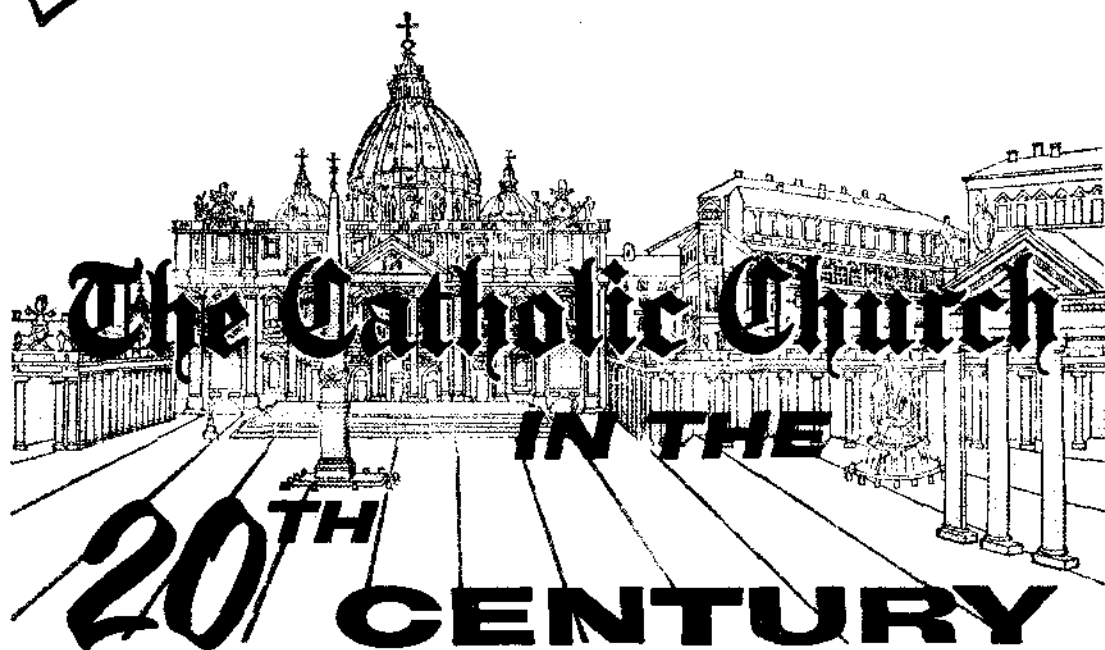


Awake!



OCTOBER 8, 1960

SPECIAL ISSUE

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many notions, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden faes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn 1, New York, U.S.A.

AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNOX, President GRANT SUTTER, Secretary

Printing this issue: 3,125,000

"Awake!" is published in the following 22 languages:
Semitic—Africans, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.
Monthly—Indonesian, Korean, Malayalam, Polish, Ukrainian.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to London. Notice of expiration is sent at least two issues before subscription expires.

Office
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1
Australia, 11 Boreford Rd., Strathfield, N.S.W. 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont. \$1
England, Watch Tower House,
The Ridgeway, London N.W. 7 7/-
New Zealand, 621 New North Rd., Auckland, S.W. 1 7/-
South Africa, Private Bag, Eldorado, Tvl. 7/-

Monthly editions cost half the above rates.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version Dy - Catholic Douay version Mo - James Moffatt's version
AT - An American Translation ED - The Emphatic Diaglott Ro - J. B. Rothham's version
AV - Authorized Version (1611) JP - Jewish Publication Soc. RS - Revised Standard Version
Da - J. N. Darby's version Le - Isaac Leeser's version Yg - Robert Young's version

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.

Printed in England

CONTENTS

Importance of Knowing the Truth	3	The Catholic Church and Communism	21
The Catholic Church and the Bible	5	The Catholic Church and Morals	24
The Catholic Bible and Church Fathers on Catholic Doctrine	8	Has the Catholic Church Failed Her People?	27
The Catholic Church and Freedom	10	What It Means to You	28
The Catholic Church and the World Wars	13	Watching the World	30
The Catholic Church and Public Schools	17		

Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XLI

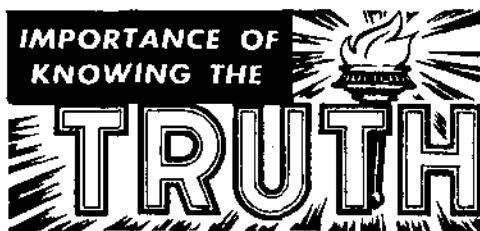
London, England, October 8, 1960

Number 19

THERE is no reason to fear truth. Jesus Christ himself stressed the importance of knowing the truth: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." Freedom and life itself depend on knowing the truth.—John 8:31, 32.

Truth can always withstand criticism. To speak truth, then, is not religious bigotry. Was it religious bigotry for Jesus Christ to speak truthfully concerning the Jewish clergy of his day? No! for the Son of God with the message of truth freed persons from burdensome traditions. Said Jesus of the religious leaders of his day: "They bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger."—Matt. 23:4.

These loads put upon the shoulders of mankind were oral traditions that burdened the common people. The Jewish clergy would not so much as lift one little regulation to make it easier for the people. But far more serious than merely burdening the people was the fact that such oral traditions were in conflict with the Word of God, the Holy Bible. So Jesus told those religious leaders: "You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly proph-



esied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'—Matt. 15:6-9.

How vitally important it is to know the truth! Our worship is vain in the eyes of God if we follow commands of men as doctrines, as Jesus showed. Without the truth we make the Word of God invalid, of no effect in our lives. Without truth we cannot really be free. If one fears criticism, he may never come to a knowledge of the truth. The late Justice Murphy of the United States Supreme Court, himself a Roman Catholic, once said: "If a religious belief has substance, it can survive criticism, heated and abusive though it may be, with the aid of truth and reason alone. By the same method those who follow false prophets are exposed." Similarly, Dr. Albert Schweitzer has said: "The highest honor one can show to a system of thought is to test it ruthlessly with a view to discovering how much truth it contains, just as steel is assayed to try its strength."

Noble-mindedness Needed

To find the truth that makes one free requires a willingness to test beliefs and

utterances with the inspired Word of God. One must be noble-minded. Are you noble-minded?

Let us take a look at people who are not noble-minded and those who are. We read of both kinds of people in the Holy Bible, in the seventeenth chapter of Acts of the apostles. When Paul, an apostle of Jesus Christ, and his traveling companion visited Thessalonica, they preached truths from the Scriptures to the people. The Jews for the most part would not listen: "The Jews, getting jealous, took into their company certain wicked men of the marketplace idlers and formed a mob and proceeded to throw the city into an uproar." The Jews stirred up such opposition against the apostle and his companion that they moved on to the city of Beroea.

How did the people in Beroea respond to the preaching of the apostle? The Bible says, at Acts 17:11: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."

How different the Bereans were! They listened to what the apostle had to say. They did not stir up a mob against the apostle because he preached new things. Note that the Bereans "received the word with the greatest readiness of mind," and they 'carefully examined the Scriptures daily' as to whether these new things they heard were the truth. The Bible tells us they were noble-minded.

If we are to possess the truth that makes men free and that puts one on the pathway to everlasting life in God's new world, we must have this kind of noble-mindedness. The Bereans took the wise course. They knew better than to rely on the word of man alone. They refused to rely on traditions and commands of men. They relied on the written, unchanging Word of God.

The Jews in Thessalonica, however, clung tenaciously to their traditions and were never made free. Those Jews in Thessalonica were in a bad state of mind, a morbid one, for their minds gravitated to such low form of activity as persecuting the apostle of Christ who brought them the truth.

So Christians must be like the Bereans, the Bereans whose noble-mindedness showed they were in a good state of mind. The Bereans wanted to make certain that this new message did not drive them away from God. They examined what Paul preached to see in which direction it was turning them. They tested Paul's message, not by oral traditions and doctrines of men, but by the Word of God. They knew that the inspired Scriptures have the power for detecting truth from error. Yes, "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight."—2 Tim. 3:16.

There is a human tendency not to be noble-minded, to be a little unreasonable, to be intolerant of new beliefs. As *The Scientific Monthly* of January, 1954, pointed out, we must reckon with "a curious tendency of human nature. It is the temptation to cling to, romanticize, and perpetuate the familiar, and to view with suspicion and disdain whatever is novel or different." This human tendency can prevent us from learning the truth that Jesus said would make men free.

With noble-mindedness, then, read this journal. Some facts contained in the various articles may be new to you, shockingly new. But the noble-minded person can verify these facts by authorities available in public libraries. Above all, you can prove what is said as being the truth by testing it with the Holy Scriptures, as did the noble-minded Bereans. Be noble-minded as those Bereans were, and "you will know the truth, and the truth will set you free."—John 8:32.

The Catholic Church

IS BIBLE burning a thing of the past? What is the present attitude of the Catholic church toward the Bible? Does the Catholic church really encourage Bible reading?

Before examining some modern-day facts, it should be noted that history amply testifies to the church's opposition to Catholics' possessing the Bible in the common language of the people. In 1229, for example, the Council of Toulouse (France) said that it is forbidden for "the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue." And on June 13, 1816, Pope Pius VII stated: "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people."

Encouraged or Discouraged Today?

In modern times there have been some Catholic pronouncements that would seem to indicate Catholics are now encouraged to read the Bible. What are the facts? Note the following from Catholic publications: "The reading of the Holy Scripture in itself still remains optional for Catholics, and not necessary."¹ "To the Catholic the

Bible is an inadequate and remote guide for Faith."² In a booklet published in Colombia a priest asks the question: "Is there obligation to read the Bible?" The answer: "Strictly speaking, there is no obligation to read the Bible."³

It is not strange, then, that most Catholics know very little or nothing about the Bible. In lands where the Roman Catholic Church is the state religion most Catholics do not even have a Bible. In Latin-American countries house-to-house surveys show that it is a rare exception to find a Catholic with a Bible, rarer still to find a Catholic with knowledge of the Bible's contents. French Catholics would be amazed at the claim heard in the United States that the Bible is a Catholic book. Though there are displays of Bibles in bookstores in Paris, the French people will tell you that their grandparents were told the Bible is a sorcerer's book, used in witchcraft, something to be on guard against.

If Catholics were really encouraged to read the Bible, there would not be admissions in the Catholic press such as the following one from a German Catholic publication: "How much do you know about the Bible? The Bible is still the most printed and most bought book in the world. Why do you not read it? You think you are acquainted with it, that it cannot tell you anything new. Do you know that the Sunday Bible readings in the Church only take in one one-hundredth of the New Testament? You are acquainted with only one percent!"⁴ Indeed, far less of the whole Bible, since the Hebrew Scriptures, the so-called Old Testament, is part of the inspired Word of God!

