

"... Hereby know we the spirit of truth and the spirit of error"

The **DISCERNER**



REVEREND
R. F. McLNAY
"Pastor Mac"

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COVER PHOTO: "Pastor Mac" who is featured on the cover-page, needs no formal introduction for his Pertinent Questions and Answers are featured in every issue of The DISCERNER. His pastoral and radio ministry are widely known and appreciated in the whole Northwest area.

ROMAN CATHOLICISM— ITS THREAT TO OUR POLITICAL INSTITUTIONS

Prof. John E. Dahlin

It is extremely difficult to discuss a matter as sensitive to many people as the one suggested by the above caption without being branded as guilty of bigotry. The writer of this article will attempt, nevertheless, to come to grips with the subject in a factual and fair-minded manner.

Our Constitution, with its Bill of Rights, provides freedom of religion and the separation of church and state. This wise arrangement of our forefathers we wish to keep in our country. Let it be said at the outset, that those of us who feel there is a threat to our free institutions because of the rapid expansion of Roman Catholicism do not propose for one moment to suggest the curtailment of the legitimate activities of this body. In fact, all Protestants are in agreement that freedom for every religious group must be accepted without modification, and this obviously applies to Roman Catholicism. Protestants must not be blind, however, to the historical record of Catholicism in its relation to non-Catholic groups. It is a rec-

ord of brutality, intolerance, and infamy. In no area where Catholicism has been dominant has equality been granted Protestants. A limited tolerance of Protestant activities has been the maximum concession provided to non-Catholic groups. It should be stated, however, that this threat has not come about through any ill-will on the part of the rank and file of Catholics, who usually are good neighbors and respected citizens. The threat stems from the very nature of the hierarchy and the ecclesiastical system which is controlled by the papacy. This alien control as exercised from Rome has never been committed to the rights of free men.

Roman Catholicism is a threat to political institutions everywhere, because it is based on a totalitarian philosophy. Catholicism is a dictatorship just as real as any political autocracy with which we are familiar historically. Democracy has never existed within that system and it is just as non-existent today as in the past. While Catholicism may mainly concern itself with re-

ligion, it does claim, nevertheless, to have power that transcends the prerogatives of political rulers. Pope John XXIII, the present ruling pontiff, declared during the inaugural ceremonies that he was the ruler of the world. Only in areas where Catholics are in the minority do they soft-pedal the emphasis of their political jurisdiction. Responsible spokesmen of the Catholic Church have persistently proclaimed both political and ecclesiastical supremacy by the papacy. Logically we may say, so long as Catholicism is totalitarian in outlook and practice, it constitutes a threat to free institutions. In fact, that system is incompatible with our historic freedom and cherished democratic ideals. Totalitarianism as an ideology cannot be fused with democracy. For more than a thousand years the papacy has never hesitated to interfere with political rulers and civilian governments. An eminent authority stated it very well, I think, in the following sentence: "If the United States loses its liberty, it will be through the Romanist priesthood." Not until the Roman hierarchy abandons this totalitarian concept may non-Catholics have reason to dismiss their fears in this regard.

Another reason that justifies the feeling that such a threat exists is the official pronouncements of Catholic prelates and authoritative spokesmen of that church. In a book used in Roman Catholic Schools, *Living our Faith*, by Flynn, Loretto, and Simeon, we read: "In a Catholic country when a dispute arises (between Church and State) and settlement is unattainable, the rights of the Church should prevail, since it possesses the highest authority." Moreover, in the Jesuit Journal, *Civilita Cattolica*, published in

Rome, and one which enjoys a great prestige, had this to say in April 1948: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom alone, because such a right can only be possessed by truth, never by error." This, then, is the official attitude of the Roman Church whenever it reaches a majority status in a country. While it is true a few Catholic spokesmen in the United States have softened such pronouncements by stating there is a difference over here, they have never been sustained by the highest authorities of the church. No single utterance can be found from the Pope, and the official hierarchy, which provides a special concession to the United States. The yardstick by which we may logically measure this threat is to observe what that system does in countries where it has the control.

