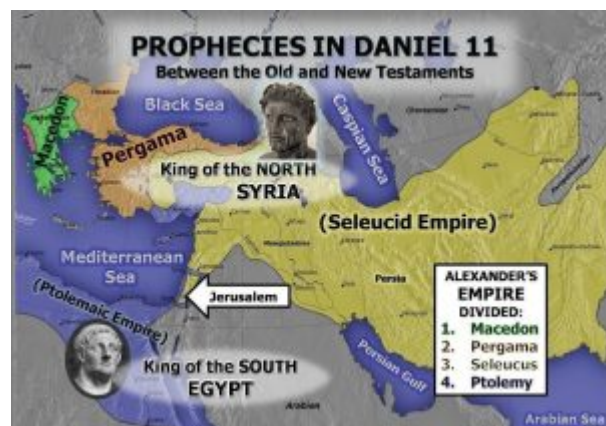


Daniel 11 Explained in the Light of History



Daniel 11 is all about prophecy of future events – future to the time of the prophet Daniel, not us – and one of the hardest passages in the Bible to understand *unless* you know the history behind it! It's not about the rise of the Antichrist in an as-yet-unknown time in the future as many people think. Why do they think that? Because that's what they were taught. And who taught them? People under the teaching of John Nelson Darby's and C.I. Scofield's dispensationalism! I was one of them. Most evangelicals today are.

When my pastor told me that Daniel 11:31 is a prophecy of the Endtime Antichrist setting up his image in a rebuilt temple in Jerusalem, I didn't question him. Why should I? I was young then, 23 years old, and still ignorant of Bible prophecy. My pastor was much older and more knowledgeable than I was. At the time I had no reason to question him. I didn't even know there are alternative interpretations in the light of history that much more sense. I did not know about the Counter-Reformation and the Jesuits' corruption of Bible interpretation through infiltration into Protestant churches and seminaries. How could I know that then? At the time I was living in Japan with no access to English libraries. And even if there was a library, would the books I needed to read even be available? It wasn't until the advent of the Internet that I had access to information on what the Bible prophecy teachers of the 18th century and earlier used to teach before Jesuit doctrines seeped into the churches.

The most amazing thing about the prophecies of Daniel 11 is that they are very specific. The prophecies were all fulfilled in specific people and not just generally as the prophecy of empires in Daniel chapters 2, 7 and 8. It's as if God already planned for all this to happen and He chose the people through which the events happened!

The commentary is based on Adam Clarke's research. Adam Clarke (1762 – 26 August 1832) was a British Methodist theologian.

Verse

Commentary

Daniel 11:1 ¶Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Daniel 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

The angel from chapter 10 is talking to Daniel. He reveals that heads of state are under the influence of the spirit world, in this case for good. Darius the first Median king of Babylon was favored by God and was a friend of Daniel.

Gabriel had already spoken of Cyrus, who was now reigning; and after him three others should arise. These were,

1. Cambyses, the son of Cyrus.
2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And,
3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.

Cambyses reigned seven years and five months; Smerdis reigned only seven months; and Darius Hystaspes reigned thirty-six years.

The fourth shall be far richer than they all – This was Xerxes, the son of Darius, of whom Justin says. “He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.”

He shall stir up all against the realm of Grecia – His military strength was such, that Herodotus, who lived in that time, informs us that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

This was Alexander the great.

Alexander's kingdom shall be broken – Shall, after his death, be divided among his four chief generals.

And not to his posterity – The family of Alexander had a most tragical end:

1. His wife Statira was murdered soon after his death by his other wife Roxana.

2. His brother Aridaeus who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months.

3. Olympias herself was killed by the soldiers in revenge.

4. Alexander Aegus, his son, together with his mother Roxana, was slain by order of Cassander.

5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty-two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 ¶And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

This was Ptolemy Lagus, one of his generals, who had the government of Egypt, Libya, etc., which are on the south of Judea. He was strong, for he had added Cyprus, Phoenicia, Caria, etc., to his kingdom of Egypt.

And one of his princes – shall be strong above him –

This was Seleucus Nicator, who possessed Syria, Babylon, Media, and the neighboring countries. This was the king of the north, for his dominions lay north of Judea.

Several historical circumstances are here passed by.

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Daniel 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Daniel 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Daniel 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

The king's daughter of the south – Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did; and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

But she shall not retain the power of the arm – zaro, her posterity, shall not reign in that kingdom.

But she shall be given up – Antiochus recalled his former wife Laodice and her children, and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

And they that brought her – Her Egyptian women, striving to defend their mistress, were many of them killed.

And he that begat her – Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

And he that strengthened her – Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

But out of a branch of her roots – A branch from the same root from which she sprang. This was Ptolemy Euergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best places, indeed all Asia, from Mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

He shall continue more years – Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years.

So the king of the south – Ptolemy Euergetes: – Shall come into his kingdom – That of Seleucus Callinicus. And shall return – Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Daniel 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Daniel 11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Daniel 11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

But his sons shall be stirred up – That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called the Great.

Shall assemble a multitude – Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

The king of the south – Ptolemy Philopater, who succeeded his father Euergetes.

Shall come forth and fight with him – He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north) shall set forth a great multitude – Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet the multitude was given into his hand, the hand of the king of the south; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Maccabees 1:1-6, and Polybius, lib. v.

His heart shall be lifted up – Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

The king of the north shall return – after certain years – In about fourteen years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

Many stand up against the king of the south – Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people – The Jews, who revolted from their religion, and joined Ptolemy, under Scopas, - **Shall exalt themselves to establish the vision** – That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, Isaiah 30:18-25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall. – For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced Coelesyria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

So the king of the north – Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.

He shall stand in the glorious land – Judea. For he reduced Palestine; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed – Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

He shall also set his face to enter – Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. And this he appeared to do, having “upright ones with him.” Or, as the Septuagint have it καὶ εὐθεία πάντα μετ’ αὐτοῦ ποιήσει, “and he will make all things straight with him;” that is, he acted as if he were influenced by nothing but the most upright views. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to corrupt her that she might betray her husband.

But she shall not stand on his side – On the contrary, her husband’s interests became more dear to her than her father’s; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Daniel 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Daniel 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Daniel 11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Daniel 11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Shall he turn his face unto the isles – Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Euboea, Colophon, and others.

But a prince for his own behalf – Or, a captain. The consul Acilius Glabrio caused the reproach to cease; beat and routed his army at the straits of Thermopylae, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents; five hundred on the spot, – two thousand five hundred when the peace should be ratified by the senate, – and the remaining twelve thousand in twelve years, each year one thousand. See Polybius in his Legations, and Appian in the Wars of Syria. And thus, –

Without his own reproach – Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

He shall turn his face toward the fort of his own land – After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to Antioch, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

But he shall stumble and fall – Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of Jupiter Belus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Sicules, Strabo, and Justin give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast. – So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”

Then shall stand up in his estate a raiser of taxes – Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called the glory of the kingdom, see 2Macc 9:23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes. He shall be destroyed, neither in anger – fighting against an enemy, nor in battle – at the head of his troops; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Daniel 11:21 ¶And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

In his estate shall stand up a vile person – This was Antiochus, surnamed Epiphanes – the Illustrious. They did not give him the honour of the kingdom: he was at Athens, on his way from Rome, when his father died; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes – the Illustrious. But that he was what the prophet here calls him, a vile person, is fully evident from what Polybius says of him, from Athenaeus, lib. v.: “He was every man’s companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs,” &c., &c. On this account a contemporary writer, and others after him, instead of Epiphanes, called him *Epimanes* – the Madman.

And with the arms of a flood – The arms which were overflown before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

The prince of the covenant – This was Onias, the high priest, whom he removed, and put Jason in his place, who had given him a great sum of money; and then put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted deceitfully in the league made with Jason.

He shall come up – From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people. – At first he had but few to espouse his cause when he arrived at Antioch, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his few people increased, and he became strong.

Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

Daniel 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Daniel 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

He shall enter peaceably even upon the fattest places – The very richest provinces – Coelesyria and Palestine. **He shall do that which his fathers have not done, nor his fathers' fathers –** He became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1Macc 3:30, that "in the liberal giving of gifts he abounded above all the kings that went before him." These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, "Let him take it, to whom Fortune sends it."

He shall forecast his devices – As Eulaeus and Lenaeus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Coelesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices – fixed a variety of plans to prevent this; visited the strong holds and frontier places to see that they were in a state of defense. And this he did for a time – he employed some years in hostile preparations against Egypt.

He shall stir up his power – Antiochus marched against Ptolemy, the king of the south, (Egypt,) with a great army; and the Egyptian generals had raised a mighty force.

Stirred up to battle – The two armies met between Pelusium and Mount Casius; but he (the king of the south) could not stand-the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see 1Macc 1:16-19. And all these advantages he gained by forecasting devices; probably by corrupting his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometer, and took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus.

Yea, they that feed of the portion of his meat – This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion of his meat – who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated, as was before observed.

Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Daniel 11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

And both these kings' hearts shall be to do mischief – That is, Antiochus, and Ptolemy Philometer, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table; and at these times they spoke lies to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

But it shall not prosper – Neither succeeded in his object; for the end of the appointed time was not yet come.

Then shall he return onto his land with great riches – Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1Macc 1:19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings, -

His heart shall be against the holy covenant – He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea. 1Macc 1:24; 2Macc 5:21. Prideaux and Newton. These are what we term exploits; which having finished, he returned to his own land.

At the time appointed he shall return – Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through Coelesyria; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the same success as the former, when he overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria.

For the ships of Chittim shall come against him –

Chittim is well known to mean the Roman empire. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. This is confirmed by Polybius, Livy, Velleius, Paterculus, Valerius Maximus, and Justin. **Therefore he shall be grieved** – “Grieving and groaning,” says Polybius; both mortified, humbled, and disappointed.

Have indignation against the holy covenant – For he vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the high priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See 1Macc 1:41, 62; 2Macc 6:1-9; confirmed by Josephus, War, book i. chap. 1, s. 1. The concluding reflection of Bp. Newton here is excellent:- “It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, ‘No one could thus declare the times and seasons, but he who hath them in his own power.’”

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

And arms shall stand on his part – After Antiochus, arms, that is, the Romans, shall stand up: for arms in this prophecy every where denote military power; and standing up, the power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar, 580. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength, - the temple, (so called by reason of its fortifications,) and took away the daily sacrifice and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matthew 24:15.

In the sixteenth year of the Emperor Adrian, A.D. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem stood; upon which the Jews, under Barchocab, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, A.D. 136, were banished Judea on pain of death; and thenceforth the land became desolate.

Such as do wickedly against the covenant – This is understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he - the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God – The genuine Christians.

Shall be strong – Shall be strengthened by his grace and Spirit.

And do exploits – Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Daniel 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

And they that understand – The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that JESUS was the true MESSIAH.

Instruct many – Preach the Gospel every where, and convert multitudes to the faith.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. – They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for three hundred years.- Newton.

Now when they shall fall – When the storm of the tenth persecution under Diocletian, which lasted ten years, fell upon them, they were sorely oppressed.

They shall be holpen with a little help – By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,-

Cleave to them with flatteries. – Became Christians BECAUSE the EMPEROR was such.

And some of them of understanding – Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,-

To try them, and to purge, and to make them white – To bring all to the pure profession, possession, and practice of Christianity.

To the time of the end – My own comment: Till Jesus returns!

And the king shall do according to his will – This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, c., c. But others think an antichristian power in the Church is intended for in the language of this prophecy king is taken for power, a kingdom, c. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the Greek emperors in the east, and in the bishops of Rome in the west. And this is to continue.

Till the indignation be accomplished: for that that is determined shall be done. – This is the same as what was called in Daniel 8:19, the last end of the indignation and Daniel 9:27, the consummation and means the end or consummation of God's indignation against the Jews.

Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Daniel 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Daniel 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Neither shall he regard the God of his fathers – That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian Church, and their God, the Church of Rome has not regarded, but put councils, and traditions, and apocryphal writings in their place.

Nor the desire of women – Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god – For the mandates and decrees of that Church have been often in defiance of God and his word, for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Shall he honour the god of forces – מַאֲזִיִּם mauzzim, or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

And a god whom his fathers knew not – For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic Church.

Shall he honour with gold, and silver, and with precious stones – How literally does this apply to the Church of Rome! See the house of our lady at Loretto; the shrines of saints; the decorated images, costly apparel, gold, jewels, c., profusely used about images of saints, angels, and the blessed virgin, in different popish churches. This superstition began to prevail in the fourth century, and was established in 787, by the seventh general council for in that the worship of images was enacted.

In the most strong holds with a strange god – Bishop Newton proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such public notoriety, that they require no proof. – Newton.

At the time of the end shall the king of the south push at him – These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him-made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

And the king of the north – The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

And with many ships – With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, Constantinople, A.D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.

He shall enter also into the glorious land – Entirely subdue Judea.

Daniel 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

And many countries shall be overthrown – Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shalt escape – Edom and Moab, and the chief of the children of Ammon. – These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

Daniel 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

He shall stretch forth his hand – He – the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt – has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when Selim conquered Egypt, A.D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

Daniel 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

The prophecy refers specifically to the vast treasures of Egypt. Therefore, its fulfillment must be looked for in the days of Egypt's power and wealth. It cannot have been fulfilled in the debased and poverty-stricken Egypt of later centuries. In the days of Antony and Cleopatra the treasures of Egypt were of immense value, having been accumulated over the years of the Ptolemaic rule. Octavius captured the accumulated riches of Egypt with his victory over Antony and Cleopatra, and celebrated his triumph in Rome in 29 BCE. He became the first Roman emperor, entitled "Caesar Augustus." Interest rates in the Roman empire fell greatly due to the influx of plunder from Egypt. Octavius returned in victory to Rome. Octavius' general, Cornelius Balbus, later took Libya and Ethiopia for Rome.

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

But tidings out of the east and out of the north shall trouble him – This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the east, and Artaxerxes, king of Armenia, on the north were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give!

Daniel 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

He shalt plant the tabernacles – He shall make a last stand in Judea, and there shall his power be smitten. He shall come to his end, and none shall help him – All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

There are two other articles on Daniel 11 on this website:

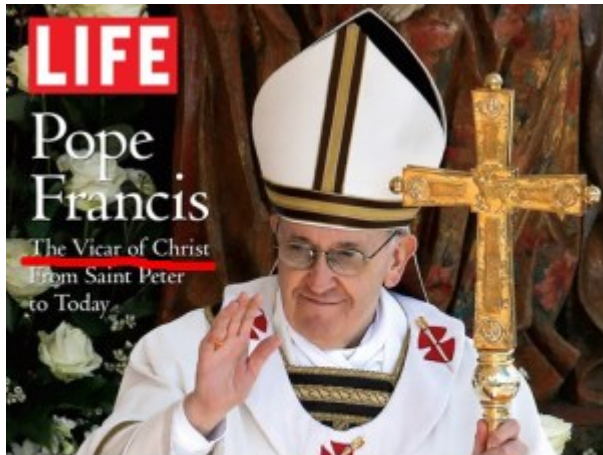
[All Prophecies of Daniel 11 Fulfilled!](#) by Bryan T. Huie and
[Daniel 11:21-45 Explained in the Light of History](#) by Philip Mauro

They probably differ somewhat. I hope to compare them a verse at a time and may update this article later with more or different information.

When I was yet a babe in Christ and Bible knowledge, I was told God gave us prophecy to know the future. I don't believe anymore that we can know specific events before they happen. Did any prophet of God prophesy of a fake pandemic that would bring tyranny to democratic nations and trample on the civil rights of the public? No! Does the Bible predict an atomic war that will destroy the earth? What value is it for us to even speculate about such things? The only thing we can know for sure is Jesus is coming and will get

rid of the evildoers and bring an end to the madness on earth. When? When the Father says so!

666 – The Anti-Christ to Come?



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

In 1519 Martin Luther first called the Pope the Antichrist and later wrote to Pope Leo X and with boldness informed him that he, the Pope, was the Antichrist. The Historicist view was held by all the Protestant Reformers – that is, every major preacher of the gospel on the Protestant side of the Reformation. They all believed that the Papacy was the Antichrist.