"It is not really enough," admits another Catholic publication, "to refute the accusation that Catholics are not allowed to read the Bible with the retort that they are allowed and encouraged to do so. The refutation will only be effective when Catholics do read and love the Bible."⁵

Actually, then, the Catholic church hands the Bible to its adherents in one hand, but with the other hand it is withdrawn. Such Catholic statements as "the Bible is an inadequate and remote guide" and Bible reading is "not necessary" can hardly inspire Catholics to study the Bible. The effect is one of discouragement. The Church itself makes no serious effort to teach the Bible to its members. And in Catholic lands where hardly a Catholic has a Bible, what happens when Bible societies bring Bibles to the Catholic population?

Modern-Day Burning of the Bible

Yes, the Bibles are destroyed as quickly as possible—this in the twentieth century, not the Middle Ages when Bible readers were burned to death at the stake! Many are the examples of this outright hostility to the Bible! Take, for instance, what happened in Spain in 1940, when the British and Foreign Bible Society, of London, sent a shipment of Bibles to that country for distribution among the people, most of whom have never seen a Bible. The Roman Catholic government of Spain had the Bible shipment seized and destroyed. This was reported in the first edition of the *New York Times* of October 6, 1940, but, curiously, was deleted from other editions. One magazine commented:

"THE BIBLE IN SPAIN. Protestants everywhere, and particularly those who are becoming more and more careful lest by any semblance of protesting they hurt the feelings of their Roman Catholic friends, would do well to ponder the fate of 110,000 copies of the Bible, including Testaments,

which the British and Foreign Bible Society sent to Spain recently for distribution.

"By order of the Spanish Government, which is strongly Roman Catholic, the entire shipment was confiscated and pulped for cellulose! Spain, as everybody knows, has had an unenviable reputation for Bible destruction in years gone by, but this wholesale pulping of a hundred thousand copies is perhaps the most glaring example of open hostility to the Book that history records."—*Signs of the Times*, January 21, 1941.

Let no one think that Bible burnings have ceased. They continue to this year, 1960. They occur with surprising frequency. Thus in May, 1960, came this report from Colombia: "COELLO. On Sunday morning, May 1st, Father Gómez celebrated Mass in the patio of the public school of Llano de la Virgen. In front of the altar he made a pile of the Bibles and New Testaments and set fire to them. He took one Bible in his hands, tore out the pages, and threw them into the fire. He handed the binding to a parishioner, saying: 'This is all that is worth anything.'"⁶

Also in May, 1960, eyewitness reports tell of Bible burning in Puerto Rico, in the town of Cayey, about thirty miles from San Juan. In the public plaza, right near the Catholic church, a pile of books was burned under the pretext that they were "pornographic." When the charred remains of the books were inspected by eyewitnesses, what do you suppose they found among the destroyed books listed as "pornographic"? Yes, Bibles! This public burning of Bibles was mentioned in the Puerto Rican newspapers *El Imparcial* of May 13, 1960, and *El Mundo* of May 28, 1960. Such is the fate of the Bible in lands where the Roman Catholic Church is the predominant religion!

But why this burning of the Bible? Catholic publications justify this destruc-

tion of Bibles on the grounds that translations not published by or approved by the Catholic church are faulty and misleading. But scholars know this is not true. Indeed, when the Catholic church decided to improve its own English translation of the Bible the result was, as *The Catholic Encyclopedia* says concerning the English *Challoner Douay Version*: "To call it any longer the *Douay* or *Rheimish* version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published. . . . In nearly every case Challoner's changes took the form of approximating to the *Authorized Version*." So in improving the Catholic translation of the Bible, it becomes more and more like the Protestant *King James Version*! There must be some other reason for the Catholic church's hostility to the Bible. There is.

Teachings Differ from Bible

Catholics are discouraged or prevented from reading the Bible for this basic reason: the thinking reader of the Bible soon realizes that many of the teachings of the Catholic church are not taught by the Bible, such as the use of images and the doctrine of purgatory. Indeed, as Cardinal Wiseman stated it not many years ago in his lectures on "Principal Doctrines and Practices of the Catholic Church":

"The history in every single case [of Catholics' leaving the Catholic church] is simply this: That the individual by some chance or other, possibly through the ministry of some pious person, became possessed of the word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or, auricular confession; that he could not discover in it one word of purgatory or the worship of images."⁷

Thus there is a powerful reason why the Catholic church discourages, by various actions, the reading of the Bible. Ponder, for example, the address delivered by the cardinals of the Roman court to Pope Julius III immediately after his elevation to the papacy in 1550. It is contained in a historical document of Reformation times that is preserved in the National Library of Paris in Folio B, No. 1088, Vol. 2, pp. 641-650. It contains among other passages the following:

"Of all the advice that we can offer Your Holiness, we have kept the most necessary to the last. . . . Let the very little part of the Gospel suffice that is usually read in the Mass and let no one be permitted to read more. So long as the people will be content with that small amount, your interests will prosper, but as soon as the people want to read more your interests will begin to fail. The Bible is the book that, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if anyone examines closely and compares the teachings of the Bible with what takes place in our churches he will soon find discord, and will realize that our teaching is often different from the Bible and oftener still contrary to it."

No wonder to this day the Roman Catholic Church destroys Bibles and tells Catholics Bible reading is "not necessary"!

REFERENCES

- 1 *A Teoria de 'A Biblia Semente'*, p. 35. Brazil, 1959. Publication of the National Secretariat in Defense of Faith. Translated from English *The "Bible-Only" Theory*, by Fathers Rumble & Carty, St. Paul, Minn.
- 2 *What Is the Bible?* Francis P. Le Boeuf, Dublin, Ireland.
- 3 *Lead La Biblia* (Read the Bible), May, 1959, Barranquilla, Colombia, Catholic priest Florencio Alvarez.
- 4 "Parish News for the Paderborn Deanery," supplement to DER DOM (The Cathedral), a Sunday paper for the Paderborn Archbishopric, Germany, February 7, 1960.
- 5 London, England, *Catholic Herald*, February 5, 1953.
- 6 Bulletin No. 62, May 31, 1960, p. 6, by Evangelical Confederation of Colombia.
- 7 *Signs of the Times*, September 12, 1944, p. 5.

THE CATHOLIC BIBLE AND CHURCH FATHERS

ON CATHOLIC DOCTRINE

ROMAN CATHOLICS in particular should be interested in what Catholic authorities and the Bible have to say about Catholic doctrine. Such knowledge cannot help but further enlighten them *as to the value of their faith*.

Protestants and Bible students will find such a study mentally and spiritually stimulating. No doubt, it will drive home to many the need of knowing the origins of religious doctrines and the joy there is in adhering closely to the Bible.

HOLY WATER, CANDLES, PROCESSIONS: Roman Catholic Cardinal John Henry Newman, in his "Essay on the Development of Christian Doctrine," frankly admitted that "the use of temples, and those dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps and candles; votive offerings on recovery from illness; holy water; asylums, holy-days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church." Such bold admission of paganism should be reason enough to want to investigate further Catholic doctrine.

CALLING PRIESTS "FATHER": Roman Catholic priests insist that parishioners call them "father." In contrast, the Catholic Bible quotes Jesus as saying: "Call none your father upon earth: for one is your father, who is in heaven."—Matt. 23:9, Dy.

PONTIFEX MAXIMUS: The Roman Catholic Church teaches that the pope in the office of Pontifex Maximus is the high priest of the Chris-

tian church. The Catholic Encyclopedia (Vol. XII, p. 270) says: "As regards the title Pontifex Maximus, especially in its application to the pope, there was further a reminiscence of the dignity attached to that title in pagan Rome." Julius Caesar, not Jesus Christ, took the title Pontifex Maximus. The Catholic Bible shows that Jesus is a high priest that needs no successors: "Jesus is . . . made a high priest for ever according to the order of Melchisedech," and not the order of the pagan rulers of Rome.—Heb. 6:20, Dy.

APOSTOLIC SUCCESSION: The Catholic church teaches that Peter was the first pope, that he was the rock upon which Christ founded the church and that he had successors. Yet early church fathers did not believe this. Wrote Johann Ignaz von Döllinger, called by The Encyclopedia Britannica "one of the leading Roman Catholic historians of Germany": "Of all the Fathers who interpret these passages in the Gospels (Matt. xvi. 18, John xxi. 17), not a single one applies them to the Roman bishops as Peter's successors. How many Fathers have busied themselves with these texts, yet not one of them whose commentaries we possess,—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas,—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter! Not one of them has explained the rock or foundation on which Christ would build His Church as the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself, or Peter's confession of faith in Christ. Or else they thought Peter was the foundation equally with all the other Apostles, the

Twelve being together the foundation stones of the Church (Apoc. xxi. 14)."

The Catholic Douay Version Bible says at Apocalypse 21:14: "The wall of the city had twelve foundations: and in them, the twelve names of the twelve apostles of the Lamb." Again the Catholic Bible says: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20, Dy) Peter himself says very plainly: Jesus Christ is "the stone which the builders rejected, the same is made the head of the corner." (1 Pet. 2:7, Dy) Concerning the "rock" [Greek, *petra*] of Matthew 16:18 upon which the church is built, the Catholic Bible says: "The rock [Greek, *petra*] was Christ." (1 Cor. 10:4, Dy) This "rock" or "chief corner stone," the Catholic Bible shows, has no successors: "Of those other priests [in Israel] there was a succession, . . . whereas Jesus continues for ever, and his priestly office is unchanging."—Heb. 7:23, 24, Knox.

TRINITY: The Catholic Encyclopedia says: "The Trinity is the term employed to signify the central doctrine of the Christian religion." The Bibliothèque Ecclésiastique by Dupin says: "The word triad, or trinity, was borrowed from the pagan schools of philosophy." Cardinal Hosius is quoted as having said: "We believe the doctrine of a triune God, because we have received it by tradition, though not mentioned at all in Scripture." (Conf. Cathol. Fidei. Chapt. XXVI) And what does the Catholic Bible teach on this? "The Lord our God is one Lord," not three. (Deut. 6:4, Dy) Jesus said: "The Father is greater than I," not equal with me. (John 14:28, Dy) Of Jesus the Bible says: He "is the beginning of the creation of God," therefore, not on an equality with the Father.—Apoc. 3:14, Dy.

COMMANDING CELIBACY: Did Christ command celibacy? "No," says an officially approved Catholic pamphlet. "The law of celibacy is not a divine command. It is an ecclesiastical ordinance imposed in view of the dignity and

duties of the priesthood." The Catholic Bible says it is wrong to forbid marriage: "In the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, . . . forbidding to marry."—1 Tim. 4:1-4, Dy.

USE OF IMAGES: Do Catholics use images as aids in worship? Yes. "We love and adore Christ alone; His image is only an external aid to that end," say Catholics. Du Bois, an early Roman Catholic missionary, admitted that "the common people indubitably worship the image itself." The Encyclopedia Cattolica (Vatican City edition, 1950) says: "From assistance to devotion, images soon become an object of devotion." God's command is: "Thou shalt not carve images, or fashion the likeness of anything . . . to bow down and worship it." (Ex. 20:4, 5, Knox) Paul stated: "Fly from the service of idols." John declared: "Little children, keep yourselves from idols."—1 Cor. 10:14; 1 John 5:21, Dy.