In addition, Roman Catholicism is a threat because it is rapidly moving in the direction towards a majority status in our country. In the recent election Roman Catholics captured some of the key governorships in the country, as e.g., Pennsylvania, Massachusetts, California, Ohio and several other states. The increase in the number of Catholic governors, senators, and representatives is significant. An all-out drive is being directed toward the capturing of the great prize, the presidency itself. One of the leading candidates now is John Kennedy, a devout Roman Catholic. Every one of the national Democratic Party chairmen since 1928 has been a Catholic. Many Protestants invariably argue in words as follows: it matters not what religion a man has, just so he is an honorable individual, and we must not be prejudiced re-

garding a person's religion. The Roman Church has the power to excommunicate any one who fails to bow to the decrees and demands of the papacy. Only a most resourceful individual will attempt to challenge this papal supremacy. Let us take the Catholic spokesmen at their word. Father Francis J. Connell wrote that freedom of worship would not follow if the Catholics obtained the majority status. Samuel F. B. Morse, inventor of the telegraph, was right when he said, "The papacy is a political system, despotic in its organization, and anti-democratic and cannot exist with the ideals of a Republic."

Finally, if the Roman Catholic trend of strength continues in our country, many advantages will be scored for that church in addition to political influence. First, we may expect to see the McCarran-Walter's Immigration Act revised, and that in turn will swing the immigration stream almost exclusively to the Catholic areas of Europe, whose countries have long waiting lists of people yearning to come to America. The present Act seeks to maintain a balance because Protestant countries seldom use their quota to which they are entitled. The Catholic Church is seeking to have unused quotas apply to countries with waiting lists. John McCormick, one of the top Representatives in the United States Congress, has for years sought to favor his Roman Catholic Church. As a result large sums have been appropriated through Federal grants to Catholic institutions. Some of these bills have been designated as "sneak throughs"—put through by a voice vote at the close of Congress when there is no time to properly consider them. Let us look at some of the items voted

through: For building Catholic parishes in the Philippines, war claims and war damages, \$30,000,000; for the Pope's summer Palace \$1,000,000; Providence Hospital \$4,000,000; Georgetown Hospital \$1,090,000; Georgetown Hospital (2nd bill) \$500,000. Total \$36,590,000. As a recognition for these efforts Pope Pius XII gave John McCormick the rank of Knight Commander of the Order of St. Gregory the Great, with Stars. This reward was made by a foreign potentate, hence a special act of Congress was needed to allow McCormick to wear this medal.

If the Roman Church reaches a majority status here, we may expect to see an ambassador appointed to the Vatican. Furthermore, the Roman Church will seek the underwriting of her massive educational activities by Federal funds. Public institutions and schools will be jeopardized more and more. Catholic Bishop Sheen recently said, "The public school institution is not worth preserving—let it perish." We have reason to expect that Roman Catholicism will attempt to whittle away our freedoms, one by one, in the measure that it achieves supremacy. To make America Catholic is an expressed objective, according to a statement of the late Archbishop Ireland of St. Paul. The reason the Pope never includes clerically oppressed Protestants in his appointed days of prayer for the oppressed is that in his view such oppression is necessary and proper. The persecution and oppression of Protestants in a number of Catholic dominated countries is an object lesson to us as to what would surely take place in America if Romanism should achieve supremacy.

ROMAN CATHOLICISM— ITS THREAT TO FOREIGN MISSIONS

By Rev. George Darby

The modern missionary movement of the Roman Catholic Church began earlier than that of Protestantism. Leaders of the Jesuit counter-reformation such as Loyola, Xavier, and others, launched a revival of missionary fervor within the Roman Catholic communion which actually stirred the Protestant reformers to similar efforts. In 1622 Pope Gregory XV established a Congregation of Propaganda to guard, direct, and promote foreign missions. Pope Urban VIII (1623-1644) instituted the College of Propaganda to train young men of every nation and language for the priesthood, thus preparing for the church's assault against heathenism and heresy.

Missionary effort, as the Roman Catholic Church conceives it, has a twofold objective deriving from the nature and constitution of Catholicism. Rome aims both for individual conversions and for the establishment of the church's temporal sovereignty. It is this latter goal which involves inevitably the suppression by the Roman Catholic Church through every means at her command of all other religious propaganda. In order that we may not be guilty of misrepresenting Rome's position in this respect, let us hear the testimony of one of her own authoritative writers. The textbook "Christian Apologetics" by the Jesuit author, Rev. W. Devivier, is recognized and commended by many of the highest Roman Catholic authorities. It contains the following bold declaration: "This church (Roman Catholic) alone has, by the will of God, the right

to establish herself, to spread herself, and to exact belief and obedience from all men." (Vol. 2, pp. 533-534). The implications of this statement would be plain enough but lest there be any possibility of misinterpretation, let us quote the author's own deduction: "It follows that no individual or government can acknowledge and concede to error and to evil, to heresy, to impiety, to immorality a natural right to exist and propagate themselves as such a right does not really belong to them." Thus Rome denies to all other churches not only the right to propagate themselves but the right even to exist.