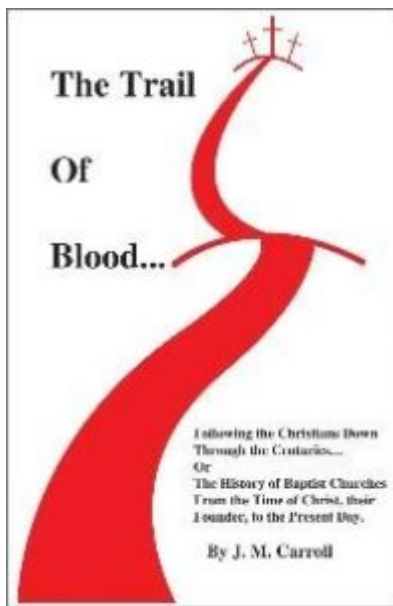
Babylon the Mother Church – By Henry Grattan Guinness



Did not Rome Christian become a harlot? Did not Papal Rome ally herself with

the kings of the earth? Did it not glorify itself to be as a queen, and call itself the Mistress of the World?

“The Trail of Blood” . . . Following the Christians Down Through the Centuries – by J.M. Carroll



. . . or The History of Baptist Churches From the Time of Christ, Their Founder, to the Present Day

THIS LITTLE BOOK is sent forth for the purpose of making known the little-known history of those FAITHFUL WITNESSES of the Lord Jesus, who, as members of the CHURCH JESUS BUILT, “Overcame Satan by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death,” Rev. 12:11.

Copyright 1931, Ashland Avenue Baptist Church, Lexington, Kentucky

The Trail of Blood

INTRODUCTION By CLARENCE WALKER

I

Dr. J. M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 10, 1931. His father, a Baptist preacher, moved to Texas when Brother Carroll was six years old. There he was converted, baptized, and ordained to the Gospel ministry. Dr. Carroll not only became a leader among Texas Baptist, but an outstanding

figure of Southern Baptists, and of the world.

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in Brother Carroll's studies. I, too, had made a special research in Church History, as to which is the oldest Church and most like the churches of the New Testament.

Dr. J. W. Porter attended the lectures. He was so impressed he told Brother Carroll if he would write the messages he would publish them in a book. Dr. Carroll wrote the lectures and gave Dr. Porter the right to publish them along with the chart which illustrates the history so vividly.

However, Dr. Carroll died before the book came off the press, but Dr. Porter placed them before the public and the whole edition was soon sold. Now, by the grace of God, we are able to present this 66th edition of 20,000. I want to ask all who read and study these pages to join me in prayer and work that an ever-increasing number shall go forth.

"To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Christ Jesus; to the intent that now unto the principalities and powers in Heavenly places might be known by the Church, the manifold wisdom of God ... unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." (Eph. 3:9-10, 21)

II

It was wonderful to hear Dr. Carroll tell how he became interested in the history of the different denominations—ESPECIALLY THEIR ORIGIN. He wrote the book after he was 70 years old, but he said, "I was converted unto God when I was just a boy. I saw the many denominations and wondered which was the church the Lord Jesus founded."

Even in his youth he felt that in the study of the Scriptures and history, he could find the church which was the oldest and most like the churches described in the New Testament.

This research for the truth led him into many places and enabled him to gather one of the greatest libraries on church history. This library was given at his death to the Southwestern Baptist Seminary, Ft. Worth, Texas.

He found much church history—most of it seemed to be about the Catholics and Protestants. The history of Baptists, he discovered, was written in blood. They were the hated people of the Dark Ages. Their preachers and people were put into prison and untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions, heaped upon Baptists by the Catholic Hierarchy during the Dark Ages. The Pope was the world's dictator. This is why the Ana-Baptists, before the Reformation, called the Pope The Anti-Christ.

Their history is written in the legal documents and papers of those ages. It is through these records that the "TRAIL OF BLOOD" winds its way as you find such statements—

"At Zurich, after many disputations between Zuinglius and the Ana-Baptists, the Senate made an Act, that if any presume to rebaptize those who were baptized before (i.e. as infants) they should be drowned. At Vienna many Ana-Baptists were tied together in chains that one drew the other after him into the river, wherein they were all suffocated (drowned)." (Vida Supra, p.61)

"In the year of our Lord 1539 two Ana-Baptists were burned beyond Southwark, and a little before them 5 Dutch Ana-Baptists were burned in Smithfield," (Fuller, Church History.)

"In 1160 a company of Paulicians (Baptists) entered Oxford. Henry II ordered them to be branded on the forehead with hot irons, publicly whipped them through the streets of the city, to have their garments cut short at the girdles, and be turned into the open country. The villages were not to afford them any shelter or food and they perished a lingering death from cold and hunger." (Moore, Earlier and Later Nonconformity in Oxford, p. 12.)

The old Chronicler Stowe, A.D. 1533, relates:

"The 25th of May—in St. Paul's Church, London—examined 19 men and 6 women. Fourteen of them were condemned; a man and a woman were burned at Smithfield, the other twelve of them were sent to towns there to be burned."

Froude, the English historian, says of these Ana-Baptist martyrs-

"The details are all gone, their names are gone. Scarcely the facts seem worth mentioning. For them no Europe was agitated, no court was ordered in mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, out of 25 poor men and women were found 14, who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise, yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death they assisted to pay the purchase of English freedom."

Likewise, in writings of their enemies as well as friends, Dr. Carroll found, their history and that their trail through the ages was indeed bloody:

Cardinal Hosius (Catholic, 1524), President of the Council of Trent:

"Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." (Hosius, Letters, Apud Opera, pp. 112, 113.)

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

Sir Isaac Newton:

"The Baptists are the only body of known Christians that have never symbolized with Rome."

Mosheim (Lutheran):

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Edinburg Cyclopedia (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."

Tertullian was born just fifty years after the death of the Apostle John.

III

Baptists do not believe in Apostolic Succession. The Apostolic office ceased with the death of the Apostles. It is to His churches that He promised a continual existence from the time He organized the first one during His earthly ministry until He comes again. He promised-

**"I will build my church and the gates of hell shall not prevail against it."
(Matt. 16:18)**

Then, when He gave the great Commission, which tells what His churches are to do, He promised-

"I will be with you alway, even unto the end of the age." (Matt. 28:20)

This Commission—this work—was not given to the Apostles as individuals, but to them and the others present in their church capacity. The Apostles and the others who heard Him give this Commission were soon dead—BUT, His Church has lived on through the ages, making disciples (getting folks saved), baptizing them, and teaching the truth—the doctrines—He committed to the Jerusalem Church. These faithful churches have been blessed with His presence as they have traveled the TRAIL OF BLOOD. This history shows how the Lord's promise to His churches has been fulfilled. Dr. Carroll shows that churches have been found in every age which have taught the doctrines He committed unto them. Dr. Carroll calls these doctrines the "marks" of New Testament Churches

"MARKS OF THE NEW TESTAMENT CHURCH"

1. Its Head and Founder—CHRIST. He is the law-giver; the Church is only the executive. (Matt. 16:18; Col. 1:18)
2. Its only rule of faith and practice—THE BIBLE. (II Tim. 3:15-17)
3. Its name—"CHURCH," "CHURCHES." (Matt. 16:18; Rev. 22:16)
4. Its polity—CONGREGATIONAL—all members equal. (Matt. 20:24-28; Matt. 23:5-12)
5. Its members—only saved people. (Eph. 2:21; I Peter 2:5)
6. Its ordinances—BELIEVERS' BAPTISM, FOLLOWED BY THE LORD'S SUPPER. (Matt. 28:19-20)
7. Its officers—PASTORS AND DEACONS. (I Tim. 3:1-16)

8. Its work—getting folks saved, baptizing them (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things whatsoever I have commanded you"). (Matt. 28:16-20)
9. Its financial plan—"Even so (TITHES and OFFERINGS) hath the Lord ordained that they which preach the gospel should live of the gospel," (I Cor. 9:14)
10. Its weapons of warfare—spiritual, not carnal. (II Cor. 10:4; Eph. 6:10-20)
11. Its independence—separation of Church and State. (Matt. 22:21)

IV

In any town there are many different churches—all claiming to be the true church. Dr. Carroll did as you can do now—take the marks, or teachings, of the different churches and find the ones which have these marks, or doctrines. The ones which have these marks, or doctrines, taught in God's Word, are the true churches.

This, Dr. Carroll has done, to the churches of all ages. He found many had departed from "these marks, or doctrines." Other churches, however, he found had been true to these marks" in every day and age since Jesus said,
"I will build my church and the gates of hell shall not prevail against it."
(Matt. 16:18)
"I will be with you alway, even unto the end of the age." (Matt. 28:21)

"THE TRAIL OF BLOOD"

or

Following the Christians Down Through the Centuries
From
The Days of Christ to the Present Time

Or to express it differently, but still expressively—"A history of the Doctrines as taught by Christ, and His Apostles and those who have been loyal to them."

"Remember the days of old. Consider the years of many generations; Ask thy father and he will show thee. Thy elders and they will tell thee." (Deut. 32:7)

1. What we know today as "Christianity" or the Christian Religion, began with Christ, A.D. 25-30 in the days and within the bounds of the Roman Empire. One of the greatest empires the world has ever known in all its history.
2. This Empire at that period embraced nearly all of the then known inhabited world. Tiberius Caesar was its Emperor.
3. In its religion, the Roman Empire, at that time, was pagan. A religion of many gods. Some material and some imaginary. There were many devout believers and worshipers. It was a religion not simply of the people, but of the

empire. It was an established religion. Established by law and supported by the government. (Mosheim, Vol. 1, Chap. 1.)

4. The Jewish people, at that period, no longer a separate nation, were scattered throughout the Roman Empire. They yet had their temple in Jerusalem, and the Jews yet went there to worship, and they were yet jealous of their religion. But it, like the pagan, had long since drifted into formalism and had lost its power. (Mosheim, Vol. 1, Chap. 2.)

5. The religion of Christ being a religion not of this world, its founder gave it no earthly head and no temporal power. It sought no establishment, no state or governmental support. It sought no dethronement of Caesar. Said its author, "Render unto Caesar the things that are Caesar's and to God the things that are God's." (Matt, 22:19-22; Mark 12:17; Luke 20:20). Being a spiritual religion it was a rival of no earthly government. Its adherents, however, were taught to respect all civil law and government. (Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-16)

6. I want now to call your attention to some of the landmarks, or ear-marks of this religion—the Christian Religion. If you and I are to trace it down through 20 long centuries, and especially down through 1,200 years of midnight darkness, darkened by rivers and seas of martyr blood, then we will need to know well these marks. They will be many times terribly disfigured. But there will always be some indelible mark. But let us carefully and prayerfully beware. We will encounter many shams and make-believes. If possible, the very elect will be betrayed and deceived. We want, if possible, to trace it down through credible history, but more especially through the unerring, infallible, words and marks of Divine truth.

Some Unerring, Infallible Marks

If in going down through the centuries we run upon a group or groups of people bearing not these distinguishing marks and teaching other things for fundamental doctrines, let us beware.

1. Christ, the author of this religion, organized His followers or disciples into a Church. And the disciples were to organize other churches as this religion spread and other disciples were "made." (Ray, Bapt, Succession, Revised Edition, 1st Chap.)

2. This organization or church, according to the Scriptures and according to the practice of the Apostles and early churches, was given two kinds of officers and only two—pastors and deacons. The pastor was called "Bishop." Both pastor and deacons to be selected by the church and to be servants of the church.

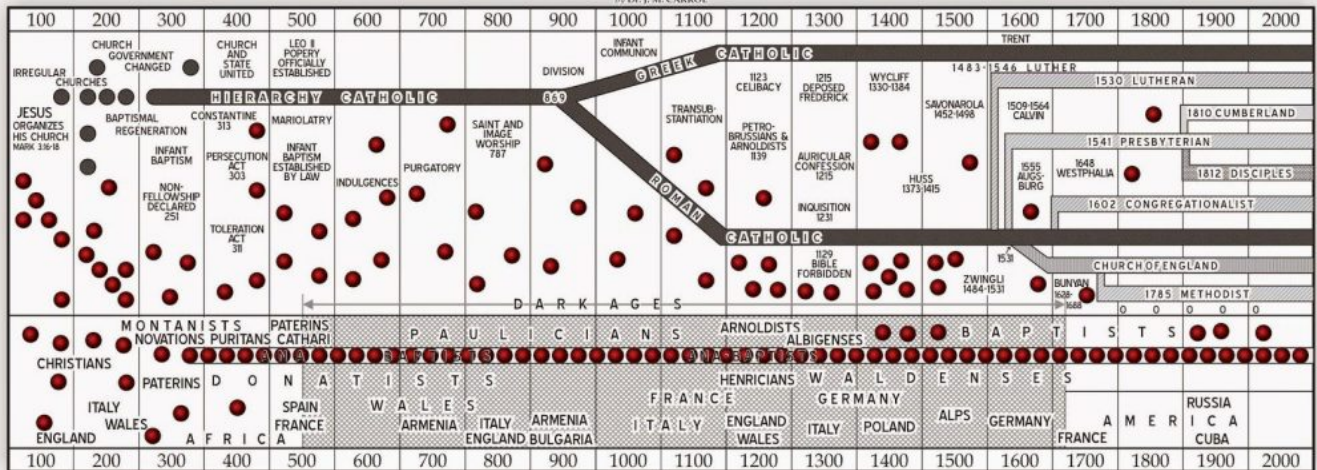
3. The churches in their government and discipline to be entirely separate and independent of each other, Jerusalem to have no authority over Antioch—nor Antioch over Ephesus; nor Ephesus over Corinth, and so forth. And their government to be congregational, democratic. A government of the people, by the people, and for the people.

4. To the church were given two ordinances and only two, Baptism and the Lord's Supper. These to be perpetual and memorial.
5. Only the "saved" were to be received as members of the church (Acts 2:47). These saved ones to be saved by grace alone without any works of the law (Eph, 2:5, 8, 9). These saved ones and they only, to be immersed in the name of the Father, Son and Holy Spirit (Matt. 28:19). And only those thus received and baptized, to partake of the Lord's Supper, and the supper to be celebrated only by the church, in church capacity.
6. The inspired scriptures, and they only, in fact, the New Testament and that only, to be the rule and guide of faith and life, not only for the church as an organization, but for each individual member of that organization.
7. Christ Jesus, the founder of this organization and the savior of its members, to be their only priest and king, their only Lord and Lawgiver, and the only head of the churches. The churches to be executive only in carrying out their Lord's will and completed laws, never legislative, to amend or abrogate old laws or to make new ones.
8. This religion of Christ to be individual, personal, and purely voluntary or through persuasion. No physical or governmental compulsion. A matter of distinct individual and personal choice. "Choose you" is the scriptural injunction. It could be neither accepted nor rejected nor lived by proxy nor under compulsion.
9. Mark well! That neither Christ nor His apostles, ever gave to His followers, what is know today as a denominational name, such as "Catholic," "Lutheran," "Presbyterian," "Episcopal," and so forth—unless the name given by Christ to John was intended for such, "The Baptist," "John the Baptist" (Matt. 11:11 and 10 or 12 other times.) Christ called the individual follower "disciple." Two or more were called "disciples." The organization of disciples, whether at Jerusalem or Antioch or elsewhere, was called Church. If more than one of these separate organizations were referred to, they were called Churches. The word church in the singular was never used when referring to more than one of these organizations. Nor even when referring to them all.
10. I venture to give one more distinguishing mark. We will call it—Complete separation of Church and State. No combination, no mixture of this spiritual religion with a temporal power. "Religious Liberty," for everybody And now, before proceeding with the history itself, let me call your attention to-

THE CHART

THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD THE TRAIL OF BLOOD

By Dr. J. M. CARROLL



EXPLANATION OF THE CHART
By Dr. J. M. CARROLL

1. The purpose of this book and chart is to show according to history that Baptists have an unbroken line of churches since Christ and have fulfilled His promise - "I WILL BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." In the irregular churches is clearly seen the growth of Catholicism and Protestantism. Baptists are not Protestants since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries. The first vertical line is A.D. 1 and the second, A.D. 100, and so on.

3. The horizontal lines at the bottom have between them the nicknames given to Baptists during the passing years and ages - Novations, Montanists, Paulicians, and Waldenses.

