants are a little tiresome for us, when one must only discuss with the Bible; you Protestants not admitting either the authority of tradition or the interpretation of the infallible Church, we find ourselves on difficult ground with you. But if, besides the Bible, you admit tradition, and the authority of the Church, and refer to ecclesiastical antiquity, to prove doctrines and justify customs, then the advantage is all for us, and our victory is certain. I, therefore, asked Mr. Manson what those doctrines were in which the Roman Church had, according to his opinion, degenerated from venerable antiquity?

Then he seemed to me somewhat embarrassed; he said many things rather unconnected, but from his discourse I gathered that he spoke of worship in the Latin tongue, and of Communion in one kind only; customs, he said, that the Roman Church had adopted, but which it could not sustain by antiquity.

I prepared to show him from these same principles that such customs, although they may be called modern; did not show that the Roman Church, having adopted them, was in error, because such things do not pertain to dogma but to discipline; and as he himself admitted, the Church, that is, the bishops assembled together, having supreme authority in affairs of discipline in the Church, had had the right to change that discipline. To say that the changes were errors, you must prove either that the Church has no authority in affairs of discipline, or that these things pertain to dogma, or that they have been changed without good, reason.

It was at this point of my reasoning, when already I felt certain of victory, that the servant entered to announce two visitors. We rose to receive them, and two gentlemen entered, one of them a young Englishman; the other, his tutor, an Italian, a man of about fifty years of age. I then took leave with great vexation. Mr. Manson asked me my address, and promised that he would come and see me to continue our conversation, which had much interested him, and thus we parted.

I do not see the moment, dear Eugenio, to bring this affair to an end; the conversion of this man is certain. When he shall come, and we shall have continued the discussion, I will write to you at once. – Love your most affectionate

Enrico.

Rome, December 1st, 1846

My DEAR EUGENIO,-

There is a proverb here in Rome which says "Man proposes, and God disposes," and this proverb is today verified in me. I proposed to myself the conversion of a Puseyite to Catholicism, and God has disposed to make me, perhaps, the instrument of the conversion of two other Protestants. But will you believe it, my good friend, the opposition to such "conversions I found rather on the side of my masters than on the side of the Protestants; but the good Fathers acted thus from prudence, and from no other motive; nevertheless, such prudence I cannot comprehend. That which God will, shall suffice; I leave all in His hands, and to you, as the friend of my childhood, I will confide all, being sure of your discretion.

I related to you how I was parted from Mr. Manson by the arrival of those two foreigners. It was noon when I left him; two hours after I received a note from Father P____, who is one of my masters, in which I was invited to present myself the same evening to him at the Roman College, as he wished to speak with me on interesting matters. I went at the hour indicated. Father P____ received me at first rather gravely, but after a little while, resuming his accustomed paternal tone, he said to me: "My son, the exercises of St. Ignatius have profited you but little, it appears to me."

I was mortified at the reproof, which appeared to me unmerited, and I asked the Father to explain himself.

"What have you done this morning?"

Then I began frankly to relate to him the conversation I had with Mr. Manson, but he interrupted me: "I know all. and that is why, my son, I have called you to come to me. You have not been willing to follow my counsel; you have set yourself to dispute, and have ruined all."

It was impossible to understand the words of the good Father. I almost held the victory over my Englishman in my hand, and my theological master reproved me and told me that I had ruined all! I begged him to explain himself better.

"My son," answered the good Father, "if you had acted according to my counsel, your visit would not have been so long. Those gentlemen who arrived would not have found you there, and if they had found you, they would not have found you in the heat of discussion; their visit would have passed as a complimentary one, and all would have ended well. But do you know what happened after your departure? Those two gentlemen wished to know of what the Abbe was talking, that he seemed so excited. Mr. Manson told them, and thus it has come to pass, that they also wish to have some discussion with you."

"Oh, my Father," I interrupted, "so much the better; truth is on my side, and I fear nothing!"

"Presumption! my son, presumption! You do not know with whom you would have to do; those two are not yet Puseyites, like Mr. Manson, but are two

obstinate Protestants who will attack you with the Bible, and you will not know how to answer them. The Bible interpreted in its true sense, that in which our Holy Mother Church gives it, destroys all heresy; but when you dispute with those who do not admit that sense, they make it appear that the Bible is against us. Holy Mother Church does not permit even inquisitors to dispute with heretics upon the Bible alone. No, my son, if you have committed the first error, do not commit the second. Withdraw from this discussion; excuse yourself for want of time; you have now the schools, and may occupy yourself with anything else. Only manage to bring your Englishman to me, and do not think of anything further."

The discourse of my master had not convinced me; but thinking that my duty was to obey him, I parted from him determined not to visit my Englishman again, and if he should urge me to continue the discussion, to excuse myself in the best manner possible. . But I repeat it: "Man proposes, and God disposes." Circumstances prevented me from remaining firm in my first resolution.

The next morning, when I returned! home after school, I found Mr. Manson awaiting me. After the customary courtesies, he related to me that those two gentlemen who had interrupted our conversation had wished to know upon what subject we were discussing and having been told, they had shown great interest in it, and desired to continue it. He told me that Mr. Sweeteman, the younger of them, was the son of a very rich English gentleman; that he had known this young man in Oxford, where he was prosecuting his studies; but as he had become enamored with the doctrines of Dr. Pusey, his father, who was an assiduous reader of *The Record*, had taken it into his head that his son might become a Catholic, and had sent him to Rome in the persuasion that, seeing the Court of Rome closely, he would become horrified at it. With that aim he had given him as a tutor Signor Pasquali, the elder gentleman, who accompanied him. He told me that Signor Pasquali was a Piedmontese, who belonged to the Waldensian sect, and who, as he well knew Rome and the Roman Church, was engaged to mow Mr. Sweeteman all the corruption of Catholicism. "I," continued he, "am not a Roman Catholic, but those fanatics do not please me who find everything bad in the Roman Church. The Roman Church, certainly, has its errors, but it merits respect, being the most ancient of all the Christian churches. Therefore, let us unite to show Signor Pasquali his fanaticism."

This discourse was a strong temptation to me no longer to obey my master; but I had the strength to resist and to excuse myself, saying that I was very sorry not to be able to enter into the discussion; that, my time was fully occupied; that I ought to prosecute my studies, which left no time at my disposal. It seemed that Mr. Manson was satisfied with my excuse, and did not insist. He waited a moment, then he said to me: "At least, you will not deny me a moment this evening to take a cup of tea with me; you have no lessons in the evening." It seemed to me too difficult to refuse, and I accepted the invitation.

I went at the appointed hour, but Mr. Manson was not alone, as I had expected; Mr. Sweeteman and Signor Pasquali were already with him. I had not foreseen this meeting, if I had I should not have gone; but as I was there it

did not seem fitting to retire, only I renewed in my heart the purpose of not entering into any discussions. Mr. Manson introduced me to both, according to English etiquette. We talked of many things; then Mr. Manson began to speak of the beautiful churches that are seen in Rome, and of the stupendous monuments of antiquity, especially the ecclesiastical, and concluded with saying that if those Dissenters who cry out so much against the Roman Church could see Rome, and conscientiously consider its monuments, observing its magnificent temples, the majesty of its rites and of its hierarchy, it is certain they would not exclaim so much against it.

“My opinion is quite opposed to your,” said the Waldensian; and I maintain that a sincere Protestant who sees Rome as it is, finds precisely in its monuments, in its temples, in its hierarchy, in its rites, the strongest arguments to condemn it and to judge it as fallen from the pristine faith preached by St. Paul to the inhabitants of that city. I also say that if a sincere and enlightened Roman Catholic, not brought up in prejudice, would seriously examine these things, he would have to abandon his Church if he wished to be a logical Christian.” They said many things upon this question. Mr. Manson warmly maintained his position; the Waldensian, cold as ice, did not concede an inch of ground. Mr. Sweeteman sought to maintain the intermediate position, and I trembled at heart, but was silent, because I would not disobey my master. But I thought within myself that without disobedience I might enter into the conversation, because they did not speak on the subject of the Bible, but of monuments and rites.