IMMORTALITY OF THE SOUL: The Roman Catholic Archbishop of Liverpool, John Heenan, said: "The soul cannot corrupt or fade or die." The Catholic Bible says: "Man became a living soul." "The soul that sinneth, the same shall die."—Gen. 2:7; Ezek. 18:4, Dy.

ADOPTING PAGANISM: Catholic authorities have admitted that their worship is of pagan origin, not Christian. Catholic authority Professor Karl Adam writes in "The Spirit of Catholicism": "We Catholics acknowledge readily . . . that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the gospel of Christ." Says the Catholic Bible: "What is there in common between light and darkness? What harmony between Christ and Belial? How can a believer throw in his lot with an infidel? How can the temple of God have any commerce with idols? . . . Come out, then, from among them, the Lord says to us, separate yourselves from them, and do not even touch what is unclean."—2 Cor. 6:14-18, Knox.

The

Catholic Church

and

Freedom

THE question frequently arises in the minds of many Catholics as well as non-Catholics, What is the position of the Roman Catholic Church on the issue of freedom? How has the Church expressed itself concerning freedom of worship, freedom of speech and freedom of the press? Of these basic freedoms the United States Constitution declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble."

If we seek out non-Catholic authorities for their views on this matter, we may receive prejudiced answers. Obviously, this would not be the impartial thing to do. To illustrate: If you wanted to know what Jesus taught, would you have asked the Jewish Pharisees? No, because their views were prejudiced against Jesus. To be impartial you would have gone directly to Jesus or his disciples.

So, too, with any analysis of the Catholic church and freedom. To avoid prejudice it is only proper to present the views of Church spokesmen, such as the pope and other authorized Catholic officials.

Official Catholic Viewpoint

The Vatican Council in 1870 declared the popes to be infallible when defining doctrines of faith and morals. The Council added that such definitions "are irreformable." Of interest, then, are the official declarations of Pope Pius IX. In 1864, in

his *Syllabus of Errors*, the pope condemned the following as incompatible with Catholic teaching:

1. "That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

2. "That the Church ought to be separated from the State and the State from the Church."

3. "That in the present day, it is no longer necessary that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship."

4. "That the Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and modern civilization."

To believe in any of these points means that a Catholic could incur all the penalties attached to heresy! This official position has never been repudiated. As recently as 1953 Pope Pius XII, in a speech to the Association of Italian Jurists said: "What is not in accord with the truth [Roman Catholicism] has objectively *no right to existence, propagation or action.*"

Corroborating this viewpoint are other official statements in recent years by prominent Church officials. Monsignor Ronald A. Knox, whose modern translation of the Bible has benefited many, said in *The Belief of Catholics*: "A body of Catholic patriots entrusted with government of a Catholic State will not shrink from repressive measures in order to perpetuate the secure domination of Catholic principles."

The official world organ of the Jesuits, *Civiltà Cattolica* of Rome, in April, 1948, made this striking statement: "The Roman Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions . . . they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error."

Note too the article that appeared in the New York *World Telegram* of July 24, 1953: "Vatican sources said yesterday that an address of Alfredo Cardinal Ottaviani advocating restriction of Protestant minorities applied to Italy as well as Spain. He stated: 'So called tolerance must seem out of place in the eyes of true Catholics.'"

This desire for freedom for Roman Catholicism but not for other religions is substantiated in the book *Apologétique*, published under Catholic supervision in France. It states: "The ideal arrangement that the Church wishes is a regime in which the rulers would be inspired by her doctrine and would give her a privileged position, ensuring for the only true Church [Roman Catholic] the protection she is entitled to."

The Vatican City newspaper, *L'Osservatore Romano*, on May 17, 1960, added: "The Catholic can never overlook the teaching and the instruction of the Church . . . It is the duty of every Catholic to bow to those rulings and those opinions, even in the field of politics."

Official Viewpoint in Practice

Some protest that these views are not applied in practice, citing what appears to be a more tolerant attitude of the church in the United States. But there it is in the minority. As a result *Civiltà Cattolica* says: "In some countries, Catholics will be

obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live." But where the church is in the majority, what then? The *Portland Press Herald*, January 11, 1960, said of one South American Catholic country: "Over two hundred Baptist ministers were either killed or driven out. Their churches were bombed or seized for public property or destroyed . . . Two million Protestants are not allowed to open schools for their children." The paper adds: "Is this what we want in the United States?"

In Catholic Colombia, the Evangelical Confederation on May 19, 1959, reported this eleven-year toll of persecution: "115 Protestants martyred because of their faith, 66 Protestant churches and chapels destroyed, over 200 Protestant schools closed by the Colombian government." The paper *La Cruz* of June 15, 1960, quoted a letter from the Legal Counselor of the Ministry of Government, which said: "In accord with the agreement with the Holy See, missions of other religions or sects can not operate for nationals, either publicly or privately . . . Such Mission Agreement prohibits establishment of non-Catholic schools."

The church's agreements with dictators who stifle freedom is an undisputed fact of history. In 1929 Pope Pius XI and Italian dictator Mussolini signed the Lateran Pact, a concordat making Catholicism the state church. The pope, on February 13, 1929, declared Mussolini to be "sent by Providence" and "a man free from the prejudices of the politicians of the liberal school." In 1935 Cardinal Schuster of Milan stated: "The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia." That year *L'Osservatore Romano* quoted this telegram sent to Mussolini by fifty-seven bishops and nineteen arch-

bishops of Italy: "Catholic Italy thanked Jesus Christ for the renewed greatness of the country made stronger by Mussolini's policy."

Germany's Kaiser Wilhelm related this in his memoirs: "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic Church." In 1933 the Church signed a concordat with Hitler's Third Reich. In 1940, with France and most of Europe under Hitler's heel, the New York *Times* reported that forty-five of Germany's bishops drew up a pastoral letter which included "a solemn pledge of loyalty to Chancellor Hitler."

The concordat of 1941 with Franco Spain reaffirmed a principle of the concordat of 1851, which reads: "The Roman Catholic religion, to the exclusion of any other, continues to be the sole religion of the Spanish nation." An article of the Spanish charter declares: "External ceremonies or manifestations other than those of the Catholic religion will not be permitted."

The evidence is clear that wherever the alliance of the Roman Catholic Church and the State has taken place, freedom of worship, freedom of the press and freedom of speech have been throttled.

The Christian Course

Jesus said: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Do you want freedom for yourself? Then be prepared to give it to others. Do you want the freedom to practice your religion? Then you must allow others to practice theirs. Do you want the freedom to read your own publications? Then you must allow others to read theirs. Do you want the freedom to speak as you wish? Then you

must allow others to speak as they wish. These freedoms must be permitted as long as the rights of others are not interfered with.

Jesus used persuasion, not force. He reasoned with people. He did not appeal to Caesar for laws to restrict other religions. He did not demand freedom for himself, but deny it to others. But there were those in his day who did demand that force be used to crush freedom. Who were they? Matthew 26:59 answers: "The chief priests and the entire Sanhedrin were looking for false witness against Jesus in order to put him to death."

Christian freedom allows for this: If you do not like a book, do not read it. If you do not like what is said over the radio, do not listen to it. If you do not like what you see in the movies or over television, do not look at it. But do not prohibit others from doing so if they wish!

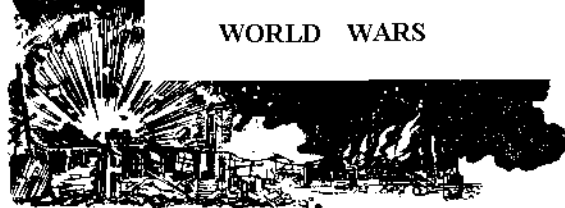
Freedom in Jeopardy

The knowledge of religious truth, even if held by the majority, does not justify that religious truth to be enacted into law binding it on all others. Yet, where the Roman Catholic Church is in the majority she has tried to impose her theology on all. She does not consider it intolerant or bigoted to hold that she is the one true faith, that her pronouncements on faith and morals are infallible, and that "error" has no rights. Yet, when one opposes such a position that would restrict freedom, the Church cries "bigotry."

Truth has nothing to fear from error Error is insecure and is forced by fear of exposure to persecute truth. Error and oppression go hand in hand. Truth and freedom welcome examination. They are God-given. Any system that denies this freedom works in opposition to God.

The CATHOLIC CHURCH and the

WORLD WARS



WITHOUT doubt, among the greatest catastrophes mankind has suffered in many a century were World Wars I and II. All those instigating and abetting them truly shoulder a terrible responsibility in the eyes of God. And especially would this be true of professed Christians. Why so?

Had Jesus and his apostles been on earth during these wars they would not have supported one side against the other. Jesus plainly told Pilate: "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews." And the apostle Paul wrote: "We do not make war according to the flesh; for the weapons of our warfare are not carnal." "Our wrestling is not against flesh and blood, but against . . . spiritual forces of wickedness on high."—John 18:36; 2 Cor. 10:3, 4; Eph. 6:12, *Cath. Confrat.*

The Roman Catholic Church claims to be founded on Jesus and his apostles. Did she, as did the faithful Christians of the first centuries, follow the precedent set by Jesus and his apostles by keeping herself free from mortal combat during World Wars I and II? What does the record show?

World War I

The facts are that during World War I the Roman Catholic Church took the lead in urging the prosecution of the war, and that on both sides. Most revealing is the fact that in *The Kaiser's Memoirs*, William II tells of the friendly, trusting relationship existing between him and the pope (Leo XIII) and how this pope once had said to him: "Germany must become the sword of the church." "I remarked that the old Roman Empire of the German nation no longer existed, and that conditions had changed.

But he stuck to his word." The pope assured him that his Catholic subjects would stand by him with "absolute fidelity" in good times and bad.

And that they did. The Roman Catholic Church gave wholehearted support to the war, fully endorsing its ruthless methods and the ambitious aims of the Junker class. Its Center Party—so called because it happened to occupy the center section of the Reichstag—was the first to call for the capitulation of Germany to the military under General Ludendorff. In the strongest of terms Catholic prelates denounced the revolution that deposed the Kaiser and that set up a democratic form of government.¹

On the Allied side also the Roman Catholic Church was in the forefront in prosecuting the war. Proudly United States Catholics published the book, *War Addresses from Catholic Pulpit and Platform*. Typical of these addresses is the one by Cardinal McConnell, in which, among other things, he said: "The great and historic Catholic church of Christ has been the leader and guide." It has "pointed the way to the highest patriotic duties . . . with the result that over a third of the forces in the field and on the seas are at the

same time her loyal children and America's defenders. . . . May your holy deeds sanctify a holy cause."

As for the Vatican itself, it changed its policy with the fortunes of war: "Benedict XV . . . was seriously handicapped by" the fact that "the Vatican had based its policy on the assumption that the Central Powers would win, and changed its course only in the last few months of the conflict."⁸

This position of the Roman Catholic Church was in line with her policy. Thus the *Homiletic and Pastoral Review* of May, 1949, states: "All sorts of private individuals may feel that a given war is unjustifiable; but that is scarcely enough to justify them in refusing to fight and undergoing the consequences therefor." Roman Catholics in the United States who have claimed conscientious objection have had their claims voided by the courts on the grounds that their church did not support their position.⁹ No wonder, then, that Abrams, author of *Preachers Present Arms*, said he was unable to locate a single priest who had scruples against World War I.