4. THE RED CIRCLES REPRESENT BAPTIST CHURCHES beginning with the first Church at Jerusalem, founded by Christ during His earthly ministry, and out of which came the churches of Judas, Antioch, and others. The red indicates they were persecuted. In spite of the bitter opposition and persecution Baptist Churches have flourished in every age. The first nickname given them was Christians, the next Anabaptists, and so on. You will notice that the dark ages are represented by a dark space. Even during this time you will notice a continual line of churches called Anabaptists. They were continually and bitterly persecuted even unto death by the Catholics. Near the first of the 16th Century the Anabaptists were dropped and they were simply called Baptists.

5. THE BLACK CIRCLES REPRESENT CHURCHES INTO WHICH ERROR CAME AND ARE THEREFORE CALLED - IRREGULAR CHURCHES. The first error was in church government - Pastors assumed authority not given them by Christ. Pastors of larger churches claimed authority over other and smaller churches. Thus in the 3rd Century the Roman Hierarchy was established. The Emperor Constantine issued a call in 313 inviting all churches to send representatives to form a council. The red churches - that is Baptist Churches - refused the invitation but the irregular churches responded. The Emperor was made the head and thus the group of churches known as Irregular churches became the State Church. The Emperor continued to head the churches until Leo III claimed authority as the successor of Peter. Thus is seen how the error in church government developed into Popery. In the 16th Century the Protestant Churches began to come out of the Roman Catholic Church. They are called Protestants because they protested against the errors of Catholics.

6. It was in the year 301 that Baptist Churches declared non-fellowship with the irregular churches. They refused to accept Baptism administered in infancy or for Salvation and thus came the oldest nickname - Anabaptists which means re-baptizers.

Original was Copyrighted 1931 by Oakland Avenue Baptist Church, Lexington, Ky.

(Click the chart to enlarge)

I believe, if you will study carefully this chart, you will better understand the history, and it will greatly aid your memory in retaining what you hear and see.

Remember this chart is supposed to cover a period of two thousand years of religious history.

Notice at both top and bottom of the chart some figures, the same figures at both top and bottom - 100, 200, 300, and so on to 2,000.

They represent the twenty centuries of time—the vertical lines separating the different centuries.

Now notice on the chart, near the bottom; other straight lines, this line running left to right, the long way of the chart.

The lines are about the same distance apart as the vertical lines. But you can't see them all the way. They are covered by a very dark spot, representing in history what is known as the "dark ages." It will be explained later. Between the two lowest lines are the names of countries . . . Italy, Wales, England, Spain, France, and so forth, ending with America. These are names of countries in which much history is made during the period covered by the names themselves. Of course not all the history, some history is made in some of the countries in every period. But some special history is made in these special countries, at these special periods.

Now notice again, near the bottom of the chart, other lines a little higher. They, too, covered in part by the "dark ages," they also are full of names, but not names of countries. They are all "nick-names." Names given to those people by their enemies. "Christians"—that is the first: "The disciples were called Christians first at Antioch" (Acts 11:26). This occurred about A.D.

43. Either the pagans or Jews gave them that name in derision. All the other names in that column were given in the same manner—Montanists, Novationists, Donatists, Paulicians, Albigenses, Waldenses, etc., and Ana-Baptists. All of these will again and again be referred to as the lectures progress.

But look again at the chart. See the red circles. They are scattered nearly all over the chart. They represent churches. Single individual churches in Asia, in Africa, in Europe, in mountains and valleys, and so forth. Their being blood red indicates martyr blood. Christ their founder died on the Cross. All the Apostles save two, John and Judas, suffered martyr deaths. Judas betrayed his Lord and died in a suicide. The Apostle John, according to history, was boiled in a great cauldron of oil.

You will note some circles that are solidly black. They represent churches also. But erring churches. Churches that had gone wrong in life or doctrine. There were numbers of these even before the death of Peter, Paul and John.

Having now about concluded with a general introduction and some very necessary and even vital preliminaries, I come to the regular history-

FIRST PERIOD A.D. 30-500

1. Under the strange but wonderful impulse and leadership of John the Baptist, the eloquent man from the wilderness, and under the loving touch and miracle-working power of the Christ Himself, and the marvelous preaching of the 12 Apostles and their immediate successors, the Christian religion spread mightily during the first 500-year period. However, it left a terribly bloody trail behind it. Judaism and Paganism bitterly contested every forward movement. John the Baptist was the first of the great leaders to give up his life. His head was taken off. Soon after him went the Savior Himself, the founder of this Christian religion. He died on the Cross, the cruel death of the Cross.

2. Following their Savior in rapid succession fell many other martyred heroes: Stephen was stoned, Matthew was slain in Ethiopia, Mark dragged through the streets until dead, Luke hanged, Peter and Simeon were crucified, Andrew tied to a cross, James beheaded, Philip crucified and stoned, Bartholomew flayed alive, Thomas pierced with lances, James, the less, thrown from the temple and beaten to death, Jude shot to death with arrows, Matthias stoned to death and Paul beheaded.

3. More than one hundred years had gone by before all this had happened. This hard persecution by Judaism and Paganism continued for two more centuries. And yet mightily spread the Christian religion. It went into all the Roman Empire, Europe, Asia, Africa, England, Wales, and about everywhere else, where there was any civilization. The churches greatly multiplied and the disciples increased continuously. But some of the churches continued to go into error.

4. The first of these changes from New Testament teachings embraced both policy and doctrine. In the first two centuries the individual churches rapidly multiplied and some of the earlier ones, such as Jerusalem, Antioch,

Ephesus, Corinth, etc., grew to be very large; Jerusalem, for instance, had many thousand members (Acts 2:41; 4:4, 5:14), possibly 25,000 or even 50,000 or more. A close student of the book of Acts and Epistles will see that Paul had a mighty task even in his day in keeping some of the churches straight. See Peter's and Paul's prophecies concerning the future (II Pet. 2:12; Acts 20:29-31. See also Rev., second and third chapters).

These great churches necessarily had many preachers or elders (Acts 20:17). Some of the bishops or pastors began to assume authority not given them in the New Testament. They began to claim authority over other and smaller churches. They, with their many elders, began to lord it over God's heritage (III John 9). Here was the beginning of an error which has grown and multiplied into many other seriously hurtful errors. Here was the beginning of different orders in the ministry running up finally to what is practiced now by others as well as Catholics. Here began what resulted in an entire change from the original democratic policy and government of the early churches. This irregularity began in a small way, even before the close of the second century. This was possibly the first serious departure from the New Testament church order.

5. Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of Salvation itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on Ceremonials. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of "Baptismal Regeneration" began to get a fixed hold in some of the churches. (Shackelford, page 57; Camp p. 47; Benedict, p. 286; Mosheim, vol. 1, p. 134; Christian, p. 28.)

6. The next serious error to begin creeping in, and which seems from some historians (not all) to have begun in this same century and which may be said to have been an inevitable consequence of the "baptismal regeneration" idea, was a change in the subjects of baptism. Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose "infant baptism." Prior to this "believers" and "believers" only, were regarded as proper subjects for baptism. "Sprinkling" and "pouring" are not now referred to. These came in much later. For several centuries, infants, like others, were immersed. The Greek Catholics (a very large branch of the Catholic church) up to this day, have never changed the original form of baptism. They practice infant baptism but have never done otherwise than immerse the children. (Note—Some of the church historians put the beginning of infant baptism within this century, but I shall quote a short paragraph from Robinson's Ecclesiastical Researches.)

"During the first three centuries, congregations all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were baptized

churches, and though all the fathers of the first four ages, down to Jerome (A.D. 370), were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one of the baptism of a child till the year 370." (Compendium of Baptist History, Shackelford, p. 43; Vedder, p. 50; Christian, p. 31; Orchard, p. 50, etc.)

7. Let it be remembered that changes like these here mentioned were not made in a day, nor even within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated them. So much so that in A.D. 251, the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. And thus came about the first real official separation among the churches.

8. Thus it will be noted that during the first three centuries three important and vital changes from the teachings of Christ and His Apostles had their beginnings. And one significant event took place, Note this summary and recapitulation:

(1) The change from the New Testament idea of bishop and church government. This change grew rapidly, more pronounced, and complete and hurtful.

(2) The change from the New Testament teachings as to Regeneration to "baptismal regeneration."

(3) The change from "believers' baptism" to "infant baptism." (This last, however, did not become general nor even very frequent for more than another century.)

9. "Baptismal regeneration" and "infant baptism." These two errors have, according to the testimony of well-established history, caused the shedding of more Christian blood, as the centuries have gone by, than all other errors combined, or than possibly have all wars, not connected with persecution, if you will leave out the recent "World War." Over 50,000,000 Christians died martyr deaths, mainly because of their rejection of these two errors during the period of the "dark ages" alone—about twelve or thirteen centuries.

10. Three significant facts, for a large majority of the many churches, are clearly shown by history during these first three centuries.

(1) The separateness and independence of the Churches.

(2) The subordinate character of bishops or pastors.

(3) The baptism of believers only.

I quote now from Mosheim—the greatest of all Lutheran church historians. Vol., 1, pages 71 and 72: "But whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its Lord, but was in reality its minister or servant. . . All the churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches

1. We closed the first Lecture with the close of the fifth century. And yet a

number of things had their beginnings back in those early centuries, which were not even mentioned in the first Lecture. We had just entered the awful period known in the world's history as "The Dark Ages." Dark and bloody and awful in the extreme they were. The persecutions by the established Roman Catholic Church are hard, cruel and perpetual. The war of intended extermination follows persistently and relentlessly into many lands, the fleeing Christians. A "Trail of Blood" is very nearly all that is left anywhere. Especially throughout England, Wales, Africa, Armenia, and Bulgaria. And anywhere else Christians could be found who were trying earnestly to remain strictly loyal to New Testament teaching.

2. We now call attention to these Councils called "Ecumenical," or Empire wide. It is well to remember that all these Councils were professedly based upon, or patterned after the Council held by the Apostles and others at Jerusalem (see Acts 15:1), but probably nothing bearing the same name could have been more unlike. We here and now call attention to only eight, and these were all called by different Emperors, none of them by the Popes. And all these held among the Eastern or Greek churches. Attended, however, somewhat by representatives from the Western Branch or Roman Churches.

3. The first of these Councils was held at Nice or Nicea, in A.D. 325. It was called by Constantine the Great, and was attended by 318 bishops. The second met at Constantinople, A.D. 381, and was called by Theodosius the Great. There were present 150 bishops. (In the early centuries, bishops simply meant pastors of the individual churches.)

The third was called by Theodosius II, and by Valentinian III. This had 250 bishops present. It met at Ephesus, A.D. 431.

The fourth met at Calcedon, A.D. 451, and was called by Emperor Marian; 500 or 600 bishops or Metropolitans (Metropolitans were City pastors or First Church pastors) were present. During this Council the doctrine of what is now known as Mariolatry was promulgated. This means the worship of Mary, the mother of Christ. This new doctrine at first created quite a stir, many seriously objecting. But it finally won out as a permanent doctrine of the Catholic Church.

The fifth of these eight councils was held at Constantinople (which was the second to be held there). This was called by Justinian, A.D. 553, and was attended by 165 bishops. This, seemingly, was called mainly to condemn certain writings.

In the year A.D. 680 the Sixth Council was called. This was also held at Constantinople and was called by Constantine Pegonator, to condemn heresy. During this meeting Pope Honorius by name was deposed and excommunicated. However, at this time infallibility had not yet been declared.

The Seventh Council was called to meet at Nicea A.D. 787. This was the second held at this place. The Empress Irene called this one. Here in this meeting seems to have been the definite starting place, of both "Image Worship" and "Saints Worship." You can thus see that these people were getting more markedly paganized than Christianized.

The last of what were called the "Eastern Councils," those, called by the Emperors, was held in Constantinople, in A.D. 869. This was called by Basilus Maredo. The Catholic Church had gotten into serious trouble. There had arisen a controversy of a very serious nature between the heads of the two branches of Catholicism—the Eastern and Western, Greek and Roman—Pontius the Greek at Constantinople and Nicholas the 1st at Rome. So serious was their trouble, that they had gone so far as to excommunicate each other. So for a short time Catholicism was entirely without a head. The council was called mainly to settle, if possible, this difficulty. This break in the ranks of Catholicism has never, even to this day, been satisfactorily settled. Since that far away day, all attempts at healing that breach have failed. The Lateran-power since then has been in the ascendancy. Not the Emperors, but the Roman Pontiffs calling all Councils. The later Councils will be referred to later in these lectures.

4. There is one new doctrine to which we have failed to call attention. There are doubtless others but one especially—and that "Infant Communion." Infants were not only baptized, but received into the church, and being church members, they were supposed to be entitled to the Lord's Supper. How to administer it to them was a problem, but it was solved by soaking the bread in the wine. Thus it was practiced for years. And after awhile another new doctrine was added to this—it was taught that this was another means of Salvation. As still another new doctrine was later added to these, we will again refer to this a little later in the lectures.

5. During the 5th Century, at the fourth Ecumenical Council, held at Chalcedon, 451, another entirely new doctrine was added to the rapidly growing list—the doctrine called "Mariolatry," or the worship of Mary, the Mother of Jesus. A new mediator seems to have been felt to be needed. The distance from God to man was too great for just one mediator, even though that was Christ, God's Son, the real God-Man. Mary was thought to be needed as another mediator, and prayers were to be made to Mary. She was to make them to Christ.

6. Two other new doctrines were added to the Catholic faith in the 8th Century. These were promulgated at the Second Council held at Nicea (Nice), the Second Council held there (787). The first of these was called "Image Worship, a direct violation of one of the commands of God. "Thou shalt not make unto thee any graven image," (Ex. 20:3, 4, 5). Another addition from Paganism. Then followed the "worship of Saints." This doctrine has no encouragement in the Bible. Only one instance of Saint worship is given in the Bible and that is given to show its utter folly—the dead rich man praying to Abraham, (Luke 16:24-31). These are some, not all of the many revolutionary changes from New Testament teachings, that came about during this period of Church history.

7. During the period that we are now passing through the persecuted were called by many and varied names. Among them were Donatists, Paterines, Cathari, Paulicians, and Ana Baptists; and a little later, Petro-Brussians, Arnoldists, Henricians, Albigenses, and Waldenses. Sometimes one group of these was the most prominent and sometimes another. But some of them were almost always prominent because of the persistency and terribleness of their

persecution.

8. Let it not be thought that all these persecuted ones were always loyal in all respects to New Testament teachings. In the main they were. And some of them, considering their surroundings, were marvelously so. Remember that many of them at that far away, time, had only parts of the New Testament or the Old Testament as to that. The book was not printed. It was written in manuscript on parchment or skins or something of that kind, and was necessarily large and bulky. Few, if any, families or even simple churches had complete copies of the whole Bible. Before the formal close of the Canon (end of fourth century) there were probably very few simple manuscripts of the entire New Testament. Of the one thousand known manuscripts only about 30 copies included all the books.

9. Furthermore, during all the period of the "Dark Ages," and the period of the persecution, strenuous efforts were made to destroy even what Scripture manuscripts the persecuted did possess. Hence in many instances these people had only small parts of the Bible.

10. It is well to note also that in order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted. First, all writings of any sort, other than those of the Catholics, were gathered and burned. Especially was this true of books. For several centuries these plans and measures were strictly and persistently followed. That is, according to history, the main reason why it is so difficult to secure accurate history. About all persistent writers and preachers also died martyr deaths. This was a desperately bloody period. All of the groups of persistent heretics (So-called) by whatever name distinguished, and wherever they had lived, were cruelly persecuted. The Donatists and Paulicians, were prominent among the earlier groups. The Catholics, strange as it may seem, accused all who refused to depart from the faith with them, believe with them—accused them of being heretics, and then condemned them as being heretics. Those called Catholics became more thoroughly paganized and Judaized than they were Christianized, and were swayed far more by civil power, than they were by religious power. They made far more new laws, than they observed old ones.

11. The following are a few of the many new variations that came about in New Testament teachings during these centuries. They are probably not always given in the order of their promulgation. In fact it would sometimes be next to impossible to get the exact date of the origin of some of these changes. They have been somewhat like the whole Catholic system. They are growths of development. In the earlier years especially, their doctrines or teachings were subject to constant change—by addition or subtraction, or substitution or abrogation. The Catholic Church was now no longer, even if it had ever been, a real New Testament Church. It no longer was a purely executive body, to carry out the already made laws of God, but had become actively legislative, making new ones, changing or abrogating old ones at will.

12. One of their new doctrines or declarations about this time was "There is no salvation outside of the Church"—the Catholic Church, of course, as they declared there was no other—be a Catholic or be lost. There was no other

alternative.