Whilst I was in this uncertainty, Mr. Sweeteman addressed himself to me, saying: “Signor Abbe, you ought not to be silent on a question which so closely concerns you.” “Signor Abbe is silent,” said the Waldensian, “because he knows well that reason is on my side, but it does not suit him to confess it.”

At these words I felt my face become burning and a feeling of holy zeal excited me to fling myself on that obstinate heretic to teach him to speak better of our holy religion. I no longer remembered the prudent counsels of my master, and with a voice suffocated with indignation, I replied that my silence was quite the reverse of a tacit approval; it was rather compassion for his obstinacy in error, which made him reason wrongly; and I was, silent because such sophisms did not appear to me worthy of answer. “How,” I added, “seeing such monuments which attest the venerable antiquity of Catholicism, can you conclude that it is false? Must a religion, to be true, be modern?”

The Waldensian, instead of being offended, took my hand in sign of friendship, and pressing mine in his, said: “This confirms me still more in the good opinion that I had conceived of you; you are a sincere Roman Catholic; you are such because you believe the truth; should you come to know yourself in error I am certain that you will abandon Roman Catholicism to embrace the Gospel.”

You cannot imagine, my dear Eugenio, how such a proposition offended me. I abandon the holy Catholic religion! I would rather die before having a single doubt as to its truth. Then I remembered the exhortation of my master, and appreciated his prudence. I repented not having followed his wise counsels,

and proposed no longer to embarrass myself with heretics of this kind. I considered how best quickly to leave the house, so as not to set foot in it again, and contented myself with replying that Signor Pasquali was a thousand miles wide of the truth with regard to me.

"Well," replied the Waldensian, "to prove it I give you a challenge, not of words, but of deeds. You will have the kindness to conduct us to those monuments which, according to you, prove the truth of Roman Catholicism; we will examine them together, and I give you my word of honour, that if with them you succeed in convincing me of the truth of Catholicism, I will immediately become a Catholic; on the other hand, if I succeed in convincing you of the contrary, you will do what your conscience shall dictate to you. But if you do not accept a challenge so reasonable, and all to your advantage, you will permit me to believe that you are already persuaded of being in the wrong."

Though such a proposal attracted me, yet I resolved to obey my master, and excused myself with want of time; but the Waldensian showed me that as it was the question of leading to the truth three men whom I believed to be in error, I ought to sacrifice to such a great work every other occupation; he made me observe besides, that, having already begun the discussion with Mr. Manson, the excuse of want of time seemed a pretext, and, in reality, I could no longer withdraw conscientiously. "However," he said to me. "we are not in a hurry; should it please God, we shall pass the winter in Rome; you have no lessons on Thursday; you will have fifteen days vacation at Christmas, ten at the Carnival; you can give us them Thursday and the vacations, and thus you will not occupy with us the time destined for your studies."

I had no longer any honest excuse to offer, therefore I accepted, and it was arranged that the next Thursday we should go together -this evening was Wednesday.

On the Wednesday I went to the school, and noticed that the Professor looked at me with a stern eye, and introduced into the lesson sentences which hurt me, and as he pronounced them, he fixed a significant look upon me. "Possibly," I said within myself, "he has become acquainted with the fact of yesterday evening; whosoever could have related it to him?" After the lesson I begged the Professor to listen to me for a moment. When we were alone he strongly reproved me for my disobedience, and said, "Take care, I cannot guarantee you from the terrible consequences that this may have for you." I was afraid of the good Father's reproofs; he turned his back to leave me, but I threw myself at his feet, clasped his knees, and besought him so earnestly, that at last he was moved and resumed his amicable tone.

"Well," he said to me, "we will see if it is possible to present a remedy for your imprudence. "I promised to obey him punctiliously; and then the good Father conducted me to his room to give me all the suitable instruction..

I tell you all, dear Eugenio, because you are the friend of my heart, and you know the prudence of these good Fathers, who, recognising my small experience, and fearing for my youth, gave me good counsel, in order that I might come out with honour from this discussion.

When we had reached his room he said to me: "My son, as you have entered into this terrible engagement, you must come out of it with honour; tomorrow go to your appointment, but take care to go only tomorrow. You must choose a leading subject which will confirm the Puseyite, will not attack Mr. Sweeteman, will send the Waldensian to the dogs, and which it will not be difficult honorably to maintain. The success of a discussion depends very much upon the selection of the theme, and according to the compact, it is for you to select it. You have to conduct your Protestants to visit the monuments; whither do you think of conducting them?"

"To the Catacombs," I replied.

"You could not select worse. The Waldensian will tell you that the Catacombs were public cemeteries, where they buried promiscuously Gentiles and Christians; that these could not be places of sacred meetings; that the Gentiles guarded with great care their cemeteries, and would never have allowed the Christians to celebrate there the mysteries which by them were judged profane; and if you show them the stone pulpits, the altars, and other monuments, he will tell you that they were placed there afterward, because the Gentiles would not have permitted in their cemeteries those assemblies which they would not permit elsewhere. He will tell you many other things, to which you will not be able to reply. No, my son, act according to my advice, do not conduct them to the Catacombs. The subject of your researches tomorrow must be St. Peter's, and here is your itinerary. Conduct them to St. Peter *in vinculis*; and there the Father Abbe, who will be instructed by me, will show them the documents which prove that; this church was built by the Senator Pudens, and consecrated to St. Peter; he will show them also the chains with which the Apostle was bound by order of Herod and Nero. Thence descend to the Roman Forum, called the Campo Vaccino, wet conduct them to the Mamertine Prison, where he was confined; then go up to the Gianicolo, and in the church of St. Peter in Montorio, show them the place where St. Peter was crucified; conduct them to Santa Maria in Traspontia, and in the fourth chapel to the left as you enter, show them those two columns to which the holy Apostles Peter and Paul were bound, and then scourged. Lastly, conduct them to the Vatican to see the bodies of these Holy Apostles, and the Chair of St. Peter. From all these monuments you will easily deduce that it is evident that St. Peter had his seat in Rome as Bishop, and that he died in this city; and that therefore the Bishops of Rome are his successors; and as St. Peter was the first of the Apostles, and had special promises, that is, the keys of the Kingdom of Heaven, the primacy, the right of confirming all other bishops, and infallibility; so these things have passed from him by direct succession to the succeeding Popes, who in continual sequence have gone on to our days. Here the Waldensian will dissent from you and will argue from the Bible; but you will call him to order; the challenge which was proposed and accepted was simply to discuss the monuments; the good Puseyite will be on your side, do not doubt."

But do you believe, my Father, that Signor Pasquali will thus quickly yield?"

"Do not try, my son, to make him yield; it would require more to conquer the obstinacy of a rather learned Waldensian. Try only to come out with honour from the embarrassment in which you are placed. He will certainly not yield;

you will also see that he will begin to cavil over these monuments; you will then appear offended at some irreverent word, which will certainly come from him; you will reprove him for not keeping to the compact; you will exaggerate, if need be, your indignation; and you will leave them, and thus extricate yourself from difficulty.

I know that all which these good Fathers say is for the greater glory of God, but I tell you sincerely, I was not satisfied with these counsels; they appeared to me not straightforward, and it seemed ignominious thus to abandon the field at the most important moment. The Father saw that I hesitated, and lightly touching me on my shoulder, said to me kindly: "Poor Enrico, you are very unfortunate! The first time that you try to act the missionary you get; hold of a Puseyite, whom you ought not to convert, and of an obstinate and learned Waldensian, with whom you ought not to venture. But do not lose courage, another time you will have' better success."