The Nazi Terror

That the major blame for World War II must be laid at the feet of totalitarianism, and especially of Nazism, is well known. But not equally well known is the fact that the Roman Catholic Church played the leading role in Nazifying Germany. This, however, should not seem singular in view of the success of dictators in Italy, Spain and the Dominican Republic, all of whom the Roman Catholic Church claims are 99 or more percent hers. The Nazi party was formed in Germany's most Catholic state, Bavaria. The great majority of the Nazi Hierarchy were Roman Catholics, even though Germany at the time was only about one third Roman Catholic.

Adolf Hitler was a baptized Roman Catholic;⁴ so were Goebbels,⁵ "Kaltenbrunner, Eichmann's immediate superior officer, Heinrich Mueller, the Gestapo chief, and Rudolf Hoess, the Commandant of Auschwitz,"⁶ who states in his autobiography: "I personally arranged on orders from Himmler in May 1941, the gassing of two million persons between June-July 1941 and the end of 1943, during which time I was Commandant of Auschwitz."⁷ Another was Walter Schultze, sentenced as recently as May 10, 1960, for his part in the murder of 380 mental patients. He did not feel that he had done anything wrong, because "at that time an order from the Fuehrer was law for us."⁸ Hitler's vice-chancellor, who suspiciously escaped the death sentence at the Nuremberg trials, was made a Papal Secret Chamberlain of the Cape and Sword by Pius XI. Although Pius XII did not reconfirm this appointment, the present pope has done so, much to the consternation of the West German government and of German Roman Catholics,⁹ but perhaps not of Adenauer, as he, when Lord Mayor of Cologne in 1929, sent his congratulations to Mussolini for signing the Lateran Treaty, telling him that his name will be written into the history book of the Roman Catholic Church in golden letters.¹⁰

Further, it was a Roman Catholic priest, Staempfle, a man of great learning and a newspaper editor, who took Hitler's manuscript of *Mein Kampf*, a hodge-podge of commonplaces, childish memories, personal animosities, anti-Semitism, and suchlike, and spent months in rewriting and editing it, so as to make it an effective instrument for Nazi propaganda.¹¹

Particularly vital was the role the Roman Catholic Center party played in Hitler's rise to power. Its chancellors, Dr. Bruening and Franz von Papen, together with its head, Msgr. Kaas, papal prelate

and Professor of Ecclesiastical Law at Bonn, paved the way, over a period of several years, for Hitler to take over.¹ Says Dr. Edward T. Gargan, a Modern European history professor at the Roman Catholic Loyola University, Chicago, Illinois: 'Only the socialists opposed Hitler's rise to power. Collaboration of the Catholic Center Party helped Hitler in assuming complete control.' He also said that in Fascist Italy a Catholic could not "in good conscience work against Mussolini's Fascist government."¹²

The Roman Catholic Church must therefore accept her full share of blame for that dark blotch on the pages of Germany's history, the horrors of the concentration camps, as told in such books as *The Theory and Practice of Hell*, by Kogen; *Forgive—But Do Not Forget*, by Salvesen; *Commandant of Auschwitz*, by Hoess, to mention but a few. They tell of the slaughter of some seven million in concentration camps alone, the majority of whom were Jews; of doctors sadistically degrading their profession by performing all manner of diabolical experiments on human guinea pigs, of ever so many being beaten to death, cooked to death by steam, buried alive in trenches, torn to pieces by dogs, and so forth.

The Concordats

The concordats that the Vatican concluded with Mussolini on February 11, 1929, and with Hitler on July 20, 1933, played a vital role in the support Roman Catholics gave these dictators. The concordat with Mussolini was part of the Lateran Treaty, which treaty included "The Reconciliation Treaty" and "The Financial Convention." It was all made "In the name of the Most Holy Trinity." It restored the pope to temporal power, gave the Vatican 1,750,000,000 lira, and recognized the Roman Catholic Church as the

state church. In turn the Church made a number of concessions to Mussolini.¹³

The concordat concluded with Hitler was patterned after the one made with Mussolini. In it Hitler granted certain favors to the Roman Catholic Church, in exchange for which the Vatican made the following concessions:

Only German citizens may serve as priests. Before making public appointments of archbishops, bishops and such-like, the Federal agent of the state must be advised secretly, who will rule on the acceptability of the cleric involved. (Article 14) Each bishop, before taking office, had to sign an oath of allegiance to the Nazi Reich. (Article 16) "In religious education, particular care shall be taken to develop the conscience with respect to duties toward the nation," and so forth. (Article 21) The Military Bishop as well as all other clerics serving in the army must also be acceptable to the Nazi regime. (Article 27) "The designation of teachers of religion shall be governed by mutual agreement between the Bishops and the Government of the particular State." (Article 22) "On Sundays and Holy Days, in the cathedrals as well as in the parish houses, missions and monasteries of the German Reich, there shall be recited at the conclusion of the principal religious service, in conformity with the prescriptions of sacred liturgy, a prayer for the prosperity of the Reich and the German people." (Article 30) "By reason of present particular circumstances . . . the Holy See shall enact dispensations excluding ecclesiasties [clerics] and [members of] religious [orders] from membership in political parties and from activity in this respect."¹⁴

Truly the effect of this concordat was to Nazify the Roman Catholic Church in Germany from top to bottom. How can such an agreement be harmonized with the

claim of the Roman Catholic Church to be the apostolic church? There are to be no nationalistic distinctions in the Christian congregation. Scriptural principles solely are to govern the choice of overseers and their assistants, "bishops" and "deacons." Did not this concordat actually make the Hitler government the head of their church, since it had the final say as to who could be bishops, overseers and teachers? Was not this a selling of one's birthright for a mess of pottage?—Gal. 3:28; Col. 3:11; 1 Tim. 3:2-13; Heb. 12:16.

World War II

These concordats gave Mussolini and Hitler great advantages. Each held the Roman Catholic Church to its side of the bargain although violating its terms whenever he saw fit to do so. Especially useful to the dictators were these concordats in World War II. Then history repeated itself, for the Roman Catholic Church again vigorously supported the war on both sides in violation of plain Scriptural principles and commands.

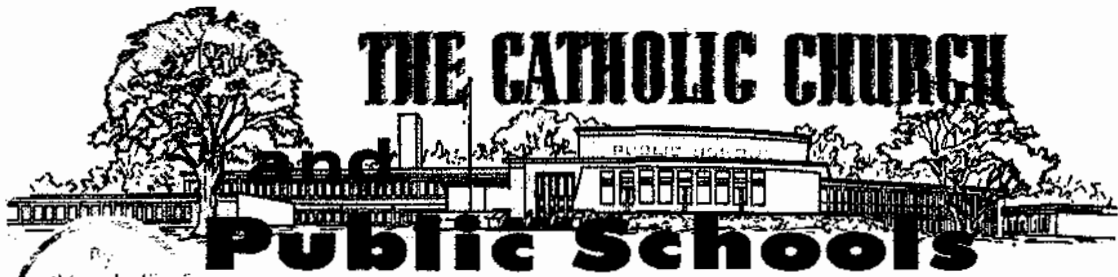
One who has spoken out on the responsibility of the Roman Catholic Church in regard to Hitler's prosecution of the war is Dr. Gordon Zahn, professor of sociology at Loyola University. Reporting on one of his speeches, the public press stated: "The nearly total support by German Catholics of Hitler's wars, or the failure of the religious community to refuse such support was interpreted by Zahn as evidence," among other things, of "the failure of the Catholic press to fulfill its function as an instructor and guide." It "joined the controlled secular press in the crusade to create a total consensus in support of the national cause. . . . The papers published under Nazi terms may be criticized as repudiating the obligation to oppose what had to be opposed in keeping with the true marks of the Catholic press."¹⁵

Books have been written, such as *The Vatican and the War*, by C. Clunfarra, purporting to show that the Vatican during World War II was opposed to the Axis Powers, but how vigorous was this opposition? "Pacelli [Pope Pius XII] merely expressed his deep sorrow over the fate of the Poles. In the spring of 1940, two telegrams were sent to the sovereigns of Belgium and Holland, when their countries were invaded. . . . But no solemn condemnation was forthcoming."¹⁶ "The word Germany was not mentioned and the condemnation was only implied."¹⁷ When Mussolini invaded Ethiopia, the Roman Catholic bishops, such as "Cardinal Schuster of Milan, gave their blessing and support to Italian arms, whilst the Pope now and again only mildly deplored the use of force."¹⁸

Limits of space prohibit the citing of more evidence. The foregoing, however, should be sufficient to show how much the Roman Catholic Church is responsible to God for the two world wars and the Nazi and Fascist terrors. Truly to her it can also be said: "There is blood on thy hands, the blood of friendless folk and innocent."—Jer. 2:34, *Know*.

REFERENCES

- ¹ *The Ouse of Dr. Bruening*—Bernhard Mennes, pp. 15-79.
- ² *The Vatican and the War*—Camille Clunfarra, p. 325.
- ³ *The Christian Century*, November 17, 1954.
- ⁴ Hitler—Konrad Heiden, p. 10.
- ⁵ *Wiesbadener Tagblatt* (*Wiesbaden Daily*), February 26, 1960, p. 2.
- ⁶ *Die Welt* (*The World*), June 11, 1960, p. 17.
- ⁷ *Commandant of Auschwitz*, Rudolf Hoess, p. 17.
- ⁸ *New York Times*, May 11, 1960, p. 2.
- ⁹ Minneapolis, Minnesota, *Star*, November 7, 1959.
- ¹⁰ *Hamburger Fremdblatt* (*Hamburg Foreign News*), February 12, 1929.
- ¹¹ Hitler and I—Otto Strasser, pp. 56, 57.
- ¹² Lewiston, Maine, *Evening Journal*, November 23, 1959.
- ¹³ *Documents on International Affairs*, 1929, pp. 216-241.
- ¹⁴ *Documents on International Affairs*, 1933, pp. 442-452.
- ¹⁵ Chicago, Illinois, *Daily Tribune*, September 3, 1959.
- ¹⁶ *L'Express* (*Paris Weekly*), October 9, 1958, p. 13.
- ¹⁷ *New York Times*, May 12, 1940.
- ¹⁸ *The Pope in Politics*—William Teeling.



By
"Awake!"
correspondent
in
France

ON December 24, 1959, the French National Assembly approved, by 427 votes to 71, a bill providing for state aid to Roman Catholic schools. A few days later the Senate passed the same bill by 173 votes to 99. The new law provides for aid over the next twelve years, starting at \$60,000,000 a year and rising to as high as \$200,000,000. In return for this use of public funds, the Catholic schools will merely have to submit to state supervision over the nonreligious part of their curriculum and accept non-Catholic pupils where necessary.