If Protestants have been either ignorant or unmindful of these basic concepts of Roman Catholicism, Rome herself has not hesitated to assert the claims involved in them. When Pope Pius XII died recently, daily papers across the country paid editorial tribute to him. One such editorial referred to him as "the uncompromising foe of tyranny and totalitarianism." Yet this is the same man who said—as quoted in the Daily Columnist, Victoria, British Columbia, December 25, 1942: "As the 'pillar and ground of truth' and guardian by the will of God and the mandate of Christ of the natural and supernatural order, the church cannot renounce her right to proclaim to her sons AND TO THE WHOLE WORLD the unchanging basic laws saving them from every perversion, obfuscation, corruption, false interpretation, and error." As head of the church of which he spoke, the Pope assumed the right to dictate to the whole

world in matters both natural and supernatural.

When we examine the record of Rome's missionary program, it is not difficult to discover the outworking of the above principles. Hand in hand with the propagation of her own doctrines is the effort to suppress and, if possible, to extinguish all forms of religious propaganda other than her own. To accomplish this purpose, Rome employs every means available. These means may be classified as follows: political pressure and maneuvering, highly advertised and subsidized charities, and actual physical persecution of those who stand in her way.

Political influence and intrigue have always been Rome's most subtle weapons for the accomplishment of her plans. The 17th Chapter of Revelation, as we understand it, indicates that the Roman church will for a time at least exercise vast power over civil government. Tendencies in this direction are easily seen in the present world picture. Within the past two years the diplomatic machinery of the Vatican has gone into high gear as Rome has sued for more and more political recognition. In March, 1957, Vice President Nixon and his wife had a one-half hour audience with Pope Pius XII in his private study. Later Mr. Nixon said they discussed the international situation and reviewed at some length the situation in Africa, Asia, and Latin America (Chicago Daily Tribune Mar. 18, 1957). On the 20th day of the same month, the Ethiopian government established diplomatic relations with the Vatican. Simultaneously it was announced that an American priest, serving as an official of the Vatican Secretariat of State at Rome, would represent the Vatican in Ethiopia. It is significant that at just about

this same time, American and Canadian Protestant teachers in the Ethiopian government schools found themselves facing serious opposition whenever they attempted to introduce biblical instruction. So hindered did they become in this effort that many of them resigned their positions and returned to North America. Japan, France (for the first time since the year 800) and Iran (a Moslem State) have sent their official representatives to join the parade to the Vatican within the last two years. Great Britain has conveyed her respects by the personal visit of Queen Elizabeth, and as recently as a month or two ago, Prime Minister John Diefenbaker added Canada to the list of nations to pay court to the Papacy. It should never be forgotten that the maintenance of diplomatic relations with world states is for Rome but the means to extend and enforce her religious monopoly.

Perhaps the most vital point at which Roman Catholicism now seeks to retain her authority is in Latin America. Professor Kenneth Scott Latourette, noted student of missionary history, has said that "the future (of Latin America) lies not with Romanism but with Protestantism." The rising tide of Protestantism in Latin American countries has stirred Rome to intense activity in an effort to preserve her sway over the millions in that area of the world. About a year ago the Spanish Foreign Minister, Fernando Castiella, spoke to an assembly of Latin American diplomats proposing a "cultural and juridical commonwealth" consisting of the Spanish and Portuguese dictatorships, 19 Latin American nations and the Philippines. Such a federation would include more than one-half of the Roman Catholics in the

world. It might well command the allegiance not only of 2 million Puerto Ricans resident in the Caribbean, but also countless thousands of their cousins in our large Northern cities and Spanish Americans in the Southwest. It would almost certainly mean the application to new areas of the world of Spain's harsh policy of Protestant persecution.