13. The doctrine of Indulgences and the Sale of Indulgences was another absolutely new and serious departure from New Testament teachings. But in order to make that new teaching really effective, still another new teaching was imperatively necessary: A very large Credit Account must somehow be established—a credit account in heaven, but accessible to earth. So the merit of “good works” as a means of Salvation must be taught, and as a means of filling up, putting something in the credit account, from which something could be drawn. The first large sum to go into the account in heaven was of course the work of the Lord Jesus. As He did no evil, none of His good works were needed for Himself, so all His good works could and would of course, go into the credit account. And then in addition to that, all the surplus good works (in addition to what each might need for himself) by the Apostles, and by all good people living thereafter, would be added to that credit account, making it enormously large. And then all this immense sum placed to the credit of the church—the only church(?)! and permission given to the church to use as needed for some poor sinning mortal, and charging for that credit as much as might be thought wise, for each one needed the heavenly credit. Hence came the Sale of Indulgences. Persons could buy for themselves or their friends, or even dead friends. The prices varied in proportion to the offense committed—or to be committed. This was sometimes carried to a desperate extreme, as admitted by Catholics themselves. Some histories or Encyclopedias give a list of prices charged on different sins for which Indulgences were sold.

14. Yet another new doctrine was necessary, yea imperative, to make thoroughly effective the last two. That new doctrine is called Purgatory, a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Even the “Saints” must go through purgatory and must remain there until cleansed by fire—unless they can get help through that credit account, and that they can get only through the prayers or the paying for Indulgences, by those living. Hence the Sale of Indulgences. One departure from New Testament teachings lead inevitably to others.

15. It may be well just here to take time to show the differences between the Roman and Greek Catholics:

- (1) In the Nationalities: The Greeks mainly are Slavs, embracing Greece, Russia, Bulgaria, Serbia, etc., speaking Greek. The Romans are mainly Latins, embracing Italy, France, Spain, South and Central America, Mexico etc.
- (2) The Greek Catholics reject sprinkling or pouring for baptism. The Romans use sprinkling entirely, claiming the right to change from the original Bible plan of immersion.
- (3) The Greek Catholics continue the practice of Infant Communion. The Romans have abandoned it though once taught it as another means of Salvation.
- (4) The Greeks in administering the Lord’s Supper give the wine as well as the bread to the laity. The Romans give the bread only to the laity—the priests drink the wine.
- (5) The Greeks have their priests to marry. The Roman priests are forbidden to marry.

(6) The Greeks reject the doctrine of Papal "Infallibility," the Romans accept and insist upon that doctrine. The above are at least the main points on which they differ, otherwise the Greek and Roman Catholic churches, it seems, would stand together.

16. In our lectures we have just about gotten through with the ninth century. We begin now with the tenth. Please note the chart. Just here where the separation has taken place between the Roman and Greek Catholics. You will soon see as the centuries advance, other new laws and doctrines—and other desperately bitter persecution. (Schaff, Herzogg, En., Vol. 11, page 901.)

"THE TRAIL OF BLOOD"

17. I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of what are called the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of, human conception. As before mentioned, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henricians, Petro Brussians, Albigenses, Waldenses and Ana-Baptists—of course much harder upon some than others. But this horrid part of our story we will pass over hurriedly.

18. There came now another rather long period of Ecumenical Councils, of course not continuously or consecutively. There were all through the years many councils that were not Ecumenical, not "Empire Wide." These Councils were largely legislative bodies for the enactment or amendment of some civil or religious (?) laws, all of which, both the legislation and the laws, were directly contrary to the New Testament. Remember these were the acts of an established church—a church married to a Pagan government. And this church has become far more nearly paganized than the government has become Christianized.

19. When any people discard the New Testament as embracing all necessary laws for a Christian life, whether for the individual Christian or the whole church, that people has launched upon a limitless ocean. Any erroneous law, (and any law added to the Bible is erroneous) will inevitably and soon demand another, and others will demand yet others, without ever an end. That is why Christ gave His churches and to preachers no legislative powers. And again, and more particularly, that is why the New Testament closes with these significant words,

"For I certify unto every man that heareth the words of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in the book." Rev. 22:18, 19.

NOTE: We insert here this parenthetical clause, as a warning. Let Baptist Churches beware of even disciplinary and other varieties of resolutions, which they sometimes pass in their conferences, which resolutions might be

construed as laws or rules of Church government, The New Testament has all necessary laws and rules.

20. The extreme limit of this little book precludes the possibility of saying much concerning these councils or law-making assemblies, but it is necessary to say some things.

21. The first of these Lateran or Western Councils, those called by the popes, was called by Calixtus II, A.D. 1123. There were present about 300 bishops. At this meeting it was decreed that Roman priests were never to marry. This was called the Celibacy of the priests. We of course do not attempt to give all things done at these meetings.

22. Years later, 1139 A.D., Pope Innocent II, called another of these Councils especially to condemn two groups of very devout Christians, known as Petro-Brussians and Arnoldists.

23. Alexander III called yet another, A.D. 1179, just forty years after the last. In that was condemned what they called the "Errors and Impieties" of the Waldenses and Albigenses.

24. Just 36 years after this last one, another was called by Pope Innocent III. This was held A.D. 1215, and seems to have been the most largely attended of possibly any of these great councils. According to the historical account of this meeting, "there were present 412 bishops, 800 Abbots and priors, Ambassadors from the Byzantine court, and a great number of Princes and Nobles." From the very make-up of this assembly you may know that spiritual matters were at least not alone to be considered. At that time was promulgated the new doctrine of "Transubstantiation," the intended turning of the bread and wine of the Lord's

1. These three centuries, fifteenth, sixteenth, and seventeenth, are among the most eventful in all the world's history, and especially is this true in Christian history. There was almost a continual revolution inside the Catholic Church—both Roman and Greek—seeking a Reformation. This awakening of long dormant Conscience and the desire for a genuine reformation really began in the thirteenth century or possibly even a little earlier than that. History certainly seems to indicate it.

2. Let's go back just a little. The Catholic Church by its many departures from New Testament teachings, its many strange and cruel laws, and its desperately low state of morals, and its hands and clothes reeking with the blood of millions of martyrs, has become obnoxious and plainly repulsive to many of its adherents, who are far better than their own system and laws and doctrines and practices. Several of its bravest and best and most spiritual priests and other leaders, one by one, sought most earnestly to reform many of its most objectionable laws and doctrines and get back, at least nearer, to the plain teachings of the New Testament. We give some striking examples. Note, not only how far apart and where the reformatory fires began, but note also the leaders in the reformation. The leaders were, or had been, all Catholic priests or officials of some kind. There was, even yet, a little of

good in the much evil. However, at this time there was probably not one solitary unmarred doctrine of the New Testament retained in its original purity—but now note some of the reformers and where they labored. 3. It is well to note, however, that for many centuries prior to this great reformation period, there were a number of noted characters, who rebelled against the awful extremes of the Catholic—and earnestly sought to remain loyal to the Bible—but their bloody trail was about all that was left of them. We come now to study for awhile this most noted period—the “Reformation.”

4. From 1320 to 1384 there lived a man in England who attracted world-wide attention. His name was John Wycliff. He was the first of the brave fellows who had the courage to attempt a real reformation inside the Catholic Church. He is many times referred to in history as “The Morning Star of the Reformation.” He lived an earnest and effective life. It would really require several volumes to contain anything like an adequate history of John Wycliff. He was hated, fearfully hated, by the leaders of the Catholic hierarchy. His life was persistently sought. He finally died of paralysis. But years later, so great was Catholic hatred, his bones were dug and burned, and his ashes scattered upon the waters.

5. Following tolerably close on the heels of Wycliff came John Huss, 1373-1415, a distinguished son from far away Bohemia. His soul had felt and responded to the brilliant light of England’s “Morning Star.” His was a brave and eventful life, but painfully and sadly short. Instead of awakening a responsive chord among his Catholic people in favor of a real reformation, he aroused a fear and hatred and opposition which resulted in his being burned at the stake—a martyr among his own people. And yet he was seeking their own good. He loved his Lord and he loved his people. However, he was only one of many millions who had thus to die.

6. Next to John Huss of Bohemia, came a wonderful son of Italy, the marvelously eloquent Savonarola, 1452-1498. Huss was burned in 1415, Savonarola was born 37 years later. He, like Huss, though a devout Catholic, found the leaders of his people—the people of Italy—like those of Bohemia, against all reformation. But he, by his mighty eloquence, succeeded in awakening some conscience and securing a considerable following. But a real reformation in the Hierarchy meant absolute ruin to the higher-ups in that organization. So Savonarola, as well as Huss, must die. HE TOO WAS BURNED AT THE STAKE.

Of all the eloquent men of that great period, Savonarola possibly stood head and shoulders above all others. But he was contending against a mighty organization and their existence demanded that they fight the reformation, so Savonarola must die.

7. Of course, in giving the names of the reformers of this period, many names are necessarily to be left out. Only those most frequently referred to in history are mentioned here. Following Italy’s golden tongued orator came a man from Switzerland. Zwingli was born before Savonarola died. He lived from 1484 to 1531. The spirit of reformation was beginning now to fill the whole land. Its fires are now breaking out faster and spreading more rapidly and

becoming most difficult to control. This one kindled by Zwingli was not yet more than partially smothered before another, more serious than all the rest, had broken out in Germany. Zwingli died in battle.

8. Martin Luther, probably the most noted of all the fifteenth and sixteenth century reformers, lived 1483 to 1546, and as can be seen by the dates, was very nearly an exact contemporary of Zwingli. He was born one year earlier and lived fifteen years later. Far more, probably, than history definitely states, his great predecessors have in great measure made easier his hard way before him. Furthermore, he learned from their hard experience, and then later, and most thoroughly from his own, that a genuine reformation inside the Catholic Church would be an utter impossibility. Too many reform measures would be needed. One would demand another and others demand yet others, and so on and on.

9. So Martin Luther, after many hard fought battles with the leaders of Catholicism, and aided by Melancthon and other prominent Germans, became the founder in 1530, or, about then, of an entirely new Christian organization, now known as the Lutheran Church, which very soon became the Church of Germany. This was the first of the new organizations to come directly out of Rome and renounce all allegiance to the Catholic Mother Church (as she is called) and to continue to live thereafter.

10. Skipping now for a little while, the Church of England, which comes next to the Lutheran in its beginnings, we will follow for a little while the Reformation on the Continent. From 1509 to 1564, there lived another of the greatest of the reformers. This was John Calvin, a Frenchman, but seeming at the time to be living in Switzerland. He was really a mighty man. He was a contemporary of Martin Luther for 30 years, and was 22 years old when Zwingli died. Calvin is the accredited founder of the Presbyterian church. Some of the historians, however, give that credit to Zwingli, but the strongest evidence seems to favor Calvin. Unquestionably the work of Zwingli, as well as that of Luther, made much easier the work of Calvin. So in 1541, just eleven years (that seems to be the year), after the founding by Luther of the Lutheran Church, the Presbyterian Church came into existence. It too, as in the case of the Lutherans, was led by a reformed Catholic priest or at least official. These six—Wycliff, Huss, Savonarola, Zwingli, Luther and Calvin, great leaders in their great battles for reformation, struck Catholicism a staggering blow.

11. In 1560, nineteen years after Calvin's first organization in Geneva, Switzerland, John Knox, a disciple of Calvin, established the first Presbyterian Church in Scotland, and just thirty-two years later, 1592, the Presbyterian became the State Church of Scotland.

12. During all these hard struggles for Reformation, continuous and valuable aid was given to the reformers, by many Ana-Baptists, or whatever other name they bore. Hoping for some relief from their own bitter lot, they came out of their hiding places and fought bravely with the reformers, but they were doomed to fearful disappointment. They were from now on to have two additional persecuting enemies. Both the Lutheran and Presbyterian Churches brought out of their Catholic Mother many of her evils, among them her idea

of a State Church. They both soon became Established Churches. Both were soon in the persecuting business, falling little, if any, short of their Catholic Mother.

"THE TRAIL OF BLOOD"

Sad and awful was the fate of these long-suffering Ana-Baptists. The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely theirs was a "Trail of Blood."

13. During the same period, really earlier by several years than the Presbyterians, arose yet another new denomination, not on the continent, but in England. However, this came about not so much by way of reformation (though that evidently made it easier) as by way of a real split or division in the Catholic ranks. More like the division in 869, when Eastern Catholics separated from the Western, and became from that time on, known in history as the Greek and Roman Catholic Churches. This new division came about somewhat in this wise:

England's king, Henry VIII, had married Catherine of Spain, but unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Annie. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he in this case, for special reasons, declined to grant it. Henry was in great distress. Being king, he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry at heart really never became a Protestant. He died in the Catholic faith.

14. But this split did ultimately result in some very considerable change, or reformation, While a reformation within the Catholic Church and under papal authority, as in the case of Luther and others, was impossible, it became possible after the division. Cranmer, Latimer, Ridley and others led in some marked changes. However, they and many others paid a bloody price for the changes when a few years later, Mary, "Bloody Mary," a daughter of the divorced Catherine, came to the English throne, and carried the new Church back under the papal power. This fearful and terrific reaction ended with the strenuous and bloody five-year reign of Mary. While the heads were going under the bloody axe of Mary, hers went with them. The people had gotten, however, a partial taste of freedom so when Elizabeth, the daughter of Anne Boleyn (for whom Catherine was divorced), became Queen, the Church of England again overthrew papal power and was again re-established.

15. Thus, before the close of the Sixteenth Century, there were five established Churches—churches backed up by civil governments—the Roman and Greek Catholics counted as two; then the Church of England; then the Lutheran, or Church of Germany; then the Church of Scotland, now known as the Presbyterian. All of them were bitter in their hatred and persecution of the

people called Ana-Baptists, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics. Their great help in the struggle for reformation had been forgotten, or was now wholly ignored. Many more thousands, including both women and children were constantly perishing every day in the yet unending persecutions. The great hope awakened and inspired by the reformation had proven to be a bloody delusion. Remnants now find an uncertain refuge in the friendly Alps and other hiding places over the world. 16. These three new organizations, separating from, or coming out of the Catholics, retained many of their most hurtful errors, some of which are as follows:

- (1) Preacher-church government (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant BAPTISM
- (4) Sprinkling or Pouring for Baptism.
- (5) Baptismal Regeneration (some at least, and others, if many of their historians are to be accredited).
- (6) Persecuting others (at least for centuries).

17. In the beginning all these established Churches persecuted one another as well as every one else, but at a council held at Augsburg in 1555, a treaty of peace, known as the "Peace of Augsburg" was signed between the "Catholics" on the one hand, and the "Lutherans" on the other, agreeing not to persecute each other. You let us alone, and we will let you alone. For Catholics to fight Lutherans meant war with Germany, and for Lutherans to fight or persecute Catholics meant war with all the countries where Catholicism predominated.

"THE TRAIL OF BLOOD"

18. But persecutions did not then cease. The hated Ana-Baptists (called Baptists today), in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful! And yet a thing perpetrated, according to reliable history, by a people calling themselves devout followers of the meek and lowly Jesus Christ.

19. Let it be remembered that the Catholics do not regard the Bible as the sole rule and guide of faith and life. The claim that it is indeed unerring, but that there are two other things just as much so, the "Writings of the Fathers" and the decrees of the Church (Catholic Church) or the declarations of the Infallible Pope. Hence, there could never be a satisfactory debate between Catholic and Protestant or between Catholic and Baptist, as there could never possibly be a basis of final agreement. The Bible alone can never settle anything so far as the Catholics are concerned.

20. Take as an example the question of "Baptism" and the final authority for the act and for the mode. They claim that the Bible unquestionably teaches

Baptism and that it teaches immersion as the only mode. But they claim at the same time that their unerring Church had the perfect right to change the mode from immersion to sprinkling but that no others have the right or authority, none but the infallible papal authority.

21. You will note of course, and possibly be surprised at it, that I am doing in these lectures very little quoting. I am earnestly trying to do a very hard thing, give to the people the main substance of two thousand years of religious history in six hours of time.