How is it that a country which for over half a century has enjoyed the benefits of a law separating church and state now adopts a bill whereby the state will provide money to enable thousands of nuns and priests to teach the Catholic faith? This amazing situation has been brought about as a result of what *Le Monde* termed "negligence by the state" on the one hand, and Catholic foresight, patient waiting and maneuvering on the other. Here is the story.

Back to the "Good Old Days"

Still smarting under the law of 1905 separating the church from the republican state, Catholic historian Paul Deslandres wrote in his *Histoire de l'Eglise Catholique en France* (which was approved by the Hierarchy's censors on September 22, 1913): "The Church's situation is unfavorable since the Revolution. Under the old

regime, she held a monopoly in the field of education. . . . Since 1789, the Church has been *obliged to appeal for freedom* in order to hold its position in secondary education." (Italics ours.)

If the situation is unfavorable for the educational system of the Catholic church since the Revolution, may we ask how she discharged her responsibilities during the favorable "good old days" of monarchical and priest rule? When the church had a free hand to educate as she pleased, did she establish for herself a reputation that makes us envious to go back to those "good old days"?

Historians have not chosen the term "Dark Ages" without good reason, for dark they truly were! No school could be opened without permission of the local bishop or of a church official called the *écolâtre*, and education was limited to candidates for the priesthood and to children of the nobility.

Interestingly, this sad state of affairs is reflected in a linguistic oddity. The French equivalent of the expression "to play truant" is *faire l'école buissonnière*, literally "to go to hedge-school." This curious expression dates from the "good old days" of the Catholic educational monopoly, when the unauthorized schools opened by the Huguenots were clandestine affairs often held in the open air, hidden behind a hedge. Later, the tolerant Edict of Nantes (1598) authorized Protestant schools.

As time went on, the church herself made limited education available to the

common people. But the encyclopedia *Larousse* explains why this concession was made. It states, under the heading "*Écoles chrétiennes*": "In order to combat Protestantism, Father Barré, of the Minim Order, founded in 1678 a congregation comprising persons of both sexes for the free education of boys and girls."

Even then, not content to compete with the Protestants in the field of education, the church persuaded Louis XIV to repeal the Edict of Nantes. This infamous Revocation (1685) banned all Protestant worship, ordered the destruction of Protestant churches and closed all the Protestant schools. Protestant children were forcibly baptized into the Catholic faith and sent to Catholic schools.

The Revolution of 1789 put an end to the church's tithing rights and also to her control over education. But the church quickly licked her wounds and began to maneuver her comeback. She patiently chose her moments to win back her lost privileges. By 1833, she was again running parochial elementary schools. Seventeen years later the church not only had won back its secondary schools, but the Falloux Bill of 1850 even granted her state financial aid. Another twenty-five years sufficed for her to win back her own universities. Thus, within a century of the Revolution, the church was well on the way to regaining her lost privileges.

All this was done quite legally. The church merely maneuvered the political situation and took advantage of favorable circumstances to push her claims. Thus, both in 1850 and in 1875, the church used temporary right-wing majorities in the National Assembly to hurry through Education Bills favorable to her interests. But the reaction was bound to come.

The republican Left was incensed at the thought of public funds being used once again for Catholic schools. Men like Gam-

betta and Ferry launched a counteroffensive, and between 1880 and 1886 a series of laws were passed that made the state responsible for the free education of the people. However, the republican state tolerantly allowed the church to retain her schools, but all financial aid was withdrawn. If people did not wish to take advantage of the free, neutral schooling provided by the State, they would have to pay for their own special schools.

Pope Leo XIII immediately condemned these laws and, ever since, the church has made no secret of her opposition to them. She has branded the state schools "godless schools" and even "anti-God schools." Between the two world wars her campaign against the public school system and in favor of state aid to Catholic schools met with little or no success. The first government to yield to her demands was the Vichy regime of the Vatican's faithful son Pétain, during the Nazi occupation of France. This puppet government poured three and a half billion francs a year into the coffers of the Catholic church to help her maintain and extend her school system. The postwar republican government soon put an end to this subsidy.

Catholic Offensive Since the War

There is little doubt that the Catholic church hankers after the "good old days" when she alone was responsible for public education. This year the pope wrote to Cardinal Feltin, archbishop of Paris: "Be assured that We are following these problems [i.e., Catholic schools, etc.] particularly closely because of their gravity; undoubtedly, if we examine them with all due prudence and act with determination, we shall gradually solve them satisfactorily. . . . With regard to education in particular, We are sure that you and the other bishops—each according to his responsibilities—will see to it with all your strength

that the Catholic establishments [schools] obtain justice and receive substantial aid." (*Le Monde*, March 5, 1960) The pope can rest assured. The hierarchy of the French Catholic church has done a fine job in creating a situation favorable to a return to state aid for Catholic schools.

No means were spared to keep the schools pot boiling. Catholics were constantly reminded of their obligation to withdraw their children from the state schools and to send them to the nearest Catholic ones. The clergy continually reminded them of Canon Law 1374, which states: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics."

Pressure was put on the parents to comply with this requirement. "In such predominantly Catholic regions as Normandy, Brittany and La Vendée, children who attend public schools and their parents are occasionally denied the sacraments. In one Vendée town the curé [Catholic priest] himself told his congregation: 'You have a good *laïque* [lay] teacher, but even if she were a saint, you should not send your children to her.' The teacher soon found that children would turn from her in the street, and that farmers refused to sell her butter and milk."—*Time*, December 28, 1959.

This Catholic offensive among the people was accompanied by strong political pressure. In 1950, the bishop of Luçon and other bishops in western France publicly urged Catholics to refuse to pay their taxes until they received satisfaction over the question of state aid to Catholic schools. The republican outcry against this incitement to an illegal tax strike was such that the Catholic Hierarchy retracted, but the incident served as a warning to the succeeding governments of the Fourth Repub-

lic as to the lengths to which the church would go to press her demands.

In Paris, Catholics organized what they called the Parliamentary Association for Educational Freedom, but which was really a war horse for pushing the schools battle in the National Assembly. In return for Catholic support in the elections, candidates were required to pledge their votes in favor of any bill granting state aid to church schools. Deputies from predominantly Catholic constituencies could not afford to refuse to comply with the demands of this powerful association, even if they were personally in favor of the state's neutral education.

Thus, by parliamentary strategy, this association scraped through the Barangé Bill in 1951, which indirectly granted state aid to Catholic schools, and the Rural Education Bill in 1955, which was another indirect means of subsidizing Catholic teaching establishments.

This Catholic parliamentary association has really come into its heyday since the elections of 1958. As the *New York Times* put it: "[Catholic] pressure was particularly heavy last November during the legislative elections. Aspirants for the National Assembly all felt it, with the result that there is now believed to be a majority in Parliament ready to accede to Catholic demands."

This proved to be the case. According to *France-Soir* (the most widely read French newspaper), of the some 550 deputies, "380 signed a pledge during the election campaign" that they would support legislation in favor of state aid to Catholic schools. The temptation was too great to resist. The church mobilized her forces inside and outside Parliament and rode to an easy victory in the National Assembly last December, when the bill was submitted that will allow substantial public funds to be used for furthering Catholic education.

The Lay Viewpoint

Impartial observers in Paris expressed the view that the heavy vote in favor of the bill in the National Assembly did not accurately reflect the feelings of the French people. The *New York Times* wrote: "The vote of 472 to 71 in the French National Assembly on Tuesday accepting the Government's bill to give state aid to Roman Catholic schools was in no sense a gauge of French sentiments on the issue." *Le Monde* stated that this aid had been obtained "through a manifest abuse in the interpretation of the popular will expressed last year."

Practically the entire state teaching body, including many liberal Catholic teachers, has come out in opposition to the bill. The lay viewpoint can be summed up as follows: For public schools, public funds; for private schools, private funds. The upholders of this view believe that a religiously neutral public educational system, supported by state funds, is the only solution in a country that incorporates Catholics, Protestants, Jews, Moslems, free-thinkers and Communists. They argue that if the state grants aid to one of these ideological groups, there is nothing to stop the others, including the Communists, from building schools and claiming a state subsidy. This, they say, would tend to divide the nation, whereas one neutral schooling system tends to unite the children and to make them more tolerant toward differing opinions. They are of the opinion that religious education is not the responsibility of the schools but of the parents and the different churches.

The defenders of the lay schools charge the Catholic church with hypocrisy in crying out for justice and freedom on the schools question. They remind the church of the "justice" she meted out to the non-Catholics when she held the educational monopoly, not only refusing them funds

for their schools but banning them altogether.

For years, the lay school defenders have been crying out for better pay for the teachers so as to attract more young men and women to the teaching profession, and for more schools. The government replied that it had no more money to spare. As the situation worsened in the state schooling system, the farsighted Catholic church saw to it that more and more parochial schools were built to fill the need, so that today about 1,500,000 children are attending church schools. Why, say the lay-school upholders, was this situation allowed to develop, and how is it that the state can now find hundreds of millions of francs for church schools, whereas it was unable to meet the needs of its own public schools?

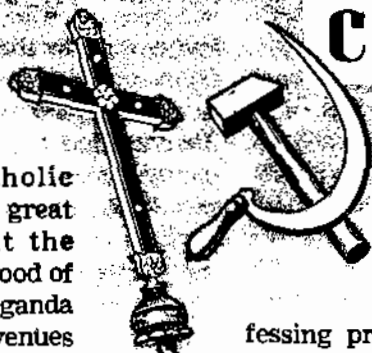
A nationwide petition has been organized by all the school associations, trade unions and political parties that support the lay schooling system, protesting against the new law. At the time of this writing, nearly six million people had signed the petition during the first thirty days of the campaign.

What have the facts shown to be the aim of the Roman Catholic Church as regards the public schools? Is it simply to see that Catholic children are afforded the opportunity to be educated, or is it to throttle the nation's educational system as in times gone by? If its desire is simply to have education for its people, then why has the church brought pressure to bear on Catholic parents to keep their children out of public schools and even gone so far as to boycott public schoolteachers? Are there facts of history taught in the public schools that the Catholic church does not want its people to know? If the church is founded upon the truth, it has nothing to fear from a free educational system to which all have access.

THE CATHOLIC CHURCH *and* COMMUNISM

EVER since communism raised its ugly head and began to make its presence felt in world affairs, the Roman Catholic Church has manifested great fear of it. Throughout the world she has kept up a flood of anticommunist propaganda through all available avenues of publicity. So persistent has this theme been that one Catholic writer said in the magazine *The Commonwealth* of October 30, 1959: "It seems to me that throughout my entire adult life Catholicism in this country [United States] has been obsessed with the question of communism. . . . As far as the temporal external manifestations of faith were concerned (I speak roughly of the past fifteen years) it seemed to be mainly in opposition to communism that we Catholics lived and moved and had our being. Anti-communism colored almost everything we said and did."