"But could I not—"

"No," brusquely interrupted the Father, "you cannot and must not do differently to what I have told you. Do you know what will happen if you disobey me? If you enter into questions from which you could not come out with honour, from the monuments you will pass on to the Bible, and with that cursed art with which they handle the Bible, the end will be that the Puseyite will abandon us and turn Protestant, the other will be all the more confirmed in his errors, the Waldensian will triumph, and you will have given him the victory. And what will then happen to you? Remember that the Inquisition exists in Rome, not only for heretics. but also for any one who causes the least injury to the Holy Church." Thus saying he opened the door and took leave of me. . The last words of my master terrified me. I went home much preoccupied with what I had done; but at home I found a letter from the Secretary of the Vicariat which ordered me to present myself immediately at the Vicariat to hear some directions from his Eminence relating to myself.

When an ecclesiastic is called in that way to the office of the Secretary of the Vicariat, it is a sign that he is accused of some fault. Without waiting a moment, I went to the Secretariat, and the priests that were occupied there exchanged between themselves glances of intelligence, and looked at me with a scornful smile. I asked for the Signor Canon Secretary, and was introduced.

The Canon Secretary, of whom I speak, is a priest of between seventy and eighty years of age, a venerable old man, the example and model of all the priests of Rome; loved by the Pope, and revered by almost all the Cardinals; and I might almost say, venerated by all the clergy; a zealous preacher, an indefatigable confessor, he is always found equal to himself from early morning, when he rises to perform mass, up to the evening, when he plays card, which he never fails to do.

The good Canon made me sit at his side, and told me he was very grieved to be obliged to reprove me, but by his office he was forced to do so; and after many words upon the caution and prudence which ecclesiastics ought to me, in order not to compromise the Holy Church, he told me that the Cardinal Vicar was not quite satisfied with my conduct, on account of the frequent

conversations I had held with Protestants; and in the name of the Cardinal Vicar he ordered me absolutely to cease from such conversations. "You know," he added, "what the canons of the most holy Lateran Councils III. and IV. teach in regard to heretics, nevertheless, you, yesterday evening, took tea with them. How does this appear to you, my son?"

I no longer knew in what world I was, accused, reproved, menaced, and why? For a work, which seemed to me the best I had ever done in all my life. I could no longer contain myself; my heart was full, and I burst straight out into convulsive weeping which suffocated me. The Canon called for help, and the priests of the Secretariat hastened in. After I was relieved and somewhat calmed I prayed the good Canon to listen to me. All retired, and I narrated to the Canon Secretary the whole circumstances.

When I had related all, he said to me: "Be assured, the Cardinal Vicar has been differently informed; but I believe in you; your narration is most natural, and everything tells me that the thing is precisely as you have related it; and although it is not in my power to change the order of the Cardinal, nevertheless, I take the responsibility upon myself; the Cardinal is very reasonable, and will be easily persuaded. Carry out then, my son, the engagement which you have undertaken, but with prudence, for mercy's sake. You can in no case compromise the cause of the Holy Church because you have no official character; only I pray you to be careful for your own sake, my son; such heretics are dangerous. Before you begin any discussion, say three Ave Marias to the Madonna, who, as the Holy Church teaches, *'alone has slain all heresies,'* and then you need fear nothing."

Thus spoke this excellent priest. Then I felt tranquilized, and decided to follow his counsels rather than those of my master. Returning home contented, I have occupied the rest of the day and this evening in writing you this letter. Tomorrow will be our first visit to the Roman antiquities, and I intend to use the programme given me by my master. After tomorrow I will write to you the result.-Love your most affectionate,

Enrico

Rome, January, 1841.

My dear Eugenio,-

I grieve to find in your last letter suspicion with regard to my conduct. You doubt whether the reason for which I have waited a month to write to you may have been that of not wishing to confess my defeat. No, dear friend; as yet I have never come out with loss from the dispute, rather I hope to come out victorious. I did not write to you at once because I did not wish to weary you by writing discussions; I wished to wait for the decisive victory which could not be far off, and then I should have written all to you. But since you desire to know all the details, I am willing to satisfy you. I reveal myself to you as to a friend of my heart, which you are; I hide nothing from you, not even the thoughts of my soul, certain that you will not compromise me. This, then, is what happened in our visit to the monuments. I went the appointed day to Mr. Manson and found the other two gentlemen. We took a

carriage, and according to the programme of my master, I conducted my friends to the Church of St. Peter in *in vinculis*. It is situated on the south side of the Esquiline Hill. A most beautiful portico, with five arches, enclosed in elegant iron railings, forms the entrance to the magnificent basilica; which is of a light, and at the same time, majestic architecture. I shall say nothing of the most beautiful picture of St. Augustine, the work of Guercino; nor of the other, representing the liberation of St. Peter from prison, the work of Domenichino. The *chef d'oeuvre* of Michael Angelo, viz., the statue of Moses, destined for the mausoleum of Julius II., eclipses all else in this church.

Mr. Manson, Mr. Sweeteman, and I stood enchanted before that statue, which shows how high the genius of Christian art can attain. The Waldensian smiled at our admiration; then, striking me lightly on the shoulder, said: "Signor Abbe, explain to me a little one thing I do not understand. Your Church says that temples are holy places. places consecrated to the Lord, houses of prayer; and adopts in its temples all that the Bible tells of the Temple at Jerusalem. How, then, can it transform its temples into studios of fine arts or museums, and thus expose itself to the profanation of us Protestants, who enter them not to pray, but to look at the objects of art?"

I answered that these statues were in the churches to excite the devotion of the people, and the more beautiful they were the more they answered their purpose.

"Keep to common ground," he interrupted; "we must not anticipate the question of statues, that will come in its time. But, even granting what you saw, this monument is certainly not placed here to excite devotion; but to honour the dead body of a Pope." "To the Lord's House," I added, "belongeth magnificence." "It is written, however," he resumed, "*Holiness becometh Thy house*" (Psalm xciii. 5).

We passed into the sacristy, where the Father Abbot awaited us, and received us with many compliments. In the sacristy is a beautiful marble altar, and upon it a little cupboard made of precious marble, and of most beautiful work. The Father Abbot lighted four candles, put on his surplice and stole, opened the little cupboard, and drew from it a beautiful urn of rock crystal, in which the chains of St. Peter are preserved. The Father Abbot and I knelt together before these holy chains, and prayed in silence; then we kissed these relics, and! the Father Abbot shut the cupboard.

Then, having taken off the sacred vestments, he related that in the fifth century Giovenale, the Patriarch of Jerusalem., gave to the Empress Eudocia the chain with which St. Peter was manacled in Jerusalem by order of the Emperor Herod; Eudocia presented them to Pope Leo I., who brought together this and the other chain with which St. Peter was bound in Rome by order of Nero. The two holy chains coming in contact united and became one single chain, which is here preserved. Then the Empress caused this church to be rebuilt; I say rebuilt, because it was already a church, built by Pudens, and consecrated by St. Peter. Hence the title of St. Peter *in vinculis*.

"And is this story well certified?" asked the Waldensian.

"To doubt the truth of it," replied the Father Abbot, gravely, "it would be necessary to doubt the evidence itself. If you will take the trouble to come up to my room, I can show you the documents which prove the truth of it."

Then went up to the apartment of the Father Abbot, where he drew from his bookshelves the first volume of the works of Father Tillemont, and at page 172 he read these words:-

"Tradition says that St. Peter converted the Senator Pudens in Rome, that he lived in his house, and consecrated in it the first church in Rome, which became afterwards *San Pietro in vinculis*."

I was consoled beyond measure, and admired the prudence of my master in having so wisely directed my visit to the monuments. Mr. Manson exclaimed, "Ah! one must come to Rome to be instructed in ecclesiastical antiquity."