While we have reason to be grateful for the change of religious climate which has taken place in some Latin American countries within the past year or two, let us not suppose that Rome has given up the struggle for supreme control there. In answer to the Protestant challenge she has established in Bogota, Colombia, a new organization called the Council of the Latin American Episcopate. The purpose of this office will be to promote more frequent meetings of heads of religious orders and Latin American lay organizations and the bringing in of more priests and missionaries from foreign countries. Colombia is the country where the opposition of the Roman Catholic Hierarchy forced the closing of more than 200 evangelical schools within the 10 years between 1948 and 1958. We may rest assured that Rome will leave no stone unturned to recover any advantages that may have been lost since then.

Early this year a Protestant missionary to Latin America visiting in Managua, Nicaragua wrote of finding new signs on many homes stating that they were Catholic, they adored Mary and would not accept anti-catholic literature. The missionary further tells of a display of Catholic strength given on New Year's Day with a view to keeping Nicaragua Catholic. Commenting on the numerical strength of the pa-

rade held, the missionary said "It is something I had never seen in Costa Rica, and the testimony of many is that things are becoming much tighter, especially since the death of Tacho Somozo. The priests are working through his widow and are bringing many new pressures to bear."

Posing as the benefactress of mankind is a favorite role of the Roman Church as she seeks to ingratiate herself with underprivileged peoples. Frequently, credit is given to Rome for benefits paid for out of the public pocket. An illustration of this is found in the note sent in June, 1957 to the Pope by the Japanese government thanking him for aiding in Japanese postwar recovery. The note addresses the Pope as "the supreme guardian of moral strength" and speaks of "the untiring efforts your holiness has made for many years for the people and welfare of the whole world." Thus Rome is rewarded for effecting a recovery in Japan which was mainly accomplished through the substantial help given by the United States.

Just before the adjournment of the last United States congress, a bill was passed hurriedly providing for payment by the United States to certain religious organizations working in the Philippine Islands. The legislature provided that payment be made to the United States organizations on the basis of war damage suffered by such organizations in the Philippine Islands. The bill provided some 8 million dollars in awards to the Roman Catholic Church but only about \$34,000 to the religious organizations. The Catholic Register of January, 1958 declares that over 30 million dollars worth of relief supplies have been

distributed by the National Catholic Welfare Committee in South Vietnam. The committee admits that one-half of this amount was not paid by them. It was donated by the United States from surplus farm products. By such means as these Rome is enabled to present herself as the great philanthropist and so secure her claim upon the minds of many people.

If there was ever any question as to the readiness of the Roman Catholic Church to employ physical persecution in promoting its own advantage, such question should have been fully answered by the events of the past ten years. One country alone, that of Colombia, South America, has in that time added 80 martyrs to the roll of those slain by Roman Catholic persecutors. In the Canadian Province of Quebec, violence has broken out time and again in an effort to prevent entirely the preaching and propagation of the gospel. The infamous Padlock Law enacted in that Province, professedly to restrict Jehovah's Witnesses, has been used as a weapon against all forms of evan-

gelical testimony. The law itself has been decalred *ultra vires* by the Supreme Court but its provisions still serve as a pretext for Roman Catholic anti-Protestant activity.

In spite of the bitter lessons of the past, nations and peoples continue to be deceived into allowing Roman Catholic domination. One year ago on December 4th, the government of Bolivia entered into an agreement with the Vatican giving the Roman Catholic Church, for the first time in Bolivian history, the right to supervise religious instruction in the public schools. Recent bills introduced into the Houses of Congress in the Philippines relative to the control of the country's educational program strongly favor the position of the Roman Catholics who would in most cases be the teachers and textbook authors prescribed.

By all of the above methods employed by Romanism the progress of the gospel is opposed and hindered. Those who are jealous for its freedom must always remember that "eternal vigilance is the price of liberty."

(Concluded from Page 12)

ness of sins by our Saviour and Mediator, Who still says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

The responsibilities resting upon Christians everywhere, include:

- 1) Loyalty to the Person of Christ;
- 2) A return to New Testament Christianity in all its fulness,

and a personal fellowship with the Lord;

- 3) A greater passion for the Glory of Christ and His pre-eminence as the only Head of His Church;
- 4) A greater love for the souls of men, and that as we seek to win them for Christ, the Love of Christ shall be exhibited in our lives, in character, conduct, and convincing testimony.

VICTORIA, B. C.

ROMANISM—

ITS THREAT TO PROTESTANTISM AS A WHOLE

Dr. J. B. Rowell, Th.D.