Besides issuing strongly worded condemnations of communism, the Vatican has forbidden Catholics the world over to have any association with it. On March 19, 1937, Pope Pius XI said in *Divini Redemptoris*: "Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." That included collaboration in matters that are, as he said, "in perfect harmony with the Christian spirit and the doctrines of the Church." Twelve years later another papal decree forbade Catholics to become members of the Communist party or to give support to the party, under pain of excommunication.



But as if this were not enough, the Vatican, in April, 1959, said it was not permissible "for Catholics to give their vote to those parties or candidates which, although not professing principles in contrast to Catholic doctrine, nonetheless . . . unite with Communists and by their action favor Communists."

Communist Inroads

Although the Roman Catholic Church claims to be a bulwark against communism, communism has made big inroads into many countries that she dominates. Much to her consternation it has grown to surprising strength in Italy, the very headquarters of Catholic power and influence. Here, where the Roman Catholic Church has dominated the lives and government of the people for centuries, communism has found its strongest foothold in the West. Italy had over eight million people voting for the left-wing bloc in 1948 and 10,900,000 voting for it ten years later. This predominantly Catholic country has the dubious distinction of possessing the largest Communist party (two million strong) outside the Iron Curtain. (New York Times, July 10, 1960) Italy's Catholic sister, France, is next to her in Western Europe for Communist members and sympathizers. Some five to six million people there have voted for Communists. —*Commonweal*, May 6, 1960.

Why is it that Catholic countries seem to be especially vulnerable to communism?

One answer may be that poverty is often more widespread in these countries than elsewhere. Also there is the failure on the part of the Catholic church to have regard for the cause of the poor. Regarding this a Catholic booklet published in Brazil states: "In the social conflicts of our time, we support—at least morally—the rich. Or, at least we do not venture to protest against the social injustices for fear of losing the contributions of our benefactors who, however, are not always among the most zealous Christians. All this produces among the poor and working class an impression that we do not belong to their class, but to the ruling class. Because of this, they believe the Communist propaganda and place us in the same ranks as the capitalists. . . . Communism is a reaction. It is a reaction against certain social injustices. It is also against our failure of charity toward the poor. Christ made the poor his friends. We forget them. Now, communism calls them to witness against us."

Rather than being a bulwark against communism, the Catholic church has made the countries where she is dominant fertile for communism.

Collaboration with Communism

Despite the decree against collaborating with Communists "in any undertaking whatsoever," the Catholic church is guilty of it herself. In March, 1951, four bishops in Czechoslovakia gave their oath of loyalty to the Communist government there; the Hungarian bench of bishops took a similar oath in July, 1951, reports the Catholic *America* magazine. In Poland a number of bishops did the same thing, and Poland's Cardinal Wyszynski is famous for his friendship with Poland's Communist regime. *Time* magazine states that he "stumped his nation last winter for votes for a straight Communist ticket."

On March 25, 1960, the *New York Times* reported that a new agreement between the Catholic church in Poland and the Communist government was made. On a previous occasion the clergy had pledged themselves to support the Communists in some of the government's national matters. How can such action be reconciled with the fact that Pope Pius XI decreed that no Catholic may "collaborate with it [communism] in any undertaking whatsoever"?

When the archbishop of Hungary, Joseph Groesz, warmly greeted Premier Khrushchev during that Russian leader's visit to Hungary, the Jesuit magazine *America* of April 26, 1958, remarked: "It was a disagreeable shock to see a Catholic archbishop shaking hands with Bolshevik Number One. A photograph distributed by the news services in this country showed Archbishop Joseph Groesz of Kalocsa, smile on face, greeting Premier Khrushchev in Budapest. Archbishop Groesz is acting head of the bench of bishops in Hungary." The article went on to mention that Archbishop Czapik of Hungary participated in Communist-led peace campaigns and that Archbishop Groesz was decorated by the Hungarian Communist regime.

While it may be claimed that such co-operation does not have the sanction of the Vatican and is contrary to its policy, the fact remains that these leaders, who represent the Catholic church, collaborate with atheistic communism without any action being taken against them by the church.

As long as nothing is done to priestly collaborators, the Catholic church is indirectly giving her approval to what they are doing. Following Khrushchev's visit to the United States and the announcement that Italy's president proposed a trip to Russia, the Vatican's Cardinal Ottaviani complained: "But some still stretch out

their hands to the new antichrists and even race to see who can first shake hands with them and exchange sweet smiles. . . . Can a Christian confronted by one who massacres Christians and insults God smile and flatter?" That is precisely what his fellow prelates behind the Iron Curtain are doing.

The Catholic church was one of the first who sought to shake hands in co-operation with the Russian Communists. Shortly after the Communists overthrew the Czarist government, the Vatican endeavored to negotiate an agreement with them. *America* magazine reports that a meeting was held in 1922 at Genoa with the Bolshevik Minister for Foreign Affairs, Georgi Chicherin. But the hoped-for co-operation and opening up of Russia to Roman Catholic proselytizing did not materialize.

When it is to her advantage, the Roman Catholic Church has shown willingness to do what she condemns others for doing. She has been willing to collaborate with an atheistic regime that "massacres Christians and insults God." This willingness to deal with enemies of Christians is underscored by what the Catholic magazine *America* said in its same issue of March 23, 1957: "Pius XI himself said he would deal with the devil if the good of souls required it." She is willing to do what Christ refused to do.

Swords Against Communism

In her determination to crush communism, the Catholic church has been willing to use, as her swords, bloodthirsty dictators who crush human freedoms and commit shocking atrocities against mankind. Regarding the fact that Pius XI worked closely with infamous dictators to further the church's aims against communism, Catholic professor D. A. Binchy said in his book *Church and State in Fascist Italy*: "He believed that democracy was too

feeble and incoherent to serve as a dam against the Communist tide, and a strange irony made him turn to the new form of authoritarian government as offering the only hope of successful resistance."

When the Nazi armies attacked Communist Russia, it appeared that the hopes of the Roman Catholic Church of crushing the seat of communism were about to be realized. When the democracies showed signs of giving aid to the Soviets, she was understandably upset. Her concern was expressed in 1941 by several Catholic papers that said: "On moral grounds alone, the United States could not become an ally of the Soviet Union against the Nazis." It did not disturb her morals, however, to be the ally of the fiendish Nazis. From the time her military sword failed to conquer Communist Russia she has been losing ground to communism.

Admitting that the propaganda campaign of the Catholic church is not stopping the advance of communism, Catholic writer John Cogley said, regarding American Catholics: "I still think we must admit that our long anti-communist crusade was a failure. We gave too little time to Christianity itself." The same can be said of the world-wide anticommunist campaign by the Catholic church.

The Catholic church has sought to fulfill her selfish aims at the expense of the people, and now she is losing to communism. She has failed to follow Christ's example of love for the common people and integrity to God. Instead of being a bulwark against communism she has proved to be a leading cause for the spread of communism.

The hope of all peoples is not in the Roman Catholic Church and her political machinations, but it is in the kingdom of God. It alone will permanently stamp out all forms of totalitarianism and bring about a just rule with freedom for all mankind.

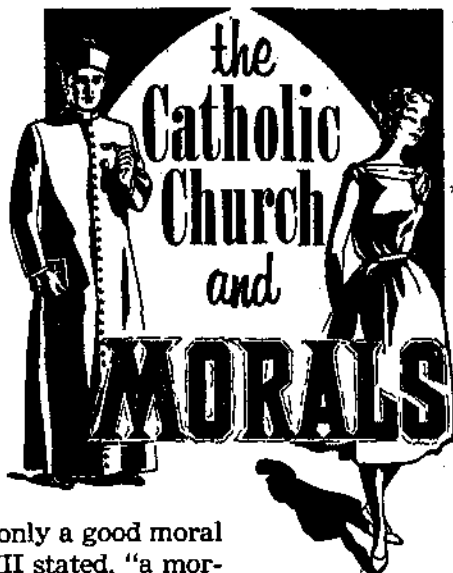
“ANY sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible. Any tree which does not bear good fruit is cut down, and thrown into the fire.”—Matt. 7:16-19, *Knox*.

The Roman Catholic Church claims to be not only a good moral tree, but, as Pope Pius XII stated, “a moral treasurer for the human race.” What are its fruits? Are they fruits of which all Catholics can be proud because they show that the church advocates and has taught its members to live by the principles of Christ? Consider the facts.

Under imprimatur of Patrick Cardinal Hayes, in *Plain Facts for Fair Minds*, Paulist “Father” George M. Searle, declares: “I come now, finally, to an objection, the most forcible one, perhaps, that can be made against us; for it is one which really has a strong foundation in fact. It is urged against us, that if our organization be really, as it claims to be, the true Church of God, it ought to bear more plainly in the conduct of its members the marks of its Divine origin. . . . I do not deny the force of this objection. That Catholics are not always what they ought to be is indeed a cause of reproach; it is truly a scandal, a rock of offence, a stumbling-block to unbelievers for which they are to blame.”

Clergy Set the Example

Can all the blame be put on the Catholic



flock? Have the shepherds themselves been men “with whom no fault can be found,” as God’s inspired Word requires of Christian overseers? (1 Tim. 3:2, *Knox*) Earlier this year, a Catholic priest and his helper were sentenced to life in prison in the Philippine Islands for murdering a policeman. Four Capuchin friars were arrested in Italy for homicide, extortion and concealment of weapons. In Ireland, two Catholic priests were charged in

District Court with viciously assaulting a minister of Jehovah’s witnesses. In the United States a priest was jailed after admitting he had forged over \$14,000 in checks. Police in Ecuador rescued a Catholic priest from a mob rioting because the cleric had been abusing parish women and misusing parish funds. In Lebanon, a Vatican-trained priest, part of a band of smugglers operating between the United Arab Republic and Lebanon, was assassinated by his cronies who feared he would double-cross them. All this has occurred in 1960.

And how do the humble people who are instructed by such religious leaders respond to their example? Of morals in South America, in 1953, *The National Catholic Almanac* reported, “Delinquency in those commandments more closely related to human weakness is high as a rule.” Illiteracy there is 60 to 80 percent; illegitimacy 25 to 50 percent. In North America, “Father” Leo Kalmer, chaplain of Illinois State Penitentiary, reported some years ago that in 28 states with an average Catholic population of 17.24 percent, the number of

Catholic prisoners averaged 33.62 percent!

These shocking conditions are not new. In 1902, Chicago priests were responsible for what Archbishop Francis Katzer of Milwaukee termed a "scandal in Chicago—the most terrible that has ever occurred in America." In vain the Catholic Laymen's Association of Chicago sent a written plea to Cardinal Martinelli in Washington, D.C., because the priestly drunkenness and licentious "enormities have grown to such frightful proportions as to threaten the very sanctity of our own homes and to make every Catholic man with wife and daughters shudder." The Chicago hierarchy also refused to heed a petition signed by fifteen hundred Catholic women asking for "protection." Do you as a parent feel that the education and guidance given by such men is going to be a blessing for your sons and daughters? Is that the kind of life that you personally approve?