The Waldensian, with his accustomed coldness, said, "But do you believe, Father Abbot, that Tillemont really lent credence to this fact?"

"I cannot think how you can doubt it," replied the Father Abbot; "Tillemont depended upon tradition."

"Well," said the Waldensian, "favour me with the second volume of Tillemont." Having it, he sought for page 616, and showed that Tillemont based such tradition upon the Apocryphal book of *The Shepherd*, attributed to Hermas. And then he showed that all the events related in that book belonged to the time of Antoninus that is, towards the middle of the second century; from which one must deduce that if you have faith in such tradition, St. Peter would have been the guest of Pudens in the middle of the second century, that; is, about a century alter his death.

The Father Abbot and I were confounded by this observation; still, the Father Abbot did not lose courage, and taking from his cupboard an old martyrology in parchment, with the initials in miniature, opened it, and read, at August 1, these words in Latin: "The consecration of the first church at Rome, built and consecrated by St. Peter the Apostle." "Here is a document much more ancient than Tillemont."

The Waldensian looked at the martyrology, and from its characters and its miniatures he showed that it was of the XIVth century.

A document," said he, "of at least three centuries after the fact which you wish to prove by it, proves nothing."

"Well," replied the Father Abbot, "here is the testimony of Cardinal Bona," and he showed the book of that Cardinal upon the liturgy. "Here is the history of this church written by one of our Canons." The Waldensian interrupted: "All these testimonies are more recent than those of the martyrology. But let us not go from Tillemont; see what is said at page 604 in this second volume. Read, Father Abbot:-"It cannot be believed that the Christians had churches or buildings built expressly in which to assemble for their religious exercises until alter the persecution of Severus towards the year 230 A.D' And you could," he added, "quote all the Fathers of the first

centuries to show by their testimonies that the Christians had no churches until the third century."

The Father Abbot became as red as a hot coal. I felt as if I could not contain myself, and excited by anger, I said to the Waldensian, "And perhaps you have something to contradict about this chain?"

"Not at all; I should be out of my mind: if I did not see it was a chain; but to be reasonably convinced that this was the chain of St. Peter I must reason with you a little about it. I must know, for example, why of the two chains (Acts xii. 6) with which St. Peter was fettered at Jerusalem, only one was preserved; and where is the other gone? I must know who preserved that chain. Whether Herod? Whether the Jews? Whether the Christians? But St. Peter left the chains on the ground in the prison. It would be well to know how, in the ruin of Jerusalem, when all was destroyed, that chain was preserved. With relation to the one at Rome you must show that St. Peter was there, which, however, is a little difficult. If he had not been to Rome, he could not have been imprisoned there. But suppose he was there, I will ask, who preserved that chain? Nero? But he, we know, was not so devout. The Christians? But who would have dared to go and ask for it? And if they had dared, would they have got it? And then you know well that in those times the worship of relics was esteemed idolatry; it is sufficient to read Tertullian, Origen, Justin Martyr, and the other ancient Fathers, to be persuaded of this. Therefore, dear sir, let us look at other monuments in which you may be more fortunate; but these do not in the least convince me."

This first experience taught me that I had to do with a man who knew much more than I did; and then I felt that my_ was right, and sought how to extricate myself from trouble, and wished that I had got out by means of Biblical arguments, in order to accuse him of not having kept to the contract, and thus break off the discussion with some honour. To that end, rather than conduct him to the Mamertine Prison, I took him to the church called, *Domine quo vadis*.

A short distance from the city, upon the Appian Way. there is a little church built on the spot. where our Lord appeared to St. Peter. In order that you may well know the fact, I transcribe the inscription upon the marble which is found in that church: – This Church is called *Santa Maria delle piante*, and, commonly speaking, *Domine quo vadis*. It is called "of the footprints," on account of the appearance of our Lord made in it to St. Peter, when that glorious Apostle, persuaded or even compelled by the Christians to come out of prison and depart from Rome, walked by this Appian Way, and just at this place met with our Lord walking towards Rome, to whose miraculous appearance he said: '*Domine, quo vadis?*' (Lord, whither goest Thou?); and He replied, '*Venio Romam iterum crucifigi*' (I come to Rome to be crucified afresh). St. Peter immediately understood the mystery, and remembered that to him also such a death had been predicted, when Christ gave to him the government of His Church; therefore, turning round, he went back to Rome, and the Lord disappeared, and in disappearing left the impression of His feet in a paving-stone of the street. From this the Church took the name of '*delle piante*,' and from the words of St. Peter the name *Domine quo vadis?* ... 1830.-" ... 1830.-"

We had scarcely arrived in front of the church, than the Waldensian stopped to read the inscription that is over the door:- "Stop; O passer-by, and enter into this holy temple, where you will find the footprint and figure of Our Lord Jesus Christ, when He met with St. Peter, who fled from prison. Alms are requested for wax and oil, to liberate some soul from purgatory." After he had read this inscription, he said, "I do not think that the Signor Abbe is more fortunate in the visit to this second monument."

We entered; upon the wall on the right of those who enter is depicted the Saviour, who with His cross on His shoulders, walks towards Rome. On the wall to the left is depicted St. Peter in the attitude of flying from Rome. In the middle of the Church there is a narrow strip of basalt pavement to represent the ancient street, and in the centre a white square stone, projecting above the pavement, and on this there is the print our Lord's feet, and around is sculptured the verse of the Psalm, "Let us adore in the place where His feet rested."

The Waldensian assumed a very serious expression, and cast a compassionate look upon me, and without anything more, went out of the church; Mr. Sweeteman appeared to me also scandalized Mr. Manson himself was not satisfied, and all went out.

I did not at all understand this. I also went out, and the Waldensian spoke to me, with a seriousness that made me afraid.

"Signor Abbe, I am a Christian, and cannot bear that under the aspect of religion the adorable Person of Our Lord Jesus Christ should be made ridiculous; and that the word of God should be thus abused to inculcate the adoration of a stone."

I wished to justify the thing; but all were against me, and I held my peace. Everything went wrong with me that day. Then I resumed the programme of my master, and ordered the *vetturino* to drive us to St. Peter.

St. Peter *in carcere* is nothing but the ancient Mamertine Prison turned into a chapel. You descend by a modern staircase to the door of the prison, upon which you may still read the ancient Roman inscription. Having entered the first subterranean prison, you descend by little steps into the second, which is perpendicularly under the first. As we descend by the little steps, I made Mr. Manson notice on wall the impression of the profile of a human face, an impression which was taken from the face of St. Peter, when going down into that prison the jailer gave him a box on the ear, and caused him to strike his head against the stone wall. which, softened by the touch of the holy head, received the impress of his face. In the middle of that second subterranean prison there is a well of water, miraculously made to spring forth by St. Peter, when he converted the jailers Processo add Martiniano, and baptized them with forty-eight other prisoners.

Mr. Manson was filled with veneration for this prison, in which the Apostle St. Peter had lived, and had worked miracles. He wished to taste the miraculous water, and to preserve some of it in a little bottle, which he bought of the custodian to carry with him to England. I thought myself

victorious, and in going out I asked the Waldensian if he was convinced that this was the prison of St. Peter.