Protestants themselves are largely responsible for the lack of a virile and dogmatic Protestantism in our churches. Recently, a Jesuit theologian, Rev. Gustave Weigel, S.J., asserted that the growing interest in Catholicism stems from "the loss of Protestant inviolability, and the weakening hold of the Protestant churches on their members" ("The Register," June 1, 1958).

Is it true that Protestants in our churches have weakened, and give but little evidence of interest in our Protestant Heritage? If so, is it not because they are uninformed, and because they do not know what the Great Protestant Reformation cost our forefathers? If this be the case, the great threat to Protestantism exists within the camp.

Does the threat to Protestantism stem from the fact that, to a large extent, our own people are uninformed regarding the up-to-date intrigues of the Roman Church to gain power over the world, and over all religions?

Where Does the Responsibility Lie?

The responsibility lies with our Protestant leaders, our pastors, preachers, teachers. We recognize that the great need of the hour is a mighty awakening from God; and that only the Holy Spirit can convict men and save them from the icy grip of indifference, and bring them into a vital fellowship with Jesus Christ our Lord. And yet, when this has been said, our leaders are faced with the responsibility of rightly understanding the vital issues of our own day, and giving due

warning to the people, ere it is too late.

The Cry of "Intolerance"—Beware!

Factual investigation is dangerous to the interests of a system which cannot bear the light, and so the cry of "Intolerance" is raised immediately when an examination of Romanism is attempted. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

A Former Jesuit Trainee Speaks

Taught in a Jesuit seminary, and knowing their program, this former Jesuit Trainee revealed much-in-little, when he said:

"Roman Catholic leaders believe they have Protestantism on the run in America . . . the Jesuits are the sharpest generals in this struggle for America's future. The Jesuits have urged the Catholic church in America to label every criticism of the Roman Catholic church as 'bigotry'" ("Protestant Action," Feb. 58; Reprinted from "Christianity Today" by permission).

Protestant Liberty— Rome's Opportunity

The Protestant philosophy—*Liberty of conscience for all, Exclusion for none*, has afforded Rome her golden opportunity for aggression in America, so much so that her hierarchical leaders have gloried in this. Rome has ever been the great opportunist of the centuries, as given by Lecky, in his characteristic description—"In the minority, a Lamb;

on equality, a Fox; in the majority, a Tiger." History has proved this true; and Rome's program of persecution in countries under her sway, has, within recent years, repeatedly verified this.

Different Conduct in Different Countries

While the Roman church claims to be *Always the same*, and *Everywhere the same*, it is common knowledge to all that her conduct has been different in North America from what it is in South America; different in Spain and Portugal from what it is in England. James Anthony Froude stated the case concisely in these words: "Where it has been in power, the Church of Rome has shown its real colours . . . In Protestant countries where it is in opposition, it wears THE "SIMILITUDE OF AN ANGEL" ("Short Studies on Great Subjects: Revival of Romanism").

In a thoroughly Jesuit textbook, published in California, viz. "Christian Apologetics," by Rev. W. Devivier, S. J., we find this revealing statement:

"It is in this way that we can account for the *difference of conduct* of the Church IN DIFFERENT COUNTRIES AS TO WHAT RELATES TO LIBERTY GRANTED TO DISSENTING SECTS. In a State where the Church enjoys all her rights it would be prejudicial to the success of her divine mission to yield a place to error and evil. Hence, she cannot, without failing in her duty, permit such an innovation" (vol. ii, pp. 543-544).

The Serious Threat—Rome's Authoritative Program

The present writer suggests, to Pastors, Teachers, and Mission

Boards, to make widely known the following authenticated items revealing *Rome's threat to Protestantism as a whole*.

- 1) Rome's threat by organized aggression has been frequently expressed in her publications, by her slogan—"Make America Catholic." Archbishop Ireland gave wings to this slogan, when he said: "The work is to make America Catholic . . . Catholics in America are loyal to the Church and devoted to her chiefs" ("The Church and Modern Society," 1896).
- 2) Rome's organized effort has been to concentrate her influence in the major cities, so that she now boasts of seven archdioceses, each having "a Catholic population in excess of one million, viz. Chicago, Boston, New York, Philadelphia, Newark, Detroit, and Los Angeles. The *Catholic Directory* for 1945, claimed the Catholic population in America numbered *twenty-four million*; in 1956—33,574,017; in 1957—43,635,000. Of course, it is just as easy to jump their population by *ten millions* between 1956 and 1957, as it has been to say their world population has advanced *fifty million* each time. It is not many years ago since they claimed their world population was 300 million—then, 350 million,—then 400 million,—then 450 million, and within recent months they have announced their world membership to be *half-a-billion*. These ostentatious figures may make an impression on the unthinking, but it is far from the truth for the Roman Church to say they have all these millions as actual, *bona fide* members in their church.
- 3) Rome's claim announces no hope

for the survival of Protestantism, since her objective is the complete annihilation of Protestantism. Her determined program is given in her dogmatic statement:

"It is necessary, even in the present day, that the Catholic religion shall be held as THE ONLY RELIGION OF THE STATE TO THE EXCLUSION OF ALL OTHER FORMS OF WORSHIP" (Syllabus, Pius IX., art. 77).

This is further emphasized in the Jesuit textbook, quoted above, viz. "Christian Apologetics," where the *exclusive right* of the Catholic church is emphasized:

". . . We have shown that THE CATHOLIC RELIGION is the only true religion, . . . THIS CHURCH ALONE has, by the will of God, THE RIGHT TO ESTABLISH HERSELF, TO SPREAD HERSELF, AND TO EXACT BELIEF AND OBEDIENCE FROM ALL MEN . . . Hence it follows that neither THE INDIVIDUAL CITIZEN, nor THE GOVERNMENT CAN LAWFULLY OPPOSE OBSTACLES to this *exclusive right* of the Catholic Church" (vol. ii, pp. 533-534).

With this as Rome's purpose and objective, the threat to Protestantism is most alarming, especially if we were to accept her claim to half-a-billion adherents as true.

4) In view of the determined effort of the Roman church to have "a Roman Catholic as President," how great is the threat to Protestantism, in the light of the expressed claim for *the exclusion*

of all Protestant forms of worship, as taught in the textbook used in the schools and colleges of the Roman church in America, viz. "Christian Apologetics," where it is stated:

"In the case of the return to the Faith of a Protestant RULER, she (the church) SHOULD ALSO REQUIRE ON HIS PART THE IMMEDIATE EXCLUSION OF ALL PROTESTANT FORMS OF WORSHIP" (vol. ii, p. 542).

How alarming to have a President under such compulsion!

In June 1903, the Archbishop of San Francisco, Patrick W. Rordan, said of this textbook, in two volumes, "I recommend it in a very special manner to the Rev. Clergy, teachers in our Catholic Institutions, and advanced pupils in our colleges and Academies." This surely constitutes a threat which ought to come as a challenge to Protestants everywhere.

5) Rome's Laws, and declared intentions, seemingly inoperative at the present time, may be regarded by the uninformed as little more than mere words, but we must let the Roman church speak for herself as to her intention to put them into effect. "The Third Plenary Council of Baltimore," in the "Pastoral Letter of the Archbishops and Bishops of the United States," stated many things which ought to astonish all American citizens. In dealing with "Pastoral Rights," the "Pastoral Letter" asserts:

"No small portion of our attention has been bestowed on the framing of such legislation as will best secure the rights

and interests of your pastors, and of all ranks of the clergy in this country . . . The rights of the clergy have reference chiefly to their exercising the sacred ministry of their missions . . . and the inviolableness of their pastoral authority within proper limits . . . This she (the Church) has secured by her wise laws, based upon the experience of centuries, and representing the perfection of Church organization. It is obvious in countries like our own, where from rudimentary beginnings our organization is only gradually advancing towards perfection, THE FULL APPLICATION OF THESE LAWS IS IMPRACTICABLE; BUT IN PROPORTION AS THEY BECOME PRACTICABLE, IT IS OUR DESIRE, NOT LESS THAN THAT OF THE HOLY SEE, THAT THEY SHOULD GO INTO EFFECT" (caps mine) (see "The Catholic Library," Approved by Archbishop Corrigan, of New York).

Penalty of Death for Heretics

The seriousness of Rome's threat to Protestantism and Protestants increases, the more we know of Rome's declared intentions. Since Protestants are *heretics* according to the teaching of the Church of Rome, her up-to-date laws ought to come as a challenge to Protestants to awake out of the sleep of indifference.

A modern Canonist of the Roman church, viz., Father Marianus de Luca, S.J., Professor of the text of the Decretals in the Gregorian University, in his Canon Law, entitled, "Institutions of Public Eccle-

siastical Law," bearing the full approval of Pope Leo XIII (who died 1903), states:

"NEVERTHELESS IT IS A CATHOLIC TENET THAT THE CHURCH MAY JUSTLY INFLICT ON HERETICS THE PENALTY OF DEATH"—
Saurez 2 de Fide Disp. xx., sect. 3, n. 28.