22. It is well just here to call attention to facts concerning the Bible during these awful centuries. Remember the Bible was not then in print and there was no paper upon which to have printed even if printing had been invented. Neither was there any paper upon which to write it. Parchment, dressed goat of sheep skins, or papyrus (some kind of wood pulp), this was the stuff used upon which to write. So a book as big as the Bible, all written by hand and with a stylus of some sort, not a pen like we use today, was an enormous thing, probably larger than one man could carry. There were never more than about thirty complete Bibles in all the world. Many parts or books of the Bible like Matthew, Mark, Luke, John, or Acts, or some one of the Epistles, or Revelation or some one book of the Old Testament. One of the most outstanding miracles in the whole world's history—according to my way of thinking—is the nearness with which God's people have thought and believed together on the main and vital points of Christianity. Of course God is the only solution. It is now a most glorious fact that we can all and each, now have a full copy of the whole Bible and each in our own native tongue.

23. It is well also for us all to do some serious and special thinking on another vital fact concerning the Bible. It has already been briefly mentioned in the lecture preceding this, but is so very vital that it will probably be wise to refer to it again. It was the action taken by the Catholics at the Council of Toulouse, held in 1229 A. D., when they decided to withhold the Bible, the Word of God from the vast majority of all their own people, the "Laymen." I am simply stating here just what they stated in their great Council. But lately in private a Catholic said to me, "Our purpose in that is to prevent their private interpretation of it." Isn't it marvelous that God should write a book for the people and then should be unwilling for the people to read it. And yet according to that book the people are to stand or fall in the day of judgment on the teachings of that book. No wonder the declaration in the book—"Search the Scriptures (the book) for in them ye think ye have eternal life. And they are they which testify of me." Fearful the responsibility assumed by the Catholics!

The Trail of Blood

1. This lecture begins with the beginning of the Seventeenth Century (A.D. 1601). We have passed very hurriedly over much important Christian history, but necessity has compelled this.

2. This three-century period begins with the rise of an entirely new denomination. It is right to state that some historians give the date of the

beginning of the Congregational Church (at first called "Independents") as 1602. However, Schaff-Herzog, in their Encyclopedia, place its beginning far back in the sixteenth century, making it coeval with the Lutheran and Presbyterian. In the great reformation wave many who went out of the Catholic Church were not satisfied with the extent of the reformation led by Luther and Calvin. They decided to repudiate also the preacher rule and government idea of the churches and return to the New Testament democratic idea as had been held through the fifteen preceding centuries by those who had refused to enter Constantine's hierarchy.

3. The determined contention of this new organization for this particular reform brought down upon its head bitter persecution from Catholic, Lutheran, Presbyterian and Church of England adherents—all the established churches. However, it retained many other of the Catholic made errors, such for instance as infant baptism, pouring or sprinkling for baptism, and later adopted and practiced to an extreme degree the church and state idea. And, after refugeeing to America, themselves, became very bitter persecutors.

4. The name "Independents" or as now called "Congregationalists," is derived from their mode of church government. Some of the distinguishing principles of the English Congregationalists as given in Schaff-Herzog Encyclopedia are as follows:

(1) That Jesus Christ is the only head of the church and that the Word of God is its only statute book.

(2) That visible churches are distinct assemblies of Godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

(3) That these separate churches have full power to choose their own officers and to maintain discipline.

(4) That in respect to their internal management they are each independent of all other churches and equally independent of state control.

5. How markedly different these principles are from Catholicism, or even Lutheranism, or Presbyterianism or the Episcopacy of the Church of England. How markedly similar to the Baptists of today, and of all past ages, and to the original teachings of Christ and His apostles.

6. In 1611, the King James English Version of the Bible appeared. Never was the Bible extensively given to the people before. From the beginning of the general dissemination of the Word of God began the rapid decline of the Papal power, and the first beginnings for at least many centuries, of the idea of "religious liberty."

7. In 1648 came the "Peace of Westphalia." Among other things which resulted from that peace pact was the triple agreement between the great denominations—Catholic, Lutheran and Presbyterian, no longer to persecute one another. Persecutions among these denominations meant war with governments backing them. However, all other Christians, especially the Ana-Baptists, were to continue to receive from them the same former harsh treatment, persistent persecution.

8. During all the seventeenth century, persecutions for Waldenses, Ana-Baptists, and Baptists (in some places the "Ana" was now being left off) continued to be desperately severe; in England by the Church of England, as John Bunyan and many others could testify; in Germany by the Lutherans; in Scotland by the Church of Scotland (Presbyterian); in Italy, in France, and in every other place where the papacy was in power, by the Catholics. There is now no peace anywhere for those who are not in agreement with the state churches, or some one of them.

9. It is a significant fact well established in credible history that even as far back as the fourth century those refusing to go into the Hierarchy, and refusing to accept the baptism or those baptized in infancy, and refusing to accept the doctrine of "Baptismal Regeneration" and demanding rebaptism for all those who came to them from the Hierarchy, were called "Ana-Baptists." No matter what other names they then bore, they were always referred to as "Ana-Baptists." Near the beginning of the sixteenth century, the "Ana" was dropped, and the name shortened to simply "Baptist," and gradually all other names were dropped. Evidently, if Bunyan had lived in an earlier period his followers would have been called "Bunyanites" or "Ana-Baptists." Probably they would have been called by both names as were others preceding him.

10. The name "Baptist" is a "nickname," and was given to them by their enemies (unless the name can be rightfully attributed to them as having been given to them by the Savior Himself, when He referred to John as "The Baptist"). To this day, the name has never been officially adopted by any group of Baptists. The name, however, has become fixed and is willingly accepted and proudly borne. It snugly fits. It was the distinguishing name of the forerunner of Christ, the first to teach the doctrine to which the Baptists now hold.

11. I quote a very significant statement from the Schaff- Herzogg Encyclopedia, under "History of Baptists in Europe," Vol. 1, page 210, "The Baptists appeared first in Switzerland about 1523, where they were persecuted by Zwingle and the Romanists. They are found in the following years, 1525-1530, with large churches fully organized, in Southern Germany, Tyrol and in middle Germany. In all these places persecutions made their lives bitter." (Note—that all this is prior to the founding of the Protestant churches—Lutheran, Episcopal, or Presbyterian.)

We continue the quotation-

"Moravia promised a home of greater freedom, and thither many Baptists migrated, only to find their hopes deceived. After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased even during Alva's rule, in the low countries, and developed a wonderful missionary zeal." (Note—"Missionary Zeal." And yet some folks say that the "Hardshells" are primitive Baptists.)

Where did these Baptists come from? They did not come out of the Catholics during the Reformation. They had large churches prior to the Reformation.

12. As a matter of considerable interest, note the religious changes in

England as the centuries have gone by: The Gospel was carried to England by the Apostles and it remained Apostolic in its religion until after the organization of the Hierarchy in the beginning of the fourth century, and really for more than another century after that. It then came under the power of the Hierarchy which was rapidly developing into the Catholic Church. It then remained Catholic—that was the state religion, until the split in 1534-1535, during the reign of Henry VIII. It was then called the Church of England. Eighteen years later, 1553-1558, during the reign of Queen Mary ("Bloody Mary") England was carried back to the Catholics, and a bloody five-years period was this. Then Elizabeth, a half-sister of Mary, the daughter of Anna Boleyn, came to the throne, 1558. The Catholics were again overthrown, and again the Church of England came into power. And thus things remained for almost another century, when the Presbyterian Church came for a short while into the ascendancy, and seemed for a while as if it might become the State Church of England as well as that of Scotland. However, following the time of Oliver Cromwell, the Church of England came back to her own and has remained the established church of England ever since.

13. Note the gradual softening down of religious matters in England from the hard and bitter persecutions of the established church for more than a century.

(1) The first toleration act came in 1688, one hundred and fifty-four years after the beginning of this church. This act permitted the worship of all denominations in England except two—the Catholics and the Unitarians. (2) The second toleration act came in 1778, eighty-nine years still later. This act included in the toleration the Catholics, but still excluded the Unitarians. (3) The third toleration act came in 1813, thirty-five years later. This included the Unitarians.

(4) In 1828-1829 came what is known as the "Test Act" which gave the "dissenters" (the religionists not in accord with the "Church of England") access to public office and even to Parliament.

(5) In 1836-37 and 1844 came the "Registration" and "Marriage" acts. These two acts made legal baptisms and marriages performed by "dissenters."

(6) The "Reform Bill" came in 1854. This bill opened the doors of Oxford and Cambridge Universities to dissenting students. Up to this time no child of a "dissenter" could enter one of these great institutions.

14. Thus has been the march of progress in England toward "Religious Liberty." But it is probably correct to state that real religious liberty can never come into any country where there is and is to remain an established church. At best, it can only be toleration, which is certainly a long way from real religious liberty. As long as one denomination among several in any country is supported by the government to the exclusion of all others this favoritism and support of one, precludes the possibility of absolute religious liberty and equality.

15. Very near the beginning of the eighteenth century there were born in England three boys who were destined to leave upon the world a deep and unfading impression. These boys were John and Charles Wesley, and George Whitfield. John and Charles Wesley were born at Epworth (and here comes a suggestion for the name Epworth League), the former June 28, 1703, and the

latter March 29, 1708. George Whitfield was born in Gloucester, December 27, 1714. The story of the lives of these boys cannot be told here, but they are well worth being told, and then retold. These three boys became the fathers and founders of Methodism. They were all three members of the Church of England, and all studying for the ministry; and yet at that time, not one of them converted (which at that time was not unusual among the English clergy. Remember, however, that in those days, the parent frequently, if not usually, decided on the profession or line of the life to be followed by the boy). But these boys were afterwards converted, and genuinely and wonderfully converted.

16. These men seemed to have no desire to be the founders of a new denomination. But they did seem to greatly desire and earnestly strive for a revival of pure religion and a genuine spiritual reformation in the Church of England. This they tried in both England and America. The doors of their own churches were soon closed against them. Their services were frequently held out in the open, or in some private house, or, as especially in the case of Whitfield, in the meeting houses of other denominations. Whitfield's great eloquence attracted markedly great attention everywhere he went.

17. The definite date of the founding of the Methodist Church is hard to be determined. Unquestionably Methodism is older than the Methodist Church. The three young men were called Methodists before they left college. Their first organizations were called "Societies." Their first annual conference in England was held in 1744. The Methodist Episcopal Church was officially and definitely organized in America, in Baltimore in 1784. Their growth has really been marvelous. But, when they came out of the Church of England, or the Episcopal Church, they brought with them a number of the errors of the mother and grandmother churches. For instance, as the Episcopacy, or preacher-church government. On this point they have had many internal wars and divisions, and seem destined to have yet others. Infant Baptism and sprinkling for baptism, etc., but there is one great thing which they have, which they did not bring out with them, a genuine case of spiritual religion.

18. September 12, 1788, there was born in Antrim, Ireland, a child, who was destined in the years to come, to create quite a religious stir in some parts of the world, and to become the founder of a new religious denomination. That child was Alexander Campbell. His father was a Presbyterian minister. The father, Thomas Campbell, came to America in 1807. Alexander, his son, who was then in college, came later. Because of changed views, they left the Presbyterians and organized an independent body, which they called "The Christian Association," known as "The Brush Run Church." In 1811, they adopted immersion as baptism and succeeded in persuading a Baptist preacher to baptize them, but with the distinct understanding that they were not to unite with the Baptist Church. The father, mother, and Alexander were all baptized. In 1813 their independent church united with the Red Stone Baptist Association. Ten years later, because of controversy, they left that association and joined another.

1. Through the Spanish and others of the Latin races, the Catholics as religionists, came to be the first representatives of the Christian religion

in South and Central America. But in North America, except Mexico, they have never strongly predominated. In the territory of what is now the United States except in those sections which were once parts of Mexico they have never been strong enough, even during the Colonial period to have their religious views established by law.

2. Beginning with the Colonial period, in the early part of the seventeenth century, the first settlements were established in Virginia, and a little later in that territory now known as the New England States. Religious, or more properly speaking—irreligious persecutions, in England, and on the continent, were, at least, among the prime causes which led to the first settlement of the first United States Colonies. In some of the groups of immigrants which first came, not including the Jamestown group (1607) and those known as the “Pilgrims” (1620), were two groups, one, at least, called “Puritans”—these were “Congregationalists.” Governor Endicott was in control of their colony. The other group were Presbyterians. Among these

two groups, however, were a number of Christians with other views than theirs, also seeking relief from persecution

“THE TRAIL OF BLOOD IN AMERICA”

3. These refugeeing Congregationalists and Presbyterians established different Colonies and immediately within their respective territories established by law their own peculiar religious views. In other words, “Congregationalism” and “Presbyterianism” were made the legal religious views of their colonies. This to the absolute exclusion of all other religious views. Themselves fleeing the mother country, with the bloody marks of persecution still upon them and seeking a home of freedom and liberty for themselves, immediately upon being established in their own colonies, in the new land and having the authority, they deny religious liberty to others, and practice upon them the same cruel methods of persecution. Especially did they, so treat the Baptists.

4. The Southern colonies in Virginia, North and South Carolina were settled mainly by the adherents of the Church of England. The peculiar views of the Church were made the established religion of these colonies. Thus in the new land of America, where many other Congregationalists, Presbyterians and Episcopalians have come seeking the privilege of worshipping God according to the dictates of their own consciences, there were soon set up three established churches. No religious liberty for any except for those who held governmental authority. The Children of Rome are following in the bloody footsteps of their mother. Their own reformation is yet far from complete.

5. With the immigrants to America came many scattering Baptists (by some still called “Ana-Baptists”). There were probably some in every American-bound vessel. They came, however, in comparatively small groups, never in large colonies. They would not have been permitted to come in that way. But they kept coming. Before the colonies are thoroughly established the Baptists are numerous and almost everywhere. But they soon began to feel the heavy hands of the three State churches. For the terrible offenses of “preaching the Gospel” and “refusing to have their children baptized,” “opposing infant

baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America. From many sources, I give but a few illustrations.

6. Before the Massachusetts Bay Colony is twenty years old, with the Congregational as the State Church, they passed laws against the Baptists and others. The following is a sample of the laws: "It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance . . . after due time and means of conviction—every such person or persons shall be sentenced to banishment." This law was enacted especially against the Baptists.

7. By the Authorities in this colony, Roger Williams and others were banished. Banishment in America in those days was something desperately serious. It meant to go and live among the Indians. In this case Williams was received kindly and for quite a while lived among the Indians, and in after days proved a great blessing to the colony which had banished him. He saved the colony from destruction by this same tribe of Indians, by his earnest entreaties in their behalf. In this way he returned good for evil.

8. Roger Williams, later, together with others, some of whom, at least, had also been banished from that and other of the colonies among whom was John Clarke, a Baptist preacher, decided to organize a colony of their own. As yet they had no legal authority from England to do such a thing, but they thought this step wiser under existing conditions than to attempt to live in existing colonies with the awful religious restrictions then upon them. So finding a small section of land as yet unclaimed by any existing colony they proceeded to establish themselves on that section of land now known as Rhode Island. That was in the year 1638, ten years later than the Massachusetts Bay Colony, but it was about 25 years later (1663) before they were able to secure a legal charter.

9. In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by. Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution.

10. That Constitution was written. It attracted the attention of the whole wide world. In that Constitution was the world's first declaration of "Religious Liberty." The battle for absolute religious liberty even in America alone is a great history within itself. For a long time the Baptists

seem to have fought that battle entirely alone, but they did not fight it for themselves alone, but for all peoples of every religious faith. Rhode Island, the first Baptist colony, established by a small group of Baptists after 12 years of earnest pleading for permission was the first spot on earth where religious liberty was made the law of the land. The settlement was made in 1638; the colony legally established in 1663.

11. In this colony two Baptist churches were organized even prior to the legal establishment of the colony. As to the exact date of the organization of at least one of these two churches, even the Baptists, according to history, are at disagreement. All seem to be agreed as to the date of the organization of the one at Providence, by Roger Williams, in 1639. As to the date of the one organized at Newport by John Clarke, all the later testimony seems to give the date at 1638. All the earlier seems to give it later, some years later. The one organized by Roger Williams at Providence seems to have lived but a few months. The other by John Clarke at Newport, is still living. My own opinion as to the date of organization of Newport church, based on all available data, is that 1638 is the correct date. Personally, I am sure this date is correct.

12. As to the persecutions in some of the American colonies, we give a few samples. It is recorded that on one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes—all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!