"I believe," he replied, "that this is the Mamertine Prison, because it is really in the position in which it was situated. History speaks of this prison, and tells that in it only illustrious prisoners were confined; hence it could not have held the poor fisherman of Galilee. History gives the names of prisoners who lived in this prison, but amongst them there is not the name of Peter or of Paul; on the contrary. with regard to the latter. who was really in Rome, the account in the Acts of the Apostles tells that he was not in this prison. History tells that those who entered this prison never came out alive. but were strangled there, and their bodies, to the terror of the people, were thrown from the *Scale Gemonie*, which looked upon the Forum. Thus we know that in this prison Jugurtha was put to death; that by order of Cicero, Lentulus, Cetegus, Statilius, Sabinus, and Ceparius, heads of the Catiline conspiracy. were strangled; in it was killed Sejan, by order of Tiberius, and Gioras, son of Simon, chief of the Jews, who had been made prisoner by Titus; but no historical document speaks either of St. Peter or of St. Paul. History tells that no one came out of this prison alive; therefore, St. Peter was not there, because, according to you, he did not die there. Moreover, you have shown me in *Domine quo vadis* that. St. Peter, persuaded by Christians, came out of prison. But from this prison. he could not have come out, and in it he could not have spoken with any one. There is no other way of entrance but the aperture used from above – the first aperture penetrated the upper prison, which was otherwise inaccessible. But St. Peter would have been in the lower inaccessible prison, and it would have been absolutely impossible to come out of it. It cannot be admitted that he came out by miracle as he came out of the prison at Jerusalem; for then there would have been no room for the reproof which, according to you, he received from Jesus Christ for having come out; so you see well that this prison proves nothing in your favor."

"And the impression of the face of St. Peter on the stone? And the miraculous water? And the baptism of the prisoners? Are these, then, all impostures?"

"My dear Signor Abbe, do not allow yourself to be blinded by prejudice, but let us quietly reason. before admitting the facts as certain. The steps on which half-way down is the pretended face of St. Peter, are of recent construction. When the Mamertine dungeon was a prison the prisoners did not go down into it by those steps, which did not exist, but were let down into it through the upper aperture; so then, if these steps did not exist, St. Peter could not have passed by and left his face on the stone. As to the well, I see no miracle in that; because, wherever you dig in Rome to that level you find water, which is not at all miraculous. And then it is an absurd thing to pretend that God worked the miracle of causing the waters to rise, in order to baptize those jailers, who could easily bring water needed for the baptism, without the necessity of a miracle. Finally, it is absurd to pretend that there were, together with St. Peter and St. Paul in that prison. forty-eight other prisoners; first, because that was an exceptional prison, as we have mentioned, and then, if you measure the prison you will see it is absolutely impossible that there could have been fifty-two persons in it,

unless they were packed like anchovies in a barrel."

On hearing these reasons Mr. Manson threw away the bottle of water he had bought; Mr. Sweeteman smiled, and I bit my lips with rage, not knowing what adequate answer to give to such reasoning. I was convinced that there must be a good answer, but I did not know it, and I was indignant that my master, in giving me the programme, had not warned me of the objections of the Waldensian, and taught me how to answer them.

"Well," said I, "let us go and see the place where St. Peter was crucified."

"Do you mean," said the Waldensian, "Bramante's famous little temple of *San Pietro in Montorio*? Let us spare our poor horses that fatiguing ascent; and this is why. I have good reasons to believe that not only did St. Peter not die in Rome, but that he never came there; but even if I could be persuaded that St. Peter had died at Rome, the sight of the hole where, eighteen centuries ago, the cross of St. Peter was planted, would make me laugh. Who can believe that that hole made in the earth could have been preserved for so many centuries? Besides, although the scientific men who study Christian antiquity at Rome believe that St. Peter died in that city, they do not agree as to the place of his martyrdom. Read Bosio, read Arrighi, and many more who have written upon the martyrdom of St. Peter, and you will see that some of them maintain that St. Peter was put to death on the Vatican Hill, others between the Vatican and the Janicullum, and scarcely one believes that it was on the summit of the Janiculum, where is the little temple of Bramante. Therefore, it is useless for us to go there."

The further we proceeded, the more I found myself confused and discouraged. Nevertheless, as I had no honest reason to retire honorably, I took courage and conducted my companions to the Church of *Santa Maria in Traspontina*, belonging to the Carmelite Fathers.

Entering the Church. I called to the Friar Sacristan, in order that he should show the columns of St. Peter. I hoped that the Friar would be indignant at the observations the Waldensian would make, and thus a contest would arise which would give me a good pretext to retire; but instead of this, the contrary happened.

The Friar conducted us to the fourth chapel on the left, where leaning against the two walls, encased in wood, are preserved two columns of marble. An inscription, in Latin verse tells that the two Apostles, Peter and Paul, being tied to these two columns and scourged, the image of the Saviour, which is above the altar, appeared to them, and spoke to them for some time, consoling them in their suffering. The Waldensian smiled. The Friar Sacristan, turning towards him, said, "You do not, then, believe this to be true?"

"To believe it," he replied, "I should desire to see some document. History tells nothing of this fact, and it seems to me frivolous to believe it without any proof. Besides, these columns were found in excavating the foundations of this Church in 1563; that is fifteen centuries after the death of St. Peter; who then, after fifteen centuries, is able to attest the fact?"

As to the image, the imposture is too gross; it is sufficient to look at it to perceive that it is a work relatively modern. Besides, it is beyond doubt that the use of images amongst Christians began long after the time of St. Peter."

"The gentleman is right," said the Sacristan; "during the many years that I have shown these columns to strangers I have found very few who have believed in them. Neither do I believe in them; but what would you? Everyone must attend to his own business."

We came out of the Church, and after taking a few steps the Waldensian prayed us to come for a moment with him into the church close by of *San Giacomo Scossacavalli*. On entering he showed us two great pieces of rough marble, and pointing to them, said, "There is no doubt that this is stone of the country; but read." There was written over these marbles that St. Helena had them brought from Jerusalem; that one of them was the altar on which Abraham tied his son Isaac to sacrifice him; the other was the altar on which the infant Jesus was placed to be circumcised. "See," he added, "what faith can be given to the monuments which are preserved in Rome."

My discouragement increased, and I prayed to the Virgin Mary and to the Holy Apostles that they would help me.

We arrived at last at St. Peter's. Scarcely had we entered the Church than the Waldensian said to me: "Since the Signor Abbe showed us just now two columns, I will also show you one." Thus saying, he conducted us to the first chapel on the right on entering called the chapel *della Pietà*. "Here is a column, with an inscription, which says: - 'This is a pillar from the Temple of Solomon, which Jesus Christ leaned against when He preached in the Temple.' The Bible says that the magnificent temple of Solomon was entirely destroyed by Nebuchadnezzar, so much so, that when it was rebuilt by Zerubbabel, they had to begin by excavating the foundations anew. History says that - as Jesus Christ predicted - of the temple which existed at the time of His life on earth, there has not remained one stone upon another. How is it then that this column is preserved? Such is the antiquity of these monuments!"

There remained to me no longer any hope of convincing him, except by making him see the chair of St. Peter; I, therefore, led him in front of its magnificent altar.



The chair of St. Peter??

This imposing monument is situated in the apsis of the basilica, opposite its principal door. Four colossal statues in copper gilt, each one twenty-four palms high, lightly sustain, as if in triumph, the chair of St. Peter, which is under a lining of copper gilt, adorned with magnificent work of sculpture and chiseling.

The four colossal statues represent two doctors of the Latin Church, viz.,

St. Augustine and St. Ambrose; and two doctors of the Greek Church, viz., St. Athanasius and St. John Chrysostom. A group of angels, sporting among small golden clouds, serves as a crown to a transparent dove, representing the Holy Spirit, which, in the midst of a large elliptical window of painted glass, seems to throw rays of light on the chair, and so to establish a sort of communication between and heaven.

So magnificent and surprising is the work that Mr. Sweeteman, who had never seen it, was struck with admiration, and Mr. Manson said, "I hope that Signor Pasquali will have nothing to object to so magnificent a monument."

"I have nothing to say from the side of its magnificence; nothing more could have been done to gratify the senses; but I have my reasons to believe that that seat, supported by four doctors and honoured with special sumptuousness, instead of being the seat of the humble Apostle of the Lord, is the seat of Soliman, Caliph of Babylon, or of Saladin of Jerusalem."

I could no longer resist such horrible blasphemy; I know not how far my zeal would have led me, but a convulsive tremor seized me; they led me home, and I was obliged to go to bed.