This authoritative utterance, declaring heresy "MUST BE ROOTED OUT WITH FIRE AND SWORD," was published with the approval of "Franciscus M. Carini, Provincial of the Roman Province, S. J." and "Dated at Rome on the sacred days of Saints Peter and Paul in the year of Jubilee, 1900."

Of course, there are many members of the Roman church who know little or nothing of these awful, intolerant, teachings of their own church. Let us pray to our heavenly Father that, by the quickening and regenerating power of the Holy Spirit, many of these shall be brought into the full light of the Gospel, and be saved.

All that is stated in this article might be considered as but an introduction to the subject. There are other approaches to this study, and much more could be said.

What Can Protestants Do in the Present Crisis?

Rome, by her many inventions and additions, has changed the Gospel of the New Testament into a man-made religion. She has turned the attention of the people from our Lord and Saviour Jesus Christ to the Virgin Mary and to her priests. She has clouded over our Lord's Sacrifice on Calvary by her sacrifice of the mass. By her intrusion of her priests and her confessional system, she has stifled the precious forgive-

(Continued on Page 8)

WILL AMERICA ELECT A CATHOLIC PRESIDENT?

By Don Hillis

(A tract used by permission)

Our political pundits are already predicting the possibility of Senator John F. Kennedy (D., Mass.), receiving the Democratic party Presidential nomination in 1960. The Christian Herald says, "It is becoming more obvious as the months go by that Senator Kennedy is a likely candidate for the Presidency." The Gallup Poll indicates that Mr. Kennedy now holds a sizable lead. Senator Kennedy came within a hair's breadth of receiving the Vice-Presidential nomination in 1956. This, in spite of the fact that no Vice-President is ever farther than a heart beat from the Presidency. When asked if a Roman Catholic could become the President of the United States, Mr. Kennedy's answer was, "yes."

This strong Roman Catholic Sena-

tor recently "fathered" an immigration bill which opens the way for southern Europeans (Catholics) to fill the unused immigration quotas of northern Europeans (Protestants). For this, he has received the high praise of the Catholic hierarchy.

Should Mr. Kennedy become the President of the United States, the date lines of newspapers all over this democratic country would read:

Rome: "Pope Pius XII Wires Felicitations."

Vatican City: "Roman Catholic Hierarchy Jubilant over Kennedy's Victory."

New York: "Cardinal Spellman says, 'This is Rome's Greatest Triumph in 300 Years.'"

Rome's Church-State

To those whose eyes are open to the history, practice and teachings of Romanism, the headlines above lucidly portray the "beginning of the end" to a hundred-and-one liberties which are enjoyed only in Protestant countries. Witness the condition of Spain's 20,000 Protestants. *George Washington said, "If the United States ever loses her liberty, it will be through the Romanist Priesthood."*

The far-reaching religious freedom which is now enjoyed by both minority and majority religious groups in the United States stems from our Constitutional principle of the separation of Church and State. Rome accepts the tenets of separation of Church and State only when and where it is to her advantage to do so. Rome does not believe in a

State-church, i.e., the Lutheran Church in Denmark. The only political doctrine acceptable to the Vatican is a Church-state, i.e., one in which the State is subservient to the Church, again exemplified in Spain. The Catholic bishops of U.S.A. declare openly that, "Separation of Church and State has become the shibboleth of doctrinaire secularism."

In Rome's eyes the Church is more noble than the State and therefore the State is bound to further the ends of the Church and to refrain from interfering with the Church's authority. According to her concepts she has the absolute right, independently of the State, to those material and temporal things which are necessary to her spiritual ends. In the case of any

conflicts over those rights, the Roman Church must prevail. *The Pope's sovereignty far outreaches that of any temporal ruler.* His is a non-territorial sovereignty which holds sway over Roman Catholics in every country in which they live.

Mr. C. Stanley Lowell says, "Roman Catholicism in the United States has come a long way in a century and a half. At first as a feeble minority it accepted Church-

state separation. *Now it intimidates Congress, censors and silences opposition, collects vast sums from the public treasury and drives toward official recognition and establishment.* If the Protestants do not unite in determined opposition, this drive will, in another decade, see the end of Church-state separation here. We shall have, to all practical effect, a religious establishment in a country whose Constitution forbids it."