Further, historian E. G. Squier, in *Honduras: Descriptive, Historical & Statistical*, records that in the nineteenth century the problem was so prevalent that Honduras "passed a law legitimizing all the children of priests, entitling them to bear the names and inherit the properties of their fathers." Seventeenth-century Catholic statesman and political writer Niccolò di Bernardo Machiavelli observed: "The scandalous examples and the crimes of the court of Rome are the cause why Italy has lost every principle of piety and all religious feeling. We Italians are indebted principally to the Church and the priests for having become impious and immoral." In the fourteenth century vice and simony were so universal in the Church of Rome that "St." Bonaventure (a cardinal), Dante and Nicolas Oresme, Bishop of Lisieux—all Catholics—identified their own church as the "harlot" of the Apocalypse! (*The Pope and the Council*) Further documentation of the

profligacy of many popes and clerics of earlier ages is so profuse in standard reference works in every public library that it needs no repetition here.

Is it different today? Does the church strongly advocate the high Bible standard of morals, or does it wink at moral corruption? In Sicily, reporters for *Der Stern* (*The Star*, April 2, 1960) asked the priest in the church at Palma di Montechiaro what effect cramped housing has on Catholic morals. His shocking reply: "There is a great deal of immorality, but in their immorality these persons are all moral, because they do nothing to try to prevent conception from taking place. Thus through their obedience to this law of God their immoral act is nullified." Does God's Word agree? Said the inspired apostle Paul: "Marriage, in every way, must be held in honour, and the marriage-bed kept free from stain; over fornication and adultery, God will call us to account."—Heb. 13:4, *Knox*.

Gambling and Theft

Next consider the church's attitude toward gambling. The Catholic Truth Society of Ireland in *Catholic Answers to Questions* (1959) declares: "Bookmaking is lawful trade for Catholics in so far as it provides a means for betting as a reasonable form of recreation. If individuals misuse these means, that is wrong for them; not for honest bookmakers." The *Catholic Digest*, April, 1959, asserts: "If reformists did not antagonize us by presenting false attitudes of freedom and sin, we Catholics would go along with them heartily in their condemnation of the abuses of gambling: the graft and corruption, the cheating and conniving, the passion and penury. The trouble is that they want to forbid our sound bet on a football game, and prevent our friendly session with the boys in the

back room . . . Some of the simpler laws [against gambling] may rely entirely on the police for their enforcement, obliging us to behave as decent citizens, but creating no direct obligation in conscience." According to a report from the Roman newspaper *Repubblica*, quoted by *Berlin Am Mittag* of February 2, 1948, "Casinos in Biarritz and in Vicloxy are controlled financially by the Vatican. The bank of Monte Carlo is controlled by the Vatican together with two other stockholders." Of his true followers, Jesus said: "You are no part of the world." And his beloved apostle John counseled: "Do not be loving either the world or the things in the world."—John 15:19; 1 John 2:15.

Is it right to steal, either directly or indirectly? As to whether traveling on trains without paying fare is a "mortal sin," Chicago's official Catholic paper *The New World* (March 31, 1944) replied: "That would depend on the amount of money involved. If it were only a short trip and the fare was only a small sum it would not be a mortal sin." The *American Ecclesiastical Review* (January, 1945) advised Catholic clergy that "the absolute sum for grave theft would be about \$40." Regarding the propriety of defrauding the government on tax returns, *The Homiletic and Pastoral Review* (April, 1949) assured Catholic clergy that "taxes are excessive and intended to be, to make up for successful tax dodging . . . So if an individual alleges money spent for charity that he has not spent, and also expenditures in making money that he hasn't actually made, he seems to be justified in evading taxation by so doing." This "morality" leads to jail and, even worse, to divine disapproval.

On this matter, one priest, under the pen name "Peter Whiffin," wrote in "A Priest Warns the Church": "I, and lots of other priests, have begun to sense a sub-

dued antagonism toward our clerical collars. Even the faithful appear to be affected by a growing indifference toward us. . . . The crash [1929] should have helped us clear our hearts of the fever of getting money and power. It might have made us get back to making religion a blessed means of living for the poor instead of a commercialized racket of living off the poor. If only we had tried then . . . we might have built up a race of real priests . . . men who found in the joy of being a real priest far more happiness than they find today on the golf course, in their cards, on their vacation trips, or in the long, empty, lazy hours in their rectories. . . . we figured out schemes to recover our own losses, with special appeals from the pulpit, with eucches, bazaars and benefits, with dunning letters, and finally with campaigns engineered by professional promoters who shared heavily in the proceeds. . . . Thus today priests as a class have lost the confidence of the masses.

"Of course religious life among the faithful seems to go on much as before. The crowds still flock to our churches; but beyond those duties which have been ingrained in them by habit, they leave us priests pretty much alone in our splendid aloofness. Christ was not aloof from the masses. Have we priests today more dignity than Christ?"—*Reader's Digest*, May, 1937.

The facts show clearly that the fruit produced by the church has been morally rotten. As for the outcome, the apostle Paul, writing as God's spirit directed, says: "Make no mistake about it; it is not the debauched, the idolaters, the adulterous, . . . the dishonest, the misers, the drunkards, the bitter of speech, the extortioners that will inherit the kingdom of God."—1 Cor. 6:9, 10, *Knox*.

HAS THE CATHOLIC CHURCH FAILED HER PEOPLE?

JESUS' farewell commission to his followers was to "go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." Has the Catholic church faithfully carried out this commission to teach people Christian requirements, that is, inculcate them into their minds so that they understand?—Matt. 28:19, 20.

¶ A Catholic church paper published in Brazil, *O Domingo*, in its January 10, 1960, issue, said of Catholic people: "They inherited the faith of their fathers: but they have not come to understand it. . . . Religion for them is not conviction, it does not penetrate to the marrow: it is only a varnish. . . . They send their children to be baptized. It is the custom! It is a holiday! They make new pals. But do the parents or friends know what baptism is? Do they understand that there was resurrection from death to life . . . ? Almost no one! Everything is routine! Everything is materialistic! Their Christianity is a dried-up husk and not a luxuriant tree."

¶ The French Catholic news magazine, *Témoignage Chrétien*, in its October 2, 1959, issue, spoke of "the multitudes of what one might call the 'seasonals': they come to see us periodically, without fail, on certain occasions such as baptism, communion, marriage and burial. . . . If one tries to show them that these acts make them a part of the community called the Church and introduce them to a life based on Christ, they do not understand. Since there is no faith in their life, how can they be practicing Christians?"

¶ It is claimed that the Roman Catholic Church has 168 million members in Latin America, yet according to responsible Church authorities, barely 10 percent can be considered practicing Catholics. A Catholic magazine, the *Swiss Church Paper*, says of South America: "The religious ignorance is catastrophic, and if it is unavoidable among the poor and the widely scattered country population, yet the situation is the same right up to the highest and most educated classes in the cities."

¶ Why does such a condition exist in the Church? Catholic priest Alvaro Negromonte answers: "The abandon in which for centuries we have left the religious instruction has car-

ried the Latin American population to a state of simple religiousness, that is to say, to a religious feeling without doctrinal basis." The Catholic publication *Hearing the Church of Silence* confesses: "We did not preach the Gospel in a manner understandable for all. Our public and private life, our institutions were not sufficiently penetrated by its spirit. We did not prepare our faithful for a solid and complete conception of life, as the communists now do. Frequently, the religious knowledge of our faithful remained at child-level, while their scientific knowledge was expanding without limit."

¶ From their own mouths comes the admission that Jesus' commands to teach the people Christian requirements have not been kept. Catholic priest Peter Richards, in Latin America, describes the deplorable results: "Throughout all our countries rises the painful spectacle of broken homes because of lack of faith, lack of religious formation and lack of close union between parents." Catholic Bishop John F. Noll of Ft. Wayne, Indiana, admitted that "nearly all the evils of society prevail most where we [Catholics] live."

¶ A German Catholic weekly newspaper, *Neue Bildpost*, of May 1, 1960, made this comparison: "The Catholics in America are the most active and missionary minded in the whole international Catholic Church, and yet whereas 270 Catholics could only win one new convert, 270 American Jehovah's witnesses won 30 new members for their organization. How come?" The Catholic publication *Hearing the Church of Silence* explained the reason: "Every Christian should be an apostle. The Catholic Action should be the fulfillment of this idea. However, among us, the Catholic Action has not developed, because it has not met with sufficient comprehension among the clergy, secular and regular."

¶ Here it is admitted that the clergy have not comprehended or understood the Christian requirement to preach the good news "publicly and from house to house" as did Jesus and his apostles. (Acts 20:20) Then how can they possibly expect their parishioners, the Catholic people, to understand and conform to such Christian requirements? It becomes apparent the Catholic church has failed her people!

WHAT IT MEANS TO YOU



WHEN Jesus was on earth he was deeply concerned for the welfare of the many honest-hearted people who were in the religious systems of that time. His truthful exposure of false religion was for their benefit, protection and preservation. It meant life to them!

The situation is the same today. If you are a sincere Catholic you can be assured that the information in the foregoing articles has been called to your attention so you may be keenly aware of the danger and snare of false worship. What does it really mean to you? Actually, it means your life! Your everlasting welfare is involved.

You should appreciate that all religions, good and bad, are now on judgment before God. Those working contrary to God's will are to be cut down in fiery judgment shortly at this world's end. To work with and support such a system means that one will share that judgment.

Note carefully the catastrophe that befell the followers of the false religious systems in the first century. Jesus warned: "When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the nearby regions not enter into her, because these are days for meting out justice." (Luke 21:20-22) Jesus foretold the coming destruction of Jerusalem and her religious system. His instructions were clear: Get out of that system! Flee for safety!

Roman armies came, Christians, remembering Jesus' prophecy, fled from Jerusalem. What did the others do, those who

clung to the religious system Jesus had exposed? They ignored the sign! They did the opposite of what Jesus advised. They poured into Jerusalem! Historian Josephus gives

the result: "The number of those that perished during the whole siege [was] eleven hundred thousand [1,100,000], the greater part of whom were indeed of the same nation, but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army."
—*Wars of the Jews*, by Flavius Josephus.

The historian adds: "Thus were the miserable people persuaded by these deceivers . . . while they did not attend nor give credit to the signs that were so evident, and did plainly foretell their future desolation, but, like men infatuated without either eyes to see or minds to consider, did not regard the denunciations that God made to them." Similarly, in these "last days" all the signs and evidences of religious failure are clear. The fate that overtook Jerusalem will overtake all religions not doing God's will. However, God himself, not human armies, will execute that judgment. Those who heed the warning will have their lives preserved by God at the end of this wicked system of things. They will be brought into a new world!

A Word to Non-Catholics

Many Protestants will agree with the facts presented in this issue. However, if you are a Protestant, it would be wise not to be complacent and assume a self-righteous attitude in regard to your own form of worship. Did it ever occur to you

that your own religion may also be displeasing to God? Is it not true that Protestantism shares the same bloodguilt for the world's wars that Catholicism does? Have they not both violated Jesus' command to love one another? (John 13:34, 35) Examine your own religion in the light of the Bible. It too may have been weighed in the balances and found wanting by God!