Tomorrow, if it pleases God, I will write you the remainder of this adventure.-Your friend,

Enrico.

Rome, January, 1847.

My DEAR EUGENIO,-

Without preamble I will continue my interrupted narrative. The day after the accident which occurred to me in the Church of St. Peter, I received a letter from the Waldensian, which I transcribe as follows, to show you more than ever my sincerity; and, although our religious convictions divide us, nevertheless. I look upon you as a brother, as well as the friend of my heart, from whom I hide nothing, even when it is against myself. This, then, is what the Waldensian wrote to me:-

"SIGNOR ABBE.-I am greatly grieved at what took place yesterday. I confess that I was a little too immoderate; that speaking to a sincere Catholic, as you are, I ought to have taken more care and measured my words; therefore, I ask your pardon, if I offended you by my plain speaking. But apart from my tone, which was rather that of a professor, I believe I have good reasons as to the main point of the question.

"I say I have good reasons to believe that that venerated seat or chair, as you call it, above the altar, of which the festival is celebrated every year on the 18th of January, instead of being the seat of the Apostle St. Peter, is that of Soliman, Caliph of Babylon, or of Saladin, Caliph of Jerusalem. In order that you may believe I have not said this heedlessly, or to insult you, here are the proofs, which, if they are not most convincing to prove that that seat belonged to a Turk, nevertheless are as to show that it could not have belonged to St. Peter.

"In the first place I cannot persuade myself that the most humble Peter would ever have had a special chair for himself. I cannot suppose that for the sake of a seat St. Peter would have transgressed the commandment of Jesus Christ (:Matt. xx. 25-27). I love St. Peter much, and therefore, I cannot believe that he was either a prevaricator or liar; he himself says in his first Epistle, chap, v. 1, that he was only an elder like all the others.

"Think well over it, I pray you; how can one believe after that, that he would wish to have a chair for himself, falsifying by that fact everything that he had said and taught? But tell me, I pray you, where could he have kept such a seat? In his house? But why, of all his furniture, did they only preserve this seat? You will say that it was the seat on which he officiated in the Church. But I have already shown that there were no churches in those times. The Acts of the Apostles, and the Apostolic letters, tell us that they celebrated worship *from house to house*. I do not think you will suppose that St. Peter went from house to house drawing his chair after him.

"But let us suppose that of which there is no proof, that St. Peter was in Rome, and that he had a distinct seat in which to officiate. I ask you, what are the proofs that show that this is really the seat of St. Peter? Do not tell me that the Pope, who is infallible, says so; because I will answer you that, according to your own principles, the Pope is infallible in dogma, but not in fact. And then who would have preserved this seat? Certainly not the Christians; because the veneration of relics only began at the end of the fourth century. And if the Christians had preserved it, how was it that it was not found until the seventeenth century? These are some of the reasons for which I cannot believe that this is the seat of St. Peter. To all this add the principal reason drawn from the Bible and from history, which show that St. Peter never came to Rome, and you will see that my motives for not believing in that seat are, as one may say, as just and reasonable as possible.

"Still, I will obstinately maintain that which is so displeasing for you to hear, which is, that that seat may have belonged to a Mahometan. I said so on the authority of Lady Morgan, who, in her work on Italy, in the fourth volume, says that the sacrilegious curiosity of the French at the time when they occupied Rome, in the beginning of this century, overcame all obstacles, in order to see so famous a seat. They took off its copper covering, and drew out the seat, and, examining it diligently, found there engraved in Arabic characters these words:- '*There is one God, and Mahomet is His prophet.*' I do not know if Lady Morgan tells the truth, but the answers that have been made to her are by no means conclusive. You perhaps know the answer which seems the best; that it is impossible it should be the seat of a Mussulman, because they do not use seats. It is true that usually they do not make use of seats as we do, but of cushions, sofas, stools; but their Muftis use seats, and even chairs, to preach from, and sometimes even their sovereigns use such for thrones. It might then have been the seat of a Mufti. The convincing argument would be to draw out this seat, and let all who would, examine it; but that will never be done.

"You know, Signor Abbe, that I greatly love the good Benedictine Tillemont. He was a learned man, a monk, and a good Catholic; I hope you will not refuse

his testimony. Well, Tillemont was incredulous, as I am, about this chair. In his travels in Italy, he says, 'It is pretended that in Rome there is the episcopal chair of St. Peter, and Baronio says that it is of wood. Nevertheless, some who have seen that which was destined to be placed solemnly on the altar in 1666, affirm that it was of ivory, and that the ornaments are not more ancient than three or four centuries, and the sculptures represent the twelve labours of Hercules.' That is what Tillemont says.

"You will tell me that Tillemont is opposed to what Baronio says. I could answer you that both these writers were most zealous Catholics; both learned, both able historians; the contradiction then between them about this seat is a proof of the falsity of it—so much the more, that in the passage cited, Tillemont shows that he does not believe in the authenticity of this chair. But now I remember to have read in my youth (I do not recollect in what book) what explains all, and takes away all contradiction between the two writers. The festival of the chair of St. Peter had existed for about half a century, before the seat was placed for veneration. Amongst the relics that are in Rome existed a seat which is said to have belonged to St. Peter; and Pope Clement VIII. thought of causing it to be venerated, but Cardinal Baronio showed him that the bas-reliefs represented the twelve labours of Hercules, and consequently this could not be the seat on which St. Peter officiated. The Pope was persuaded; nevertheless, it was necessary to have a chair of St. Peter. Then they sought in the depository of relics, and substituted for the first, a second ancient seat of wood, and this is that of which Baronio speaks, while Tillemont speaks of the first. But sixty years after the death of Baronio, when Alexander VII. was constructing the altar of the chair, as you see it today, they did not know which of the two should be placed for veneration; not the first, on account of the mythological sculpture; not the second, because it was of Gothic style, and that was sufficient to show that it could not have belonged to St. Peter. The Pope, then, knowing that amongst the relics there was a seat, brought as a relic from the Crusades, ordered this to be taken and brought for . veneration; hut no one had perceived the Arabic inscription recorded by Lady Morgan.

"As for the rest, let us not question about a seat; a seat is at the best nothing hut a seat, and it is not suitable to base our faith upon a seat. Were it as clear as the daylight that this was the identical seat of St. Peter, it would not prove his presence in Rome, because it might have been carried thither. And if it were true that St. Peter was in Rome, the presence of the Apostle nineteen centuries ago, would prove nothing as to the Roman religion being true.

"I have been tractable and allowed myself to be led by you where you wished; now I pray you to let me lead you tomorrow; but I promise you that from this time, I will enter into no controversy; and thus you may be sure of not having to dispute with heretics, and may come without fear of disobeying either your confessor or your master.

"With regard to your master, I ought to bell you that Mr. Mason has discharged his servant, because I discovered, by certain proofs, that he was a spy of the Jesuits. You ought to know such a thing. May God open your eyes

as to your dear masters.- *Au revoir*, yours, etc., "L. Pasquali."

The last words of this letter produced a terrible effect upon me; now I understood how my master had known all that I did or said with my friends. Such a procedure appeared to me base and disloyal, and irritated me, so that I determined not to allow myself to be thus blindly led by the Jesuit Fathers. Besides, the letter of Signor Pasquali convinced me that I had been wrongly guided by my master. Why, indeed, prevent me from discussing frankly and loyally, with the Bible in my hand? Why oblige me to discuss the monuments? And why then point out such uncertain monuments? These reflections made me accept the invitation of the Waldensian, and made me determine not to speak again of this discussion with my master. The next day all four of us met, and Signor Pasquali conducted us to see the Arch of Titus. This precious monument of history and of art is situated at the beginning of the road that the Romans call *Sacra*. It is the triumphal monument raised by the Senate and Roman people to Titus for his famous and complete victory over the Jews.