Religious Tyranny

Though it is evident beyond question that the Roman Catholic church is a powerful political system which is determined to subjugate the world to her temporal powers, yet she is essentially a religious organization. Should Rome obtain the political and temporal ascendancy in the United States for which she is striving incessantly, our hard-won religious freedom would come to an end.

The Roman Catholic view of religious liberty is expressed in these words. It is "The inalienable right of all men to worship God *according to the teaching of the Catholic Church.*" This is a far cry from the guarantees of our American Constitution which grants to men the privilege of *choosing their faith and their form of worship.* According to Romanism, no State can justifiably prevent the right to worship God according to the teaching of the Catho-

lic Church. The State furthermore, "has the duty to foster this true worship—to which all must submit." *This is religious tyranny!*

This is just the Catholic way of saying that you as a Protestant are a heretic and that America is following the path of heresy from which it needs to be converted. It is therefore the clear duty of every true Catholic to share in the conversion of this country to Romanism, by any and all means, be they foul or fair. A calculated consideration of this matter leads one to ask the question, "*Is it possible for one to be a sincere and honest Catholic and also be a true American?*" Samuel F. B. Morse has said, "The Papacy is a political system, despotic in its organization, anti-Democratic and anti-Républican, and cannot therefore exist with American Republicanism."

This I Will Do For My Country

Luther W. Martin says that Romanism is "—democracy's enemy and Communism's prototype." If the United States is to escape the bondage of Catholicism, then every true Christian must put up a strong defense and a forthright offense. For a defense we suggest the following:

1. A study of the "mother of har-

lots" as pictured in Revelation, Chapters 17 & 18.

2. The reading of such books as: "Fox's Book of Martyrs." "The Monk Who Lived Again,"—by Dr. B. H. Pearson; "Behind the Purple Curtain"—by Dr. W. M. Montañó; "Fifty Years in the

Church of Rome"—by Father Chiniquy; "Out of the Labyrinth"—by L. H. Lehman; "American Freedom and Catholic Power"—by Paul Blanchard.

Since the best defense is a strong offense, you owe it to yourself to:

1. Pray for and work toward the conversion of Catholics.
2. Keep posted on Catholic political, social and educational

maneuvers, both national and international. This, you can do through such magazines as "Christian Heritage" and "United Evangelical Action," or through the releases of "Protestants and Other Americans United for the Separation of Church and State."

3. Raise your voice through your vote against Catholicism's endeavor to seek power through political office.

For Other Countries

Though the persecution of the Protestant minority in Colombia has pin-pointed the ruthless determination of the Roman Church to suppress all "heresy" in Catholic countries, yet it is notable that many of the Latin American republics have not yielded to Roman pressure.

A rising wave of political liberalism is moving across Latin Amer-

ica. Shadows of a 20th century Reformation that could sweep thousands of men and women into the Kingdom of Christ are arising on the horizon.

For additional copies write to the author

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PERTINENT QUESTIONS AND ANSWERS

*By "Pastor Mac" of Spiritual Clinic,
and Pastor of Powderhorn Park Baptist Church, Minneapolis*

QUESTION—*What does the Roman Church mean by the "Assumption of Mary?" Upon what does Rome base this doctrine?*

ANSWER—By this doctrine Rome means that Mary has bodily ascended into heaven and is now in the presence of Christ, to make "intercession" for all those throughout the world that seek her intercession. This makes Mary a mediator between God and man, a position which Scripture says she cannot have (I Timothy 2:5).

Then you asked the basis for this doctrine. Perhaps we should use the actual statement the Pope used on November 1, 1950 when he said, "Mary's corporal assumption into heaven is so thoroughly implied in the notion of her personality as given by Bible and dogma, that the Church can dispense with strict historical evidence of the fact." ("Manual of Catholic Theology", Vol. II, Page 220).

"When" or "Where" Mary's ascension into heaven took place, Rome does not say. They have no "historical evidence" so the Church simply "assumed" that it was so. The third verse of the book of Jude in the New Testament is a clear answer from God to all the "assumed" doctrines of Rome. If the average Catholic would read the Bible for himself he would be able to see through some of Rome's foolish dogma!

" . . . there be some that trouble you, and would pervert the gospel of Christ . . . though . . . an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

— GAL. 1:7, 8