13. Painter, another man, "refused to have his child baptized," and gave as

his opinion "that infant baptism was an anti-Christian ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

14. In the colony where Presbyterianism was the established religion, dissenters (Baptist and others) seemed to fare no better than in the Massachusetts Bay Colony where Congregationalism was the established religion. In this colony was a settlement of Baptists. In the whole settlement were only five other families. The Baptists recognized the laws they were under and were, according to the records, obedient to them. This incident occurred:

It was decided by authorities of the colony to build a Presbyterian meeting house in that Baptist settlement. The only way to do it seemed by taxation. The Baptists recognized the authority of the Presbyterians to levy this new and extra tax, but they made this plea against the tax at this time—"We have just started our settlement. Our little cabins have just been built, and little gardens and patches just been opened. Our fields not cleared. We have just been taxed to the limit to build a fort for protection against the Indians. We cannot possibly pay another tax now." This is only the substance of their plea. The tax was levied. It could not possibly be paid at that time. An auction was called. Sales were made. Their cabins and gardens and patches, and even their graveyards, were sold—not their unopened fields. Property valued at 363 pounds and 5 shillings sold for 35 pounds and 10 shillings. Some of it, at least, was said to have been bought by the preacher who was to preach there. The settlement was said to have been left ruined.

A large book could be filled with oppressive laws. Terrifically burdensome acts of taxation, hard dealing of many sorts, directed mainly against the Baptists. But these lectures cannot enter into these details.

15. In the southern colonies, throughout the Carolinas and especially Virginia, where the Church of England held sway, persecution of Baptists was serious and continuous. Many times their preachers were fined and imprisoned. From the beginning of the colonial period to the opening of the Revolutionary War, more than 100 years, these persecutions of Baptists were persisted in.

1. During every period of the "Dark Ages" there were in existence many Christians and many separate and independent Churches, some of them dating back to the times of the Apostles, which were never in any way connected with the Catholic Church. They always wholly rejected and repudiated the Catholics and their doctrines. This is a fact clearly demonstrated by credible history.

2. These Christians were the perpetual objects of bitter and relentless persecution. History shows that during the period of the "Dark Ages," about twelve centuries, beginning with A.D. 426, there were about fifty millions of these Christians who died martyr deaths. Very many thousands of others, both preceding and succeeding the "Dark Ages," died under the same hard hand of persecution.

3. These Christians, during these dark days of many centuries, were called by

many different names, all given to them by their enemies. These names were sometimes given because of some specially prominent and heroic leader and sometimes from other causes; and sometimes, yea, many times, the same people, holding the same views, were called by different names in different localities. But amid all the many changes of names, there was one special name or rather designation, which clung to at least some of these Christians, throughout all the "Dark Ages," that designation being "Ana-Baptist." This compound word applied as a designation of some certain Christians was first found in history during the third century; and a suggestive fact soon after the origin of Infant Baptism, and a more suggestive fact even prior to the use of the name Catholic. Thus the name "Ana-Baptists" is the oldest denominational name in history.

4. A striking peculiarity of these Christians was and continued to be in succeeding centuries: They rejected the man-made doctrine of "Infant Baptism" and demanded rebaptism, even though done by immersion for all those who came to them, having been baptized in infancy. For this peculiarity they were called "Ana-Baptists." 5. This, special designation was applied to many of these Christians who bore other nicknames; especially is this true of the Donatists, Paulicians, Albigenses and Ancient Waldenses and others. In later centuries this designation came to be a regular name, applied to a distinct group. These were simply called "Ana-Baptists" and gradually all other names were dropped. Very early in the sixteenth century, even prior to the origin of the Lutheran Church, the first of all the Protestant Churches, the word "ana" was beginning to be left off, and they were simply called "Baptists."

6. Into the "dark ages" went a group of many churches which were never in any way identified with the Catholics. Out of the "dark ages" came a group of many churches, which had never been in any way identified with the Catholics. The following are some of the fundamental doctrines to which they held when they went in: And the same are, the fundamental doctrines to which they held when they came out: And the same are the fundamental doctrines to which they now hold.

FUNDAMENTAL DOCTRINES

1. A spiritual Church, Christ its founder, its only head and law giver.
2. Its ordinances, only two, Baptism and the Lord's Supper. They are typical and memorial, not saving.
3. Its officers, only two, bishops or pastors and deacons; they are servants of the church.
4. Its Government, a pure Democracy, and that executive only, never legislative.
5. Its laws and doctrines: The New Testament and that only.
6. Its members. Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements. Believers on entering the church to be baptized, that by immersion, then obedience and loyalty to all New Testament laws.
8. The various churches—separate and independent in their execution of laws and discipline and in their responsibilities to God—but cooperative in work.

9. Complete separation of Church and State.
10. Absolute Religious liberty for all.

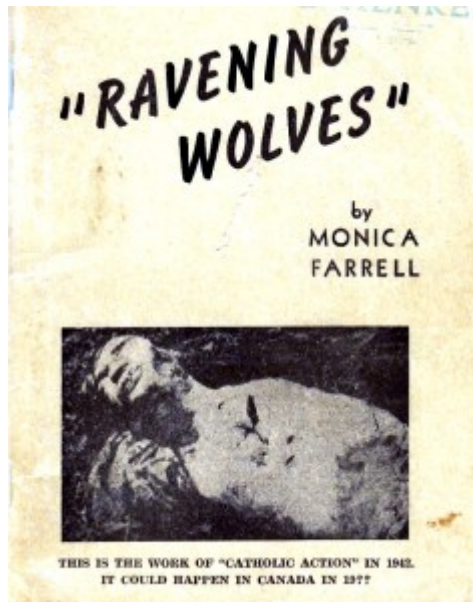
Partial list of books used in preparing lectures on "the Trail of Blood"

History of Baptists in Virginia, Semple
Baptist Succession, Ray
Baptists in Alabama, Holcomb
History of the Huguenots, Martin
Fifty Years Among the Baptists, Benedict
Fox's Book of Martyrs
My Church, Moody
The World's Debt to Baptists, Porter
Church Manual, Pendleton
Evils of Infant Baptism, Howell
Reminiscences, Sketches and Addresses, Hutchinson
Short History of the Baptists, Vedder
The Struggle Religious Liberty in Virginia, James
The Genesis of American Anti-Missionism, Carroll
The True Baptist, A. Newton
A Guide to the Study of Church History, McGlothlin
Baptist Principles Reset, Jeter
Virginia Presbyterianism and Religious Liberty in Colonial and Revolutionary
Times, Johnson
Presbyterianism 300 Years Ago, Breed
History of the Presbyterian Church of the World, Reed
Catholic Belief, Bruno
Campbellism Examined, Jeter
History of the Baptists in New England, Burrage
History of Redemption, Edwards
Principles and Practices of Baptist Churches, Wayland
History of the Liberty Baptist Association of North Carolina, Sheets
On Baptism, Carson
History and Literature of the Early Churches, Orr
History of Kentucky Baptists, Spencer
Baptist History, Orchard
Baptist Church Perpetuity, Jarrell
Disestablishment, Harwood
Progress of Baptist Principles, Curtis
Story of the Baptists, Cook
Romanism in Its Home, Eager
Americanism Against Catholicism, Grant
The Faith of Our Fathers, Cardinal Gibbons
The Faith of Our Fathers Examined, Stearns
The Story of Baptist Missions, Hervey
Baptism, Conant
Christian "Baptism," Judson
Separation of Church and State in Virginia, Eckenrode
The Progress of Religious Liberty, Schaff
Doctrines and Principles of the M. E. Church
The Churches of the Piedmont, Allix
The History of the Waldenses, Muston

The History of Baptists, Backus
The Ancient Waldenses and Albigenses, Faber
The History of the Waldenses of Italy, Combs
History of the Baptists, Benedict
Baptist Biography, Graham
Early English Baptists, Evans
History of the Welsh Baptists, Davis
Baptist History, Cramp
History of the Baptists, Christian
Short History of the Baptists, Vedder
The Plea for the Cumberland Presbyterian Church, Jones
Religions of the World, Many writers
History of the Reformation in Germany, Ranke
Church History, Kurtz
Constitution of the Presbyterian Church in the USA
Doctrines and Discipline, African M. E. Church, Emory
Church History, Jones
History of the Christian Religion and Church, Neader
Ecclesiastical History, Mosheim
History of the Christian Church, Gregory
History of the Church, Waddington
Handbook of Church History, Green
Manual of Church History, Newman
History of Anti-Pedobaptists, Newman
Catholic Encyclopedia (16 vols.)
The Baptist Encyclopedia, Cathcart
Encyclopedia of Religious Knowledge, Brown
Encyclopedia Britannica
Origin of Disciples, Whittsitt
Encyclopedia of Religious Knowledge, Schaff-Herzog
Book of Martyrs, Foxe
Baptist History, Schackleford

Available as a printed booklet from:
Ashland Avenue Baptist Church
163 N. Ashland Avenue
Lexington, KY 40502
606-266-4341

[“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 Croats 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

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

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

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

Protestants. That our readers may have an idea of the type of person she is, we give the following brief summary of her life story.

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

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

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

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

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

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

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

"RAVENING WOLVES"

Written and compiled by

MONICA FARRELL

Light and Truth Gospel Crusade

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

Matt. 7: 15, 16.

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

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

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

THE WAR DECLARED

On the 9th May, 1948, when Cardinals Spellman and Gilroy officiated at "The dedication of Australia to the Immaculate Heart of Mary," few people realized that, in fact, war had been declared on Australia; the enemy had actually planted the flag and taken possession. That the non-Roman section of the community regarded the whole ceremony either as a huge joke, or as a matter to be treated with scorn, does not in any way alter the fact that the price must be paid in blood, torture and tears-except there is a mighty awakening very soon.

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

This is the type of prayer that was offered:

"THE IMMACULATE HEART OF MARY: AN ACT OF CONSECRATION"

"O Mary, Powerful Virgin and Mother of Merciful Kindness, Queen of Heaven and Refuge of Sinners, we consecrate ourselves to thy Immaculate Heart. We consecrate our beings and all our life and all that we have and all we are, and all we love. Thine be our homes, our families and our native land. It is our desire that everything within us and around us should belong to thee and share in the benefits of thy Motherly blessings. And to make this Consecration truly efficacious and lasting, we renew at thy feet today, O Mary, the promises of our Baptism and our first Communion. We pledge ourselves to make courages and constand profession of the truths of our

faith: and to live catholic lives in **full submission to all the directions of the Pope** and of the **bishops in Communion with him.**" &c*

UNDER PAPAL DIRECTION

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

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

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

THE WOLVES LET LOOSE

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

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

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

"Yugoslavia is drenched with Serb blood, and yet our Allies cannot or will

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

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

Trustworthy Evidence

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

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

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

After the puppet state had been created they felt free to describe in jubilant articles how zealously members of the clergy had worked for Der Tag, how the monasteries had been used as clandestine headquarters for the illegal Ustashi movement, how they had been in constant contact with the plotters

abroad, how they had organized the monks and the Catholic youth as "Crusaders" for the coming uprising, and how they had endangered in many different ways the very existence of pre-war Yugoslavia.

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

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

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

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

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

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

Christ and the Ustashi and Christ and the Croatians march together through history. From the first day of its existence the Ustashi movement has been fighting for the victory of Christ's principles, for the victory of justice, freedom and truth. Our Holy Saviour will help us in the future as he has done until now, that is why

the new Ustashi Croatia will be Christ's, ours and no one else's"! (Pages 40 and 41.)

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

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

In their report they say:

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

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

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

WHAT THE DOCUMENTS SHOWED

The documents show that when the Italians and Germans swept into Yugoslavia, underground bands of previously organized Roman Catholic laymen, calling themselves "Crusaders," and aided by individual priests and militant monks, rose to receive the invaders. Two men responsible for the assassination of King Alexander at Marseilles in 1934 and since that time harboured by Mussolini in Italy for this very occasion, Ante Pavelich (convicted for his crime both in French and Yugoslavia courts) and Zlatko Kvaternik, were brought into the country to become the puppet President and the military commander of a quisling government to be called "The Independent State of Croatia." This move was greeted by the Roman Catholic diocesan press in Zagreb as the "establishment of a Catholic state on the corporative pattern advocated in the Papal Encyclicals"; it was praised without qualification as

the church's bulwark against "atheistic materialism." The church leaders apparently were not restrained by the fact that a Yugoslav government was legally in existence and that remnants of its army were still fighting.

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

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

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

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

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

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

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

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

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

for the acts of his subordinates.

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

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

NOT VENGEANCE – BUT JUSTICE

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

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

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

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

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

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

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

When the proper time comes, the indictment to be presented by the Serbian

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

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

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

WHO ARE THE USTASHI?

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

In the cities they consisted first of all of students of the Gymnasium and schools of higher learning, youths of good civic training; then men of the merchant and artisan classes, all good and peaceful former members of the "Hrvatski Junak" (Croat Hero). The leader of that organization was one Majer, people's representative of the Croatian Peasant Party for the city of Zagreb.

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

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

THE BLOODY HANDS OF THE CATHOLIC PRIESTHOOD IN CROATIA

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

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

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

JUST A FEW EXAMPLES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CATHOLICISING OF SERBIAN ORTHODOX PEOPLE

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

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

one of the leaders of such a delegation.

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

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

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

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

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

As early as April 12, 1941, the newspapers of Zagreb carried announcements to all Serbian residents of Zagreb that they must vacate the city within 12 hours and anyone found harbouring a Serb would be executed. Therefore, the Serbs and the Jews were compelled to have their families leave their homes and move to the outskirts of the city. Later they were rounded up and taken to concentration camps or executed. Only a few of them however, escaped to Serbia. One of the first victims subjected to inhuman treatment by the Ustashi was the Serbian Metropolitan of Zagreb, Bishop Dositey.

Wholesale arrests were conducted in all the larger cities.

ESCAPE IN BEWILDERMENT

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

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

On that fateful night Ustashi groups, sent for the specific purpose from

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

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

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

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

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

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

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

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

terrifying tortures and met death with a sigh of relief.

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

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

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

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

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

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

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

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

- Eyewitnesses have submitted sworn testimony that they had seen him grab babies from their mothers' arms and holding the babies by their feet swing them forcibly against a wall smashing their heads in the presence of their

mothers.

- He also led the group of murderers who were cutting off the breasts of women as well as gouging eyes from living men.
- With pride he bragged that he had shipped gouged Serbian eyes to the Ustashi headquarters in Zagreb, to prove his bloody activity, because compensation rewards and leaves depended upon the number of murders committed.

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

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

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

During the month of July 1941, there was such a vast number of corpses in the River Neretva, about 15,000 or more, that the boats had difficulty going through the en massed bodies. Because of the frightful scenes thus 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 Korčula.

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 sized 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 Gliniyitog 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 3,000 Serbs were massacred on August 3, 1941. They had gathered there from all the villages about in order to be converted to Roman Catholicism. The authorities had called them together under a pretense.

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

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

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

DVOR NA UNI. 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 Protta (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 Gospić 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.

Estimates of the number of followers of Jesus Christ killed by the Roman

Pope



The Pope meets Hitler

This is from a book by David A. Plaisted called, "Estimates of the Number Killed by the Papacy in the Middle Ages and later" You can [download the entire document here](#).

Some of the text from that document:

Here are some of the places where figures about religious persecutions are given. Dowling in his History of Romanism says

"From the birth of Popery in 606 to the present time, it is estimated by careful and credible historians, that more than *fifty millions* of the human family, have been slaughtered for the crime of heresy by popish persecutors, an average of more than forty thousand religious murders for every year of the existence of popery."

– "History of Romanism," pp. 541, 542. New York: 1871.

Commenting on this quote, a fundamental Baptist web site says the following:

For example, it has been estimated by careful and reputed historians of the Catholic Inquisition that 50 million people were slaughtered for the crime of "heresy" by Roman persecutors between the A.D. 606 and the middle of the 19th century.