"These are," said the Waldensian, "the sacred antiquities that I love; not, indeed, those that the followers of Dr. Pusey seek with such avidity; on the veracity of these monuments not the least doubt can fall."

"Pardon me," said Mr. Manson, "we ought not to despise ecclesiastical antiquities."

"And. I do not despise them, but I leave them in their place," said the Waldensian. "They are precious for ecclesiastical history when they are authentic, and carefully studied are precious also to the Christian. They show the beginning and the date of the corruptions and abuses introduced into religion; but to give them a theological place, as if they were a rule of faith, seems to be the excess of human aberration. If a thing is true because it is ancient, we ought logically to say, then Paganism ought to be truer than Christianity, because it is the more ancient. We shall be judged upon the Gospel, not upon antiquity. The antiquities that ought to be held in great esteem by the Christian are those which testify to the Word at God, as does this monument."

Then he showed that this monument was, both for the Jews and unbelievers a testimony of the truth of the Divine Word. "Let them read Deuteronomy xxviii, St. Matthew xxiv., St. Mark xiii, St. Luke xxi., and then let them look at this monument raised by the Gentiles, who knew nothing of such prophecies, and deny if they can the veracity and divinity of God's Word."

From the Arch of Titus we ascended the neighboring side of the Palatine Hill to see the ruins of the Palace of the Caesars.

"See," said the Waldensian, "a beautiful monument of ecclesiastical antiquity. These rough materials are the ruins of the two great Palatine libraries, one Greek, and the other Latin, where the precious manuscripts of our ancestors were collected, and which Pope Gregory I., called the Great, caused to be burnt."

Then he showed us the part of the palace built by Augustus, that called after

Tiberius, that of Caligula, and that of Nero, and exclaimed: "It is written, 'The house of the wicked shall be overthrown' (Proverbs xiv. II). Here are those who caused themselves to be called gods, who called themselves eternal; but He that dwelleth in the heavens shall laugh at them (Psalm 2:4), and having given to His Son the heathen for an inheritance, He broke these, and will break the proud with a rod of iron, and dashed them, and will dash them, in pieces like a potter's vessel. These foundations which alone remain of the palaces of those who called themselves masters of the whole world, preach the truth of that word, that 'there is no wisdom, nor understanding, nor counsel against the Lord'" (Prov. xxi. 30).

The solemn tone with which he pronounced these words, the profound conviction which could be read on his countenance, had as imposing effect, such as I cannot describe, and which charmed me. Mr. Manson was silent, and followed him fascinated, and I felt myself compelled to respect the man whom the day before I had wished to put to death, had it been lawful so to do. The day before he was an adversary, a heretic, who attacked the Holy Church; the day after he was a man who showed the most profound convictions of Christianity. Nevertheless, a man so profoundly religious must be eternally lost, because he does not belong to our Holy Church. Such a thought revived my pity and compassion for him, and rekindled my zeal to procure with all my power his conversion.

We then went to the Amphitheater of Flavius, called popularly the Colosseum. You have read in history that Flavius Vespasian, after the destruction of Jerusalem, caused to be built this amphitheater, the most spacious and the most magnificent of any which up to this time have existed. It was capable of containing easily 100,000 spectators, served for games of gladiators, and hunting of wild beasts; and then, by a miracle of art, the vast arena was converted into a lake, and immediately served for naval sports. You know, also, that in times of persecution Christians were exposed in that arena to be devoured by wild beasts.

Now this amphitheater has been by the piety of the Popes transformed into a holy place. An immense cross is planted in the midst of the arena, and around are fourteen chapels, where are represented the incidents of the passion of our Lord; and before them is performed the pious exercise called the *Via Crucis*. Thus, in the place where in the times of pagan Rome resounded the roaring of wild beasts, the lamentable cries of the victims, the ferocious applause of a brutal public, echoes instead the pathetic song of devout Christians, who meditate on the death of the immaculate Lamb.

We had scarcely entered this vast edifice when Signor Pasquali seemed absorbed in deep thought, and remained for some moments as if in ecstasy, and we stood still looking at him. Rousing himself he exclaimed: "O, my dear friends! how can I express the crowd of religious thoughts which are awakened in me by this admirable monument! He who unconsciously executed the Divine judgments against the people who put Christ to death, and made to recoil on their own head the blood of the God-Man Whom they had cursed, caused this monument to be raised as an eternal memorial of the destruction of that people; and that people, reduced to slavery, working in chains, erected this monument, which perpetuates the memory of their punishment. Gaudenzio, a

Christian, is the architect of it; and God gave him the inspiration for it; yes, God, because neither before nor since has a conception more beautiful or more majestic proceeded from the human mind." Then he went on to describe the horrors of the gladiatorial games; the ferocity of the Roman people, who applauded this carnage; the imperturbable impassiveness of those monsters, who called themselves Emperors, in receiving the homage of those who killed one another in order to provide amusement for their august lord.

He passed on to describe the combats of the martyrs, but in such vivid colors that he drew tears from our eyes. Then, warmed with a holy enthusiasm, he exclaimed: "O, holy religion of Christ! here, here, thou didst triumph in the blood of thy sons, here thou didst manifest thy divine power to the astonished world. But when the Caesars ceased to persecute thee, and wished thee to sit with them on their throne, thou didst fly to hide thyself, and like a modern Joseph, in flying left thy mantle; thou didst hide thyself in the desert; but that mantle of thine was put on his shoulders by that man who in thy name first sat on the throne of the Caesars; thence he drove them and reigned alone in thy name; under that mantle were concealed pride, despotism, and fanaticism, an infernal trio which reigned covered with the mantle which thou didst leave."

We were frightened with the emphasis, with the tone of voice, but still more with the conceptions of this extraordinary man. He was continuing, when a monotonous singing was heard at the entrance of the amphitheater. Such a sound made him start and stopped him. A procession of persons, dressed in grey sackcloth, with the head and face covered by a hood of the same stuff, with only two holes to allow them to see through, entered the Colosseum, singing in a rough and monotonous voice the praises of the Cross. The procession was preceded by a great wooden cross, painted black, carried by one of the confraternity, and closed by a barefooted friar of St. Francis, with his head uncovered. Behind these came a few old lay-brothers, preceded also by a cross carried by one of them. The object of this procession was to perform the exercise of the *Via Crucis*, praying before the fourteen chapels.

Mr. Manson and Mr. Sweeteman turned to me to know what this procession signified. I replied that it was a pious confraternity of penitents, who, every Friday and every Sunday, go to perform this pious exercise of the *Via Crucis* at the Colosseum. We stayed a little while, the friar mounted a kind of pulpit on the rubble, the confraternity formed a semi-circle, the lay-brothers placed themselves behind them, and the friar began to preach. We remained at a convenient distance, but so as to be able to hear. Unfortunately, that friar was either ignorant or felt constraint from our presence, and did not know what he said, saying such silly things as even to scandalize the brave Mr. Manson. Fortunately the Waldensian was so immersed in thought that he heard nothing.

We left the amphitheater, and on our way home Signor Pasquali asked us if we had been satisfied with our walk. We answered in the affirmative; but I added that the mode of discussion by means of the monuments was too long, and would never lead us to practical conclusions; however, I wished to convince Mr. Manson of his error, and therefore desired to be allowed to discuss with him.

"I hope," replied the Waldensian, "that the Signor Abbe does not believe that the soul of Mr. Manson is more precious than ours. Let him, however, discuss, but I do not think he will wish to exclude us from the discussion. Let us discuss in good faith, and without any other resolve than that of seeking the truth. Let each one put aside his peculiar doctrines, to seek truth in the Word Of God alone. We four differ upon many points; the Signor Abbe is a Roman Catholic; Mr. Manson belongs to that which calls itself the High Church of England, or, as others call it, the theological school of Oxford; Mr. Sweeteman belongs to the English Church, and I to the Primitive Christian Church; let not one of us then obstinately maintain his Church, but together amicably seek the truth; so much the more as we all know that it is not the Church which saves us, but Jesus Christ. What do you gentlemen say to this?"