What if you are not Catholic or Protestant? Whether you belong to another religion, whether you are an agnostic or an atheist, consider this: Were there not those in Jerusalem A.D. 70 who were not adherents to the same Jewish sect and those who entertained other sectarian beliefs? What was their fate? Was it not the same as befell the Pharisees? The Sadducees were no better off for not belonging to the Pharisee sect than belonging to it. They had nothing better to offer. They all shared a common fate by ignoring Jesus' warning.

What to Do

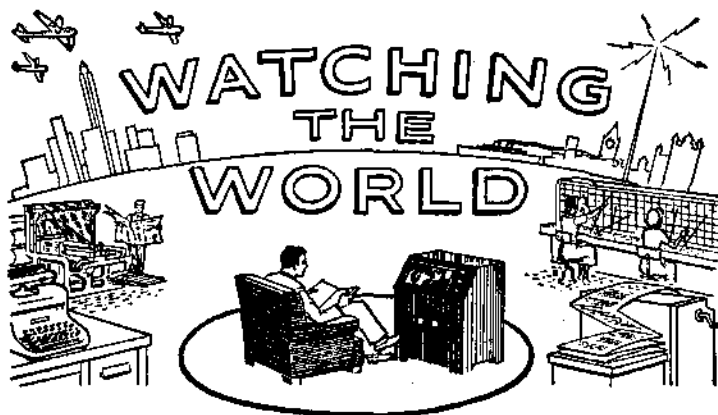
Do you want to please God so you can enjoy the blessings he has in store for obedient mankind? Do you want to avoid responsibility for the sins of God-dishonoring religions? Do you want to guide yourself, your children and your loved ones in the course of true worship acceptable to God? The Scriptural counsel is: "Choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him."—Deut. 30:19, 20.

By listening to God through his Word the Bible, you will learn what pleases him. Do not wait for the end of this world and the beginning of the new world to improve your standing before God. It will be too late then. Right now is the time to begin! How? Take in knowledge of true worship as revealed in the Scriptures. Break free from any organization or practice that is

not in harmony with it and live according to that knowledge. The apostle Paul said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2.

What will be your reward? Everlasting life on a paradise earth, free from sickness and sorrow! Gone will be the wars, hatreds and distress of nations we have come to accept as normal! The brightest future possible will be your lot in God's new world. Note the perfect peace that God himself promises will exist there: "Wolf shall live at peace with lamb, leopard take its ease with kid; calf and lion and sheep in one dwelling-place, with a little child to herd them! Cattle and bears all at pasture, their young ones lying down together, lion eating straw like ox; child new-weaned, fresh from its mother's arms, playing by asp's hole, putting hand in viper's den! All over this mountain, my sanctuary, no hurt shall be done, no life taken. Deep as the waters that hide the sea-floor, knowledge of the Lord overspreading the world!" In that glorious new world, God "will wipe away every tear from their eyes, and there will be no more death, or mourning, or cries of distress, no more sorrow; those old things have passed away."—Isa. 11: 6-9; Apoc. 21:4, *Knor.*

Listen to God's voice. Take in accurate knowledge of true worship. Turn to God by studying his Word. Associate with those who have dedicated their lives to do God's will, those who look forward to God's new world. By doing these things, you will show the Creator that you desire to do his will so you can find favor in his eyes. What will it mean to you to follow this course? You will be choosing life through true worship so that you, as well as your children, might live forever in God's paradise earth, now so near!



Christianity on the Surface

◆ The Catholic paper *El País*, published in Colombia, in an article entitled "Superficial Catholicism," reports that "only three and a half [percent] of the men and nine and a half [percent] of the women go to church. Fourteen percent merely satisfy Easter requirements. More than half of the people die without the sacraments." It then makes this admission: "Our Catholicism is a coating, a varnish, an ostentation, but not the real substance of our spirit and our conduct."

Catholicism and the Bible

◆ On May 12 in a speech at Michigan State University, Dr. Peter J. Doeswyck, who was a Catholic priest for six years, said that the Bible and Bible reading are not important in Catholic life and Catholic teaching today. He said that while training for the priesthood he never read the Bible.

Lacking Christianity

◆ On March 29 Roman Catholic justice of Quebec's Superior Court, Mr. Roger Ouimet, said that members of his religion in Quebec are Catholic by tradition rather than conviction, and "lack Christianity to a great degree." "We could be fishers of men and fishers of souls," he said, "but no, egotistically, lazily and even coward-

ly, we refuse to overcome the obstacles which separate us from those we call, with some irony, 'our separated brothers.'" He added: "We do practically nothing important without draping ourselves in the protective armor of a religion badly understood, badly known and badly digested."

Spirit of Sacrifice Lacking

◆ Catholic priest Bernard P. Donachie, speaking at a morning mass in St. Patrick's Cathedral, New York city, said that the spirit of sacrifice was lacking among Catholics. He attributed the "frightening shortage of priests, brothers and sisters" to the "cloying softness of prosperity and easy living that is stifling the spirit of sacrifice that breathes life into any true vocation."

Catholic Increases

◆ In this April's issue of the Catholic magazine *The Sign*, William J. Whalen, assistant professor of English at Purdue University, said that, "had Catholics of the world multiplied as fast as the ranks of Jehovah's Witnesses in the past twenty years, we would find no more than a handful of non-Catholics left." Yet figures show there are over 2 billion 300 million non-Catholics throughout the world, and according to the Denver, Colorado, *Catholic Register* only two

fifths of the church's 480 million members are practicing Catholics.

A Financial Giant

◆ According to figures published by the United Nations, the Vatican ranks behind only the United States and the U.S.S.R. as the largest financial giant in the world. Other sources list her as the largest stockholder there is. The Vatican treasury is said to contain over 11 billion 136 million dollars, and her average yearly budget is given as 97 billion 398 million dollars.

Nuns Raise Money by Praying

◆ On March 25 a community of Roman Catholic nuns in London opened a building fund to raise \$168,000 to rebuild their shrine at Tyburn, which was destroyed during the war. The nuns will pray every day for those who buy prayers by a 105-guinea subscription (\$535) and they will be commemorated by a brass plaque in the convent chapel. Those donating \$140 a year will not get a plaque, but they will be prayed for by the nuns in the convent chapel. For a donation of \$28 one's name will be put on the list of donors for whom the nuns will pray collectively several times a day. By thus selling their prayers, within seven weeks the nuns raised \$48,000.

Scarcity of Nuns in Italy

◆ The June 10 issue of *Il Tempo*, published in Rome, spoke of the serious problem of "the scarcity of nuns in the South, where Catholicism risks, in the future, being completely cut off from the life and the customs of the local populations." The paper pointed out that if corrective steps are not taken, "then it will come to pass that the people of the South, already poorly evangelized and religiously destitute, will develop outside the Church, if not directly against it."

Church in Latin America

◆ Catholic priest Roger E. Vekemans, writing in the weekly *Ave Marie*, described the Catholic church's weakness in Latin America: "We have 30,000 priests in Latin America for some 180 million people. To have here a sound proportion between priests and Catholic people (about one priest for 600 Catholics) as we have it almost all over the States and in many countries of Europe, we would need 200,000 more priests in Latin America." Of Latin-American Catholicism he writes that it is "weak in confronting modern progress . . . Since Hispanic Catholicism doesn't seem to be able to make the continent suitable for normal human life, and since, despite the papal encyclicals, the social situation in Latin America is one of the worst in the world, it is quite obvious that the people of Latin America look for other solutions."

Religion Abandoned Today

◆ On June 3 Dr. Samuel H. Miller, dean of Harvard Divinity School, told the annual convention of American Baptist theologians that the modern era had abandoned religion as a basis of real life and had instead put its confidence in science. Of God he said, "We do not repudiate Him—we merely cease to live by Him."

Giving Under Compulsion

◆ On July 31 Dr. Arthur McKay, president of McCormick theological seminary, told members of 60 Tulsa, Texas, Protestant churches of the failure of Protestants to give themselves in Christian service. "We talk about sacrificial giving," he said, "but the total giving of Protestant churches in 1955 was less than the amount spent on one brand of dog food. It is easier to recruit a bridge club than to get together a faculty of teachers

for the church school. We've got to cajole and wheedle and beg and borrow and steal just to keep the machinery going; it's no wonder we don't have the energy left to go forth and win the world."

Why Communism?

◆ Josef Hromadka, dean of the Comenius Theological Faculty in Prague, Czechoslovakia, explained the reason for communism: "I am not a Communist. I am a Christian," he said, "but I know that it is we, we Christians alone, who are responsible for Communism. We had a burden to discharge in the world, and Jesus Christ left us no room to wonder what it was. We failed. We 'said, and did not.' And now another power has arisen to take up this burden. Remember that the Communists once were Christians. If they do not believe in a just God, whose fault is it?"



*Having the Bible in your home is worth while.
Reading it is even better.
But to be truly wise you must study it regularly.*

NOW AVAILABLE! . . .

. . . is the final volume of the "New World Translation of the Holy Scriptures," the popular modern version now complete in six volumes. Just released is Volume V of the Hebrew Scriptures containing the books of Ezekiel, Daniel and the twelve minor prophets. Its 90-page Appendix includes many valuable aids. Complete your set of volumes. Order now and study your Bible daily.

Regular hard-bound edition 7/1 (for Australia, 8/-); de luxe edition in genuine leather binding £1.1.0 (for Australia, £1/4/-).

WATCH TOWER

THE RIDGEWAY

LONDON N.W. 7

I am enclosing . . . for the *New World Translation of the Hebrew Scriptures*, Vol. V, containing the books of Ezekiel, Daniel and the twelve minor prophets. (Regular edition 7/-; de luxe edition £1.1.0) [for Australia, 8/-; de luxe edition £1/4/-]. Please send my copy at once.

Name _____
Post _____
Town _____

Street and Number
or Route and Box _____
Postal
District No. _____ County _____

OCTOBER 8, 1960

TOO BUSY

AT WHAT?



How important would other matters seem if your house were on fire? A far more serious situation faces every living person today, yet many are too busy with the details of just living even to be aware of it. Climaxing events of our generation demand extreme wakefulness. You need not be caught napping in the crisis ahead. Read *Awake!* It is pledged to keep you alive to the world situation with sound reasons for hope in God's righteous new world now at hand. One year, 7/- (for Australia, 8/-). Published semi-monthly. Send today and receive three booklets free.



WATCH TOWER

THE RIDGEWAY

LONDON N.W. 7

I am enclosing 7/- (for Australia, 8/-) for a year's subscription for *Awake!* For mailing the coupon I am to receive free the three timely booklets "*This Good News of the Kingdom,*" *God's Kingdom Rules—Is the World's End Near?* and *World Conquest Soon—by God's Kingdom.*

Name
Post
Town

Street and Number
or Route and Box
Postal
District No. County

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont.
SOUTH AFRICA: Private Bag, Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn 1, N. Y.