This is the number cited by John Dowling, who published the classic "History of Romanism" in 1847 (book VIII, chapter 1, footnote 1). Only seven years after its first printing, it could be said of Dowling's book, "it has already obtained a circulation much more extensive than any other large volume ever published in America, upon the subject of which it treats; or perhaps in England, with the exception of Fox's *Book of Martyrs*." Clark's *Martyrology* counts the number of Waldensian martyrs during the first half of the 13th century in France alone at two million. From A.D. 1160-1560 the Waldensians which dwelt in the Italian Alps were visited with 36 different fierce persecutions that spared neither age nor sex (Thomas Armitage, *A History of*

the Baptists, "Post-Apostolic Times – The Waldensians," 1890). They were almost completely destroyed as a people and most of their literary record was erased from the face of the earth. From the year 1540 to 1570 "it is proved by national authentic testimony, that nearly one million of Protestants were publicly put to death in various countries in Europe, besides all those who were privately destroyed, and of whom no human record exists" (J.P. Callender, *Illustrations of Popery*, 1838, p. 400). Catholic historian Vergerius admits gleefully that during the Pontificate of Pope Paul IV (1555-1559) "the Inquisition alone, by tortures, starvation, or the fire, murdered more than 150,000 Protestants." These are only small samples of the brutality which was poured out upon "dissident" Christians by the Roman Catholic Church during the Inquisition.

Concerning the figure of two million killed, Bourne writes

Bertrand, the Papal Legate, wrote a letter to Pope Honorius, desiring to be recalled from the croisade against the primitive witnesses and contenders for the faith. In that authentic document, he stated, that within fifteen years, 300,000 of those crossed soldiers had become victims to their own fanatical and blind fury. Their unrelenting and insatiable thirst for Christian and human blood spared none within the reach of their impetuous despotism and unrestricted usurpations. On the river Garonne, a conflict occurred between the croisaders, with their ecclesiastical leaders, the Prelates of Thoulouse and Comminges; who solemnly promised to all their vassals the full pardon of sin, and the possession of heaven immediately, if they were slain in the battle. The Spanish monarch and his confederates acknowledged that they must have lost 400,000 men, in that tremendous conflict, and immediately after it-but the Papists boasted, that including the women and children, they had massacred more than two millions of the human family, in that solitary croisade against the southwest part of France.

– Bourne, George, *The American Textbook of Popery*, Griffith & Simon, Philadelphia, 1846, pp. 402-403.

In only one crusade, two million Albigenses were killed. How many must there have been altogether, and how many millions more must have been killed during the entire Middle Ages! Another source writes

The Catholic crusade against the Albigenses in Southern France (from 1209-1229), under Popes Innocent III., Honorius III. and Gregory IX., was one of the bloodiest tragedies in human history. ... The number of Albigenses that perished in the twenty years' war is estimated at from one to two millions.

– Cushing B. Hassell, *History of the Church of God*, Chapter XIV.

W. E. H. Lecky says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite

certain that no power of imagination can adequately realize their sufferings." – "History of the Rise and Influence of the Spirit of Rationalism in Europe," Vol. II, p. 32. London: Longmans, Green, and Co., 1910.

The following quotation is from *The Glorious Reformation* by S. S. SCHMUCKER, D. D., Discourse in Commemoration of the Glorious Reformation of the Sixteenth Century; delivered before the Evangelical Lutheran Synod of West Pennsylvania, by the Rev. S. S. Schmucker, D.D., Professor of Theology in the Theological Seminary at Gettysburg. Published by Gould and Newman. 1838.

Need I speak to you of the thirty years' war in Germany, which was mainly instigated by the Jesuits, in order to deprive the Protestants of the right of free religious worship, secured to them by the treaty of Augsburg? Or of the Irish rebellion, of the inhuman butchery of about fifteen millions of Indians in South America, Mexico and Cuba, by the Spanish papists? In short, it is calculated by authentic historians, that papal Rome has shed the blood of sixty-eight millions of the human race in order to establish her unfounded claims to religious dominion (citing Dr. Brownlee's "Popery an enemy to civil liberty", p. 105).

Estimates range up to 7 to 12 million for the number who died in the thirty years' war, and higher:

This was the century of the last religious wars in "Christendom," the Thirty Years' War in Germany, fomented by the Jesuits, reducing the people to cannibalism, and the population of Bohemia from 4,000,000 to 780,000, and of Germany from 20,000,000 to 7,000,000, and making Southern Germany almost a desert, ...

– Cushing B. Hassell, *History of the Church of God*, Chapter XVII.

Concerning the Irish rebellion, John Temple's *True Impartial History of the Irish Rebellion* of 1641, written in 1644, puts the number of victims at 300,000, but other estimates are much smaller. Some estimates are larger:

In addition to the Jesuit or Catholic atrocities of this century already enumerated with some particulars, they massacred 400 Protestants at Grossoto, in Lombardy, July 19th, 1620; are said to have destroyed 400,000 Protestants in Ireland, in 1641, by outright murder, and cold, and hunger, and drowning; ...

– Cushing B. Hassell, *History of the Church of God*, Chapter XVII.

In fact, the population of Ireland is estimated to have decreased from 2 million in 1640 to 1.7 million in 1672, according to R.F. Foster, *Modern Ireland 1600-1972* (1988). However, this could have resulted from British reprisals to some extent and from emigration, forced or voluntary. The population should have increased by about 200,000 during this period, assuming a 30 percent growth rate per century. This implies that 500,000 people in excess of normal either died or left Ireland during this time, and is consistent with 300,000 or more Protestants being killed in 1641.

The figure of 68 million appeared in Schmucker's talk in 1838, in Brownlee's book of 1836, and also in a book "Plea for the West" by Lyman Beecher (Cincinnati, Truman and Smith, 1835), pp. 130-131:

And let me ask again, whether the Catholic religion, in its union with the state, has proved itself so unambitious, meek, and unaspiring so feeble, and easy to be entreated, as to justify-a proud, contempt of its avowed purpose and systematic movements to secure an ascendancy in this nation? It is accidental that in alliance with despotic governments, it has swayed a sceptre of iron, for ten centuries over nearly one-third of; the population of, the globe, and by a death of violence is estimated to have swept from 'the' earth about sixty-eight millions of its inhabitants, and holds now in darkness and bondage nearly half the civilized world?

The exact quote of Brownlee referenced above is as follows:

In one word, the church of Rome has spent immense treasures and shed, in murder, the blood of *sixty eight millions and five hundred thousand* of the human race, to establish before the astonished and disgusted world, her fixed determination to annihilate every claim set up by the human family to liberty, and the right of unbounded freedom of conscience.

– Popery an enemy to civil liberty, 1836, pp. 104-105.

Also, in another work Brownlee states

Papal Rome has shed the blood of fifty millions of Christians in Europe!

– The Roman Catholic Religion viewed in the light of Prophecy and History, New York, Charles K. Moore, 1843, page 60.

And later in the same work,

The best writers enumerate fifty millions of Christians destroyed by fire, and the sword, and the inquisition; and fifteen millions of natives of the American continent and islands; and three millions of Moors in Europe, and one million and a half of Jews. Now, here are sixty-nine millions and five hundred thousands of human beings, murdered by "the woman of the Roman hills, who was drunk with the blood of the saints." And this horrid list does *not* include those of her own subjects, who fell in the crusades in Asia, and in her wars against European Christians, and in South America!

– page 97.

These quotations make it clear that the figure of 50 million refers only to Christians in Europe, and does not include Christians killed elsewhere. It is also clear that Brownlee is taking these figures not from just one person, but from at least two, "the best writers," and ignoring others that he feels are less qualified. Many others must have been convinced of the reputation of these individuals as well, judging from the frequency with which the figure of 50 million is quoted.

Brownlee further comments on the number killed by the Papacy in another work

as follows:

When Laguedoc was invaded by these monsters, one hundred thousand Albigenses fell in one day! See Bruys vol. iii. 139.

– page 346

There perished under pope Julian 200,000 Christians: and by the French massacre, on a moderate calculation, in 3 months, 100,000. Of the Waldenses there perished 150,000; of the Albigenses, 150,000. There perished by the Jesuits in 30 years only 900,000. The Duke of Alva destroyed by the common hangman alone, 36,000 persons; the amount murdered by him is set down by Grotius at 100,000! There perished by the fire, and tortures of the Inquisition in Spain, Italy, and France 150,000. ... In the Irish massacres there perished 150,000 Protestants!

To sum up the whole, the Roman Catholic church has caused the ruin, and destruction of a million and a half of Moors in Spain; nearly two millions of Jews South America in Europe. In Mexico, and , including the islands of Cuba and St. Domingo, fifteen millions of Indians, in 40 years, fell victims to popery. And in Europe, and the East Indies, and in America, 50 millions of Protestants, at least, have been murdered by it!

Thus the church of Rome stands before the world, “the woman in scarlet, on the scarlet colored Beast.” A church claiming to be *Christian*, drenched in the blood of *sixty-eight millions, and five hundred thousand human beings!*

– W. C. Brownlee, Letters in the Roman Catholic controversy, 1834, pp. 347-348.

Brownlee apparently revised the 69 million figure downwards to 68 million. So the figure of 68 million has several sources in the early 1800's. The source for some of Brownlee's figures appears in the following quotation:

These forced baptisms, and the consequent claims which the pope set up over “his slaves,” caused the death of *one million five hundred thousand Moors*, and on the most moderate calculation, that of *two millions of Jews!* See Dr. M. Geddes's *Tracts on Popery*, vol. i.

– W. C. Brownlee, Popery the Enemy of Civil and Religious Liberty, J. S. Taylor, New York, 1836, p. 88.

The work of Michael Geddes referred to may have been *Miscellaneous Tracts ...*, 3rd ed., London, 1730, 3 volumes. In 1678 Geddes went to Lisbon, and returned to England in 1688. During his stay in Lisbon, he collected many documents concerning Spanish and Portuguese history, and in 1714 published his “Tracts on Divers Subjects” in three volumes, a translation of the most interesting documents he obtained. In 1715 a posthumous volume of tracts against the Roman Catholic Church appeared. In addition to those killed, many were exiled:

It has been calculated that, from the time of the conquest of Granada until 1609, three millions of Arabs were exiled from Spanish soil; and never have

the plains of Valencia, Murcia and Granada recovered the flourishing aspect that they wore when cultivated by their former masters. The decree of 1609 was as fatal to Spain as the revocation of the Edict of Nantes was to France nearly a hundred years later.

– Williams, Henry Smith, *The Historian's History of the World*, vol. 8, p. 259.

In 1492, persecution was begun against the Jews, of whom 500,000 were expelled from Spain and their wealth confiscated. In seventy years the population of Spain was reduced from 10,000,000 to 6,000,000 by the banishment of Jews, Moors and Morescoes ("Christianized" Moors), the most wealthy and intelligent of the inhabitants of that country.

– Cushing B. Hassell, *History of the Church of God*, Chapter XV.

In fact, the population of Spain had at one time been twenty million higher:

It is estimated that the total population in the middle of the tenth century was about thirty millions: a phenomenal increase of population, betokening of itself a very high degree of civilization. A population normally, with fair sanitation and hygienic conditions, doubles in a quarter of a century. It will tell you in a word what the Moors had done, and what the Spaniards afterwards undid, if you reflect that this Spanish population, which was thirty millions in the tenth century, is now only twenty- two millions. The figure of thirty millions in the tenth century is an extraordinary tribute to the science and wisdom of the Moors. England, for instance, had then a population of about two or three million people.

– Joseph McCabe, *The Story of Religious Controversy*, Chapter XXV.

This suggests that the Christian reconquest of Spain cost this country alone over 20 million lives. This loss could not have resulted from the Plague, because the loss from the Plague was recovered by 1500.

The figure of 68 million appears again in a later work:

Alexander Campbell, well known religions leader of the nineteenth century, stated in debate with John B. Purcell, Bishop of Cincinnati, in 1837 that the records of historians and martyrologists show that it may be reasonable to estimate that from fifty to sixty-eight millions of human beings died, suffered torture, lost their possessions, or were otherwise devoured by the Roman Catholic Church during the awful years of the Inquisition. Bishop Purcell made little effort to refute these figures. (Citing *A Debate on the Roman Catholic Religion*, Christian Publishing Co., 1837, p. 327.)

Walter M. Montano, a former Catholic priest, asserts in his book, *Behind the Purple Curtain* that it has been estimated that fifty million people died for their faith during the twelve hundred years of the Dark Ages. (Citing Walter M. Montano, *Behind the Purple Curtain*, Cowman Publications, 1950, page 91.)

– *The Shadow of Rome*, by John B. Wilder; Zondervan Publishing Co., 1960, page 87.

Campbell may be referring to the martyrology of Samuel Clarke, written in 1651. Perhaps this figure of 68 million came from Brownlee or somewhere else, possibly the writings of Llorente or Clark's Martyrology, cited above.

Such figures sometimes appear in recent books, such as Wilder's, but in general, all the figures about the number killed by the Papacy go back many years and have reputable sources. It is interesting that Campbell implies that the figure of 68 million includes many who were not killed, but just persecuted, while the three earlier references, including Brownlee, state that this number were killed. Campbell may have taken the earlier figure and misread it as including those who were persecuted but not killed. Here are more quotations about the number killed by the Papacy:

For professing faith contrary to the teachings of the Church of Rome, history records the martyrdom of more than one hundred million people. A million Waldenses and Albigenses [Swiss and French Christians who renounced papal authority] perished during a crusade proclaimed by Pope Innocent III in 1208. Beginning from the establishment of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. Within the space of thirty-eight years after the edict of Charles V against the Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy. Eighteen thousand more perished during the administration of the Duke of Alva in five and a half years.

– Brief Bible Readings, p. 16.

This great antichristian power robbed the church of its gospel light and plunged the world into the Dark Ages. It put to death and thus took away the lives of from fifty to one hundred millions of the saints of the Most High.

– Bunch, Taylor, The Book of Daniel, 1950, p. 170.

One thousand years covers the crest of the persecutions when from 50,000,000 to 150,000,000 martyrs died of the sword, at the stake, in dungeons, and of starvation because of the confiscation of their earthly possessions.

– Bunch, Taylor, The Book of Daniel, 1950, p. 185.

In like manner the blood of a hundred million martyrs cries for justice to the One who says, "Vengeance is mine; I will repay saith the Lord." Rom 12:19.

– Bunch, Taylor, Studies in the Revelation, 1933?, p. 105.

Let us keep a sense of proportion. The record of Christianity from the days when it first obtained the power to persecute is one of the most ghastly in history. The total number of Manichaeans, Arians, Priscillianists, Paulicians, Bogomiles, Cathari, Waldensians, Albigensians, witches, Lollards, Hussites, Jews and Protestants killed because of their rebellion against Rome clearly runs to many millions; and beyond these actual executions or massacres is the enormously larger number of those who were tortured, imprisoned, or beggared. I am concerned rather with the positive historical aspect of this. In almost every century a large part of the race has

endeavored to reject the Christian religion, and, if in those centuries there had been the same freedom as we enjoy, Roman Catholicism would, in spite of the universal ignorance, have shrunk long ago into a sect. The religious history of Europe has never yet been written.

– The Story Of Religious Controversy Chapter XXIII by Joseph McCabe (*an atheist*) *who lived from 1867 to 1955.*

‘The church,’ says [Martin] Luther, has never burned a heretic.’ . . I reply that this argument proves not the opinion, but the ignorance or impudence of Luther. Since almost infinite” numbers were either burned or otherwise killed,’ Luther either did not know it, and was therefore ignorant, or if he was not ignorant, he is convicted of impudence and falsehood, –for that heretics were often burned by the [Catholic] Church may be proved from many examples.

– Robert Bellarmine, Disputationes de Controversiis, Tom. ii, Lib. III, cap. XXII, “Objections Answered,” 1682 edition. (Bellarmine was a Roman Catholic.)

Some have computed, that, from the year 1518 to 1548, fifteen million of Protestants have perished by war and the Inquisition. This may be overcharged, but certainly the number of them in these thirty years, as well as since is almost incredible. To these we may add innumerable martyrs, in ancient, middle, and late ages, in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa, and Asia.

(from the commentary on the book of Revelation in Wesley’s “Explanatory Notes on the New Testament,” fifth edition, 1788), in which the comments on the book of Revelation are translated from the work of the German scholar John Bengel, and Wesley stated that he did not necessarily defend all of Bengel’s statements.)

Writing about the Jesuits, Lord states

They are accused of securing the revocation of the Edict of Nantes,— one of the greatest crimes in the history of modern times, which led to the expulsion of four hundred thousand Protestants from France, and the execution of four hundred thousand more.

– John Lord, Beacon Lights of History, volume VI, p. 325.

Some estimate that a million or even two million Huguenots fled France as a result, and a million and half converted, willingly or otherwise, to Catholicism. In fact, even before the Edict of Nantes, the Huguenot wars took place in France, and many perished as well:

Some two millions of lives had perished since the breaking out of the civil wars.