All consented, and agreed to begin the discussion.

I confess, dear Eugenio, that this Waldensian has enchanted me. I, who had heard so much evil spoken of them; who had read in so many books the most horrible things as to their ignorance, their disloyalty, and, also, as to their bad habits, found myself dumbfounded in the presence of this man, who was learned, 'but made no ostentation whatever of his knowledge; and was a man of profound piety and of austere virtue, but without any affectation. The only evil which is to be found in him is error; but I hope with the Divine help to undeceive him. In the next letter I will give you an account of the first discussion.-Adieu,
ENRICO.

My DEAR EUGENIO,-.

It is too true that one should think well before promising anything. I promised you to relate faithfully the whole discussion I should have with my friends, and now I almost repent of my promise, and could desire not to have made it. And do you know why? I fear that hearing the arguments of the Waldensian will but confirm you in your Protestant errors. But I pique myself upon being an honorable man, and so I faithfully keep my promise. Only I pray you not to judge me hastily. You will well understand that I cannot in one letter relate the whole discussion; and it may be that in one you will find the arguments of my opponents, in another my answers. Therefore, wait to have all the letters before giving your judgment.

As the day was not fixed on which we were to begin our discussion, I profited by this forgetfulness, and for many days I did not allow myself to see Mr. Manson, ready to make that circumstance a plausible excuse for not having gone.

To write to you with all sincerity, I had two plausible motives for delay; the first was to prepare myself by study for the discussion; the second, because I hoped that there would arise some opportunity for discussing tete-a-tete with Mr. Manson, without the tiresome presence of the Waldensian, who, to tell you the truth, causes me to feel not a little restraint. If this could take place, I felt certain of victory; Mr. Manson would become a Catholic, and thus I should come out of the affair with honour. Night and day I thought over the way in which to realize such a project.

Whilst I was thus thinking, the landlady of the house where I was a boarder, came into my room, and with much politeness told me that she could no longer keep me, as she positively had need of my room. Do what I could, I was unable to find out why I had deserved to be sent out of her house. I only recognized clearly that she unwillingly obeyed some mysterious order. It came into my mind that her confessor, a Jesuit Father, had given her this order, but I had no proof of it. Then I went to a convent, took a room, and caused my effects to be transported thither. My friends, not seeing me, went to seek for me, but my landlady, who knew where I gone gone to lodge, told them she did not know my address. In the school, also, there occurred a change with regard to me. The professor no longer looked on me, as at first, with a kindly eye. From time to time also he launched sarcasm against the Catholic friends of heretics, and ridiculed those who, before having finished their theological course, and without having any mission, pretended to discuss with them. Then he cast on me a very significant look, which was not lost on my companions.

All these things, whilst, on the one hand, they irritated me, on the other hand gave me sorrow, and made me determine not to embarrass myself by discussion. I thanked God that I had changed my lodging, because thus, perhaps my friends would seek me no longer, and I should get free.

The convent where I went to live did not close its door until late. One evening, whilst I was in my study, I heard a knock at the door; I opened it, and saw my three Protestant friends.

"Poor Signor Abbe," said the Waldensian, shaking my hand with great affection, "you are found out; your good Jesuit Fathers do not wish that you should enter into discussion with me. I will not compromise you against your will. We are come to propose two courses, and you shall choose that which you like best; the first course is to continue, or rather, to begin our discussions, the second is, to release you from your word, if your conscience should permit you to leave in error three souls whom you think lost. If you accept this course, I pray you to reflect that you cannot prevent us from thinking that you fear discussion, and that **your masters, who prevent you; have more fear than you.**" (Webmaster's emphasis.)

I accepted discussion, and then it was arranged that, to avoid espionage as much as possible, it should take place sometime in my room, sometime elsewhere.

Matters thus arranged, the Waldensian began to discuss the doctrine of justification, which he said was the fundamental doctrine of Christianity. To tell the truth, I am not very strong on that doctrine; on the contrary, until now it has seemed to me the most obscure and most involved doctrine of our theology, and I did not much like our discussion to begin with that. I proposed, therefore, that we should begin with the supremacy of the Pope. "The supremacy admitted," said I, "as a legitimate consequence one must admit all the Catholic doctrine taught by him who is the successor of St. Peter, and the infallible Head of the Church, established by Jesus Christ Himself; and once exclude the supremacy all Catholicism must necessarily fall." They made some difficulties, but at last my proposition was accepted. Then Signor Pasquali rising from his seat, said: "Before we begin to discuss, we ought to

invoke the assistance of the Holy Spirit," and he invited me to pray. I excused myself by saying that we were not accustomed to extempore prayer. Then he turned to Mr. Manson who said he had not his prayer-book with him. "The prayer-book of the Christian is a renewed heart," said the Waldensian; and rising his eyes to heaven he uttered so fervent a prayer, as to draw tears from my eyes. This prayer amazed me. "However" said I to myself, "can a heretic pray with so much faith, with so much fervour! How can he, with such confidence, invoke Jesus Christ!" I, who had only known the doctrine of the Protestants by what I had heard my masters of it in lessons and in preaching, and by what I had read of it in our books, found myself in a very different position to that which I had imagined, when face to face with this Waldensian.

Signor Pasquali, having finished his prayer, made us observe that truth being a unity, in treating of a religious question, it can only be found in the Bible; but that as the different religious systems interpret the doctrines of the Bible differently, he thought for the better understanding of, and to hasten the solution of the question on the supremacy of the Pope, it would be well that each one should explain his belief on that point, in order that, confronting there different beliefs with the Bible, we might come to a decisive conclusion.

Such a proposal pleased all, and I began to explain in few words the Catholic doctrine on the supremacy of the Pope, reserving the demonstration of it to the fitting moment. I said then that Jesus Christ had declared St. Peter the head and the prince of the Apostles; that He had constituted him His vicar, and in that quality had left him as visible Head of His Church. I said that the dignity of St. Peter was not a personal thing, but was to be transmitted to his successors, and since the Roman Pontiff is the successor of St. Peter, he has the same prerogatives that Jesus Christ gave to St. Peter, and he has transmitted these to his successors-viz.: supremacy and infallibility. This is the doctrine of the Catholic Church, and I am ready to prove it with the Bible.

"I agree," said Mr. Manson, "as regards the supremacy of St. Peter; I admit Apostolic succession in the Bishop of Rome, and I should recognise him also as Head of the Church, provided his authority should not be arbitrary but regulated by the ecclesiastical canons, established by councils. But I cannot admit his infallibility, because the monuments of ecclesiastical antiquity show that many Popes have erred."

"With regard to myself," said Mr. Sweeteman, "I do not admit so much. In the things of religion, I know no other authority than that of the Bible and that of the Church, which I do not think can be represented by one single man. The Bishop of Rome is a bishop like all others, he may be considered the Primate of all Italy, but I should never believe him to be the Head or Sovereign of the Church. If you speak of him only as first in honor, I shall not find great difficulty in according this to him, but never as first in authority. I recognise the authority of the Church in the Episcopate, and not in one single man."

The Waldensian then drew from his pocket a Bible, and placing it on the

table, said, "Now that each one of you has expressed what he believes concerning the authority of the Pope, I must expound my doctrine; but I myself cannot expound anything – the Bible is my *only* authority in matters of religion. Religions systems are for the most part fallacious; the Bible alone cannot lead astray; let us then justly and simply attend to its instructions; and I think that by this method, if we discuss sincerely, we shall easily find ourselves agreed, because all four confess that all religious doctrine ought to have its foundation in the Bible."

The rest of "The Discussion" is on hold for now.