– James A. Wylie, The History of Protestantism, Vol. 2, Book 17, Chapter 19.

One estimate (Mariejol) is as high as four million. In 1660 there were about 1,200,000 Huguenots (Protestants) in France, according to one source. In

1562, 10 to 20 percent of France's population of 16 million were Huguenots. At one point, the (Catholic) Cardinal of Sainte-croix estimated that more than half of the French population were Huguenots. It is estimated that more than one million Huguenots were slain trying to escape or became slaves in the galleys of the King of France.

A final figure:

Mede has calculated from good authorities "that in the war with the Albigenses and Waldenses there perished of these people, in France alone, 1,000,000."

– Christ and Antichrist, by Samuel J. Cassels, 1846, page 257.

And many similar figures could be given.

Chapter 2. The plausibility of massive persecution

The following quotation shows the attitude of the Papacy towards heretics, which lends ample credibility to a large figure for the number persecuted and killed in the Middle Ages:

Treason. The following paragraph from the "Review of the principles and history of Popery" contains an accurate summary of Romanism, as it involves the interest and safety of Protestant governments and nations. "Refractory princes who have not been disposed to glut Rome's insatiable thirst with enough of Christian blood, or who have not assented to all the Papistical usurpations and arrogant claims, have experienced no mercy. The right of succession has been denied and subverted, for the smallest personal taint of Anti-Romanism, or for the toleration of it in others; and indescribable difficulties always were interposed against the rebellious ruler's restoration to power, even after he had made every possible renunciation, and degraded himself to the most humiliating penances, and received the amplest pontifical absolutions. For suspected and actual heresy, sentence of excommunication and deposition was fulminated against governors, more than for any other causes. Treasonable plots, conspiracies, insurrections, and rebellions, were formed, promoted, executed, and by pretended pleas of religion were justified, delighted in, and eulogized. Those infernal proceedings were blasphemously ascribed to the inspiration of God, and when any success attended the scheme, it was imputed to the divine approval, and unquestionable miraculous interposition. To execute those traitorous machinations, or to die in the attempt, was pronounced to be infallible proof of the most exalted piety, and the certain path to eternal felicity; entitling the actor to the honour of saintship, and the glorious crown of martyrdom. On the contrary, obedience and loyalty on the part of Papists to Protestant governments, are declared damnable sins, for which there is no pardon either in this world, or in eternity. To convince the bigoted adherents of the Papacy, that all such treasons are works of pre-eminent piety, pretended prayers, discourses, sacraments, ecclesiastical censures, absolutions, oaths, and covenants, with all that is apparently sacred and imposing in religion, have been prostituted; and all that is exciting and

fascinating in superstition has been effectually employed among the votaries of the Romish Priesthood, who are divested of every sentiment of religion, virtue, or humanity. The absolute duty of assassinating Protestant rulers, especially after sentence has been pronounced against them by the Pope, is constantly taught and vehemently proclaimed; with the most deliberate resolution, and after the most solemn preparations, that nefarious criminality has frequently been perpetrated; although it has more often been unsuccessfully attempted: but in all cases the remorseless murderers have been exalted in Popish estimation to the very highest honours: and some of them were worshipped with the same adoration which is performed to the Romish canonized saints."

– Bourne, George, *The American Textbook of Popery*, Griffith & Simon, Philadelphia, 1846, pp. 410-412.

The following statement concerning England in about the year 1400 gives more insight into the extent of the persecutions.

By this it was enacted that any one whom an ecclesiastical court should have declared to be guilty, or strongly suspected, of heresy, should, on being made over to the sheriff with a certificate to that effect, be publicly burnt.

[footnote, page 298] It is remarked that England was the only country where such a statute was needed, as elsewhere the secular powers at once carried out the sentence.

– James C. Robertson, *History of the Christian Church*, The Young Churchman Co., 1904, p. 297.

These persecutions were not necessarily directed by the hierarchy of the church, but for the most part probably originated at a much lower level, from the "ecclesiastical feudalism" of the Middle Ages, as described by Williams:

Abbes and bishops in consequence became suzerains, temporal lords, having numerous vassals ready to take up arms for their cause, counts of justice – in fact all the prerogatives exercised by the great landlords. ... This ecclesiastical feudalism was so extensive, so powerful, that in France and England it possessed during the Middle Ages more than a fifth of all the land; in Germany nearly a third.

– Williams, Henry Smith, *The Historian's History of the World*, vol. 8, p. 487.

Probably the greatest number of those who perished by the Papacy in Europe did so at the hands of these local authorities, on the grounds of suspected heresy or opposition to the church, and not necessarily at the direction of the Pope, preceded by a trial, nor mentioned in records. Who would there have been to interfere with the actions of the local abbes and bishops? The constant elimination of a few heretics here and there, in many locations, continued for many years, could easily have added up to a total of millions without making much of an impression on recorded history. Throughout the

Middle Ages as the possessions of the church increased, so would the number and power of these officials have increased, together with the number of their victims. During the Crusades, their attention may have been externally directed, but with these ending in about 1272, the number of martyrs within Europe could have greatly increased.

The persecutions were not at all limited to the Inquisition, but took many forms. Many of the victims were killed secretly and never brought to trial or sentenced. These deaths would never have appeared in the official records of the Inquisition. Such persecutions even continued until very recent times, as illustrated by the following quotation from W. C. Brownlee, *Popery the Enemy of Civil and Religious Liberty*, J. S. Taylor, New York, 1836, page 124:

I beg to direct you to the history of Spain, which, at length, is beginning to raise her head from the dust; and of Austria, Italy, and Naples. There everything is exclusive and sanguinary. Utter a word against the priest, or his senseless mummery, or refuse to fall down before the wafer god, and the dagger is plunged into your heart!

Note that it was common knowledge in Brownlee's day that such executions of dissenters from Catholicism took place. Another quotation from Brownlee, p. 115 gives further support to this fact:

Listen, I beseech you, to your fellow-citizens, who have returned from their travels in Italy, Austria, and Naples, or South America. In these lands the drawn sword of papal myrmidons is put to the throats of every public speaker, and editor, and author! One unpopish idea,—one single charge against despotism,—one word in praise of liberty,—one innuendo against priestcraft, even although you say no more than that you have seen them in their priestly robes, at the cockpit; and deeply engaged, publicly, in gambling, with their mistresses, and licentious companions: one appeal, even though feebly uttered, for a free press,—for pure Christianity, and the rights of human conscience, will cost a man his liberty, or life, in one brief hour! Men may be as wicked as any of the ghostly leaders of the fashion that way; men may blaspheme God, and set heaven and hell at defiance, providing they do it with all due courtesy to the priests: they may, be consummate profligates, but it must be according to canonical rule. Crimes and vices contravene no law, providing the church be respected, and her dues be paid! But woe to the patriot who shall whisper an insinuation, or print an effusion of a noble spirit, bursting with holy indignation against the hypocrisy, the priestly espionage, and despotism of popery! This is the only unpardonable sin at Rome. It can never be forgiven him, either in this world, or in purgatory! The dungeon cells, placed by papal care, at the bishop's service, in each cathedral; and the cells of the inquisition, and the agonies, and moanings, and shrieks of the oppressed, breathed only on the ear of heaven —these—these are the overwhelming proofs of popery's deadly hostility to the freedom of speech, and the press!

This description of persecution derives from the testimony of many travelers to Catholic countries at that time. If such persecution took place in the early nineteenth century, how much more must it have occurred in the Middle Ages when the Papacy was at the height of its power! For example, M'Crie

relates (The Reformation in Spain, pp. 181-188) how a Spaniard in the year 1546 converted to Protestantism and was in consequence killed by his brother, who never was punished for his deed. There must have been many such assassinations in the Middle Ages by loyal Catholics who were jealous for the reputation of the Virgin Mary. In fact, threats and persecution even took place in the United States, according to Brownlee, pp. 210-211:

Who have their dungeon cells under their cathedrals, in which they claim, as inquisitors of their own diocese, to imprison free men in our republic? Foreign popish bishops! And the facts respecting a man being so confined and scourged, in the cells at Baltimore, until he recanted, have been published, and not to this day contradicted! ... Who are in the habit of uttering ferocious threats "to assassinate and burn up" those Protestants who successfully oppose Romanism? The foreign papists! I have in my possession the evidence of no less than six such inhuman threatenings against myself.

Persecution also took the form of murders by corrupt authorities, as described in the following passage from Peter's Tomb Recently Discovered in Jerusalem, by F. Paul Peterson, 1960, p. 45:

At length a Sclavonian waterman came to the palace with a startling story. He said that on the night when the prince disappeared, while he was watching some timber on the river, he saw two men approach the bank, and look cautiously around to see if they were observed. Seeing no one, they made a signal to two others, one of whom was on horseback, and who carried a dead body swung carelessly across his horse. He advanced to the river, flung the corpse far into the water, and then rode away. Upon being asked why he had not mentioned this before, the waterman replied that it was a common occurrence, and that he had seen more than a hundred bodies thrown into the Tiber in a similar manner.

Even as recently as the mid twentieth century, dissenters from Catholicism were in danger, according to the following quotations:

But to even bring things closer home; an acquaintance told me of a recent conversation between a Protestant relative of hers and a Roman Catholic. The Catholic said, "I would like to see the blood of Protestants flow down the streets of this city." The Protestant was rightly surprised and said, "How can you say that, we are friends and you know that I am a Protestant?" The Catholic responded, "Yes, I know, but the greater the sacrifice, the greater the reward." Since they teach Catholics from childhood on, that to kill a Protestant is to do God a service, we had better be careful how we put Catholics in public office [but note that such teaching does not appear to be continued today, and also other quotations show that many Catholics oppose such persecution].

While I was in Ohio recently, I was told the same story by two people at different times, of a pastor who has a Christian broadcast. Through the preaching of the Gospel, this pastor at times would have Roman Catholics tell him of their difficulties and ask for advice. One case was of a lady who implicated a priest in a scandal. The pastor would always advise all those who came to him, according to the Scripture, and would urge all to trust only

in Jesus Christ for their salvation. Several times, this pastor received strange telephone calls. Once a woman called and advised the pastor never to have communications with Catholics who call or write in to him. He responded that it was his God-given duty to help in any way possible, all those who came to him, and that he could not comply with her request. She then said that bodily harm could come to him or those Catholics who communicated with him. The pastor responded that surely the Catholic Church would not be guilty of such an unchristian act. The answer came that the Catholic Church was too "holy" to shed blood, but they had their agents who would. Mark you, what an outrage on human intelligence, to leave the impression that the instigators of bloodshed are innocent. This is a perfect example how they do their nefarious acts, whether to individuals or nations, and manage to keep hidden from the public.

– Peterson, 1960, pp. 50-51.

While travelling on a train in Spain I talked with quite a number of Spanish Catholics, and some of them in hushed voices said, while armed soldiers were passing to and fro outside our compartment door, "I am a Catholic, but I do not agree with the way the priests are persecuting the Protestants." You hear such statements in all Catholic countries. Six months ago, in Brazil, a fanatical mob led by a priest destroyed a Baptist and a Presbyterian Church. It got out into the papers there, and honest Catholics all over the land raised their voices against such barbarity. The same is true of the priestly murders of Christians in Colombia. But Rome does not mind, nor is she checked by mere protests.

– "The Rise and Fall of the Roman Catholic Church" by F. Paul Peterson, published privately, 1959, page 21.

A pastor in Britain, who had been a missionary in Lebanon, told me the following story: A young man had visited America when World War II had broken out, and remained there until the war was over. He then returned to Lebanon enquiring about his relatives. He was told that only a cousin remained and she had entered a Convent. He went there and saw her and they decided to be married, which is lawful in Lebanon. They spoke to the Superior about it and it was agreed that he should come back the next day to take her away. When he came back the Superior said that she had already given him the girl. He responded, "Why no, you did not give me the girl." The Superior insisted and called two nuns and asked them if it was not true that they had given him the girl, and they bore testimony to the statement. His first thought was to notify the police, but then he realised that he would have to give an account as to what had been done with the girl, since there were testimonies against him. But murder will out. Next door to the Convent lived an old couple. The man was not feeling well, and he asked his wife to make him some tea from the lemon blossoms of a tree which they had in their back yard. The wife climbed the tree, picked the blossoms, when she noticed that over the high wall the nuns were digging a large hole in the ground. She told her husband of the strange incident, who accused her of being mad to say that at night the nuns were digging a large hole in the ground. But he went out and verified the fact. They reported the incident to the police, who were directed to the spot, and excavation was made and the girl was found. She had been poisoned.

The Convent was made into a Government institution, and the nuns were judged according to the law. A large book could be written over modern occurrences of this type. Rome never changes.

– Peterson, 1959, pp. 44-45.

A British Consul in Yugoslavia told the following incident to a good friend of mine, which happened in the early days of Marshall Tito. There was a boys' school run by priests and, not far away, was a small village made up of Protestants. One day the priests told the boys that the Protestants should be killed and, together with the priests, the horrible massacre was carried out. Tito, hearing of this, sent his troops and killed every priest and boy in the school.

– Peterson, 1959, p 50.

Just recently I was in various cities in Eire (Southern Ireland), and while travelling there I spoke to over 15 priests about salvation through Christ. I realized I was treading on dangerous ground, but one Irishman seemed to realize it more than I did. I was in a compartment in a train with about sixteen people, one of whom was a priest. I gave him a good testimony, telling him of my experience of conversion. I had just asked him about his own experiences with God (which is quite an embarrassing question), when the Irishman next to him entered into the talk, but quickly steered the conversation to other matters. Later, when we had to change trains, this Irishman came to me and apologized for the way he had changed the subject. But he asked me, "Didn't you know that man was a priest ? "I replied that I knew that. He then said, "You were in danger, for this is Southern Ireland."

– Peterson, 1959, p. 111.

During its rise to power, the Papacy also essentially exterminated the Heruli shortly after 493 A.D., the Vandals soon after 533 A.D., and the Ostrogoths in 554 A.D, all of whom were asserted to hold to the Arian belief. However, Limborch (The History of the Inquisition, p. 95) doubts that Arius held the views attributed to him. Concerning the Vandals, Bunch writes

"It is reckoned that during the reign of Justinian, Africa lost five millions of inhabitants; thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it." – History of the Christian Church, J.C. Robertson, Vol. 1, p. 521.

– Bunch, Taylor, The Book of Daniel, p. 101.

Of course, the Heruli and the Ostrogoths also undoubtedly numbered in the millions, and were exterminated. Everywhere one looks there is evidence of millions and millions of people who were killed by the Papacy in various stages of its history. The Hussites were also nearly exterminated:

[footnote, speaking of Innocent VIII] Yet on the papal throne he played the zealot against the Germans, whom he accused of magic, in his bull *Summis desiderantes affectibus*, etc., and also against the Hussites, whom he well

nigh exterminated.

– Williams, Henry Smith, *The Historian's History of the World*, vol. 8, p. 643.

Furthermore, in a footnote speaking of the thirty years' war which started in Bohemia where the Hussites originated, Krus and Webb write

The intensity of that conflict surpassed that of other types of armed confrontations. In Bohemia, for instance, there were whole sections of the country in which nobody was left to bury the dead. The total population of Bohemia decreased in the 17th century from about 3 million to 500,000. These population changes are representative of other areas of Central Europe afflicted by the Thirty Years War.

– Krus, D.J., & Webb, J.M. (1993) Quantification of Santayana's cultural schism theory. *Psychological Reports*, 72, 319-325.

In fact, many sects had been exterminated throughout the history of Rome:

The inquisitor Reinerius, who died in 1259, has left it on record: "Concerning the sects of ancient heretics, observe, that there have been more than seventy: all of which, except the sects of the Manichaeans and the Arians and the Runcarians and the Leonists which have infected Germany, have through the favour of God, been destroyed.

– Broadbent, E.H., *The Pilgrim Church*, Gospel Folio Press, 2002, p. 90 (originally published in 1931).

One of these sects lost a hundred thousand to persecution:

An edict was issued under the regency of Theodora, which decreed that the Paulicians should be exterminated by fire and sword, or brought back to the Greek church. ... It is affirmed by civil and ecclesiastical historians, that, in a short reign, *one hundred thousand* Paulicians were put to death.

– Andrew Miller, *Short Papers on Church*, London, Chapter 16.