

RED LIGHTS BEYOND THE PURPLE VEIL

Brothels, Bulls, and Bodies



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Divine Viewpoint

www.divineviewpoint.com

April 1990

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Columbus, Pizarro, Cortes, all the adventurers and conquerors of the "New World" were the faithful servants of their Catholic Church. They did not have a better school. It was quite natural for them wherever they went to carry the heritage and the conduct of their mother Church. Rome's moral state would have made the prophet Isaiah cry aloud against her. "Their feet run to evil, and they make haste to shed innocent blood. Their thoughts are thoughts of iniquity. They have made them crooked paths."

From people's lips seem to come these words of condemnation. "We wait for light, but behold obscurity for brightness, and we grope as if we had no eyes. We stumble at noonday as in the night. We roar all like bears, and mourn sore like doves. We look for judgment, but there is none; for salvation, but it is far off from me." Isaiah 59:7-11.

"The self-subjugation of Bohemia and the Vienna concordat had effectually checked every demand for reformation on the Church," says the noble historian Menzel. Taken from Wolfgang Menzel, Germany, Peter, Fenelon, Collier & Sons, New York, 1899, Volume 2, page 867.

The people were reduced to silence and the popes redoubled their pretensions and more seriously and shamelessly exhibited their vices. After Pius II (Aeneas Sylvius) had proved to the world that disloyalty was the best recommendation to the pontifical world and throne, Paul II demonstrated, by his all-despising brutality, splendor and arrogance, that he could still further arouse the victory gained by his predecessor. Sixtus IV bestowed the fiendish institution of the inquisition on Spain, and the public brothels on Rome.

Innocent VIII enriched his 16 illegitimate children from the treasury of Saint Peter, replenished by the offerings of the faithful, and

publicly declared that "God, instead of desiring punishment of sinners, only called upon them to pay for their sins." Alexander VI, whose horrid crimes have been recorded by his mater of ceremonies, John Burkhard of Strasbourg, surpassed all his predecessors in profligacy. His daughter, the infamous Lucrezia Borgia, was termed "Alexandri Filia, Sponsa, Nurus." Stained with blood, unnatural crime, intemperance and treachery toward both friend and foe, this monster at length fell a victim to the poisoned cup prepared for him by his cardinals.

Julius II concealed similar crimes beneath his love of war, which, although totally opposed to this destiny as the shepherd of souls, was nevertheless tolerated in that chivalrous age. Leo, who closes the line of popes immediately preceding the Reformation, was but a mere child of fortune. By the interest of his powerful family, that of Medicia, he was created cardinal at the age of 13, and became pope at 37. Accustomed to pomp from his childhood, he surpassed all his predecessors in splendor and luxury, and surrounded by and with heathen divinities and licentious forms, was termed the "heathen pope."

The general picture was given by Berquin, condemned in France as a heretic. "Beneath the cloak of religion," he wrote to Erasmus, "the priests conceal the vilest passions, the most corrupt morals, and the most scandalous infidelity. It is necessary to rend the veil which covers them and boldly bring an accusation of impiety against the Sorbonne, Rome, and all their flanks." Taken from M. Guizot, France, Peter, Fenelon, Collier & Sons, New York, 1900, Volume 3, page 159.

All the ecclesiastical benefices, property, and revenues had long been in the power of the pope, which no bishop nor council now ventured to oppose, but as the riches of the Church were insufficient, fresh and novel

taxes were imposed upon the laity. Church penances were multiplied.

Since the cessation of the crusades, the pope had decreed that whoever made a pilgrimage to Rome and laid an offering on St. Peter's shrine should receive as plenary remission for his sins, as if he had undertaken a pilgrimage to Jerusalem. The jubilee was at first to be solemnized every hundred years which, on its being found so productive, was decreased to 50, then to 35, and finally to 25. Countless multitudes visited Rome and poured millions into the papal treasury, but as the whole of the faithful children of the Church were unable to make the desired pilgrimage, the pope considerably furnished them with the means of purchasing the absolution, **by fabricating a paper currency issued by Heaven, but cashed upon Earth. These indulgences, which fixed beforehand the price for each imaginable sin, and secured the salvation of the purchaser, were publicly offered for sale throughout Europe.**

According to Menzel, the priests were proverbially ignorant and brutal, and their ignorance was countenanced by the popes, who expressly decreed that out of 10 ecclesiastics, one alone was to study. Their morals were as depraved as their minds were besotted. Celibacy was eluded by the maintenance of housekeepers, and drunkenness was a clerical vice commonly alluded to in the satires of the day.

The most horrid disorder prevailed in the monasteries and convents. It was proverbially said in reference to the triple vow, "The monks are only poor in the bath, obedient at the table, and chaste at the altar." And also, "The abbots have, by means of their poverty, become the wealthiest proprietors; by means of their obedience, mighty potentates; by means of their chastity, the husbands of all the women."

The nuns were not much better than the monks, who, John Von Goch said at Mechlin, "Did what the devil was ashamed to think."

Scholasticism had introduced fresh symbols into religion. The virgin became an

object of deeper devotion than either God or the Saviour, and the people were habituated to gross and obscene representations. The veneration paid to relics was rendered ridiculous by the practice of deceit and the fabrication of substitutes. The saints had generally three or four different bodies and innumerable limbs, all of which were declared genuine. There was a chemise belonging to the holy virgin, six feet in length, the drum on which the march was beaten when the Jews crossed the Red Sea dry shod, hay from the manger, a piece of the head of Tobia's fish, and many other relics.

Added to all this were the coarse buffoonery enacted in the churches, partly by the priest in self-mockery, the shameless burlesque sermons, "the fools and asses," festivals, and other spectacles of a similar description. The sale of indulgences was, however, more revolting than all. Tetzl carried about a picture of the devil tormenting poor souls in hell, and wrote on his money box,

"As the money in you pop,
The soul from Purgatory, hop."

Taken from Menzel, OP, CRR, Volume 2, page 864.

The Dominican historian, Father Bede Jarrett, finds it impossible to deny these facts. Mentioning only the pope Alexander VI, he says, "The name of Alexander VI was so infamous for the many evils of his reign, his own unsavory life, the scandals of the papal court, the infamies of his son, Cesare Borgia, the ill legend of Lucrezia, the persecution of Savonarola, that in his reign the secularization of the papacy seemed to have been completed." Taken from John Laux, *Church History, A Complete History of the Catholic Church to the Present Day*, Benziger Brothers, New York, 1936, page 414.

And what was Jerome Savonarola's crime? The saintly preacher, friar of the Dominican monastery of San Marco, was announcing, "The Church will be chastised and then renewed. Go to Rome and through the length and breadth of Christendom, in the palaces of the high and highest ecclesiastics, you will find everyone busy with the books of

the ancients, declaiming poetry, and turning elegant rhetorical phrases, as though they could guide souls with Virgil, Horace and Cicero. They feed the ears of their hearers with Aristotle and Plato, Virgil and Petrarch. Why do they not teach the one thing necessary? Because it does not appeal to them, **because the be-all and the end-all of their existence is ambition and pleasure.**"

With two other courageous Dominican priests, Savonarola was tortured by the Roman prelates, hanged and burned on May 23, 1498. This was the condition of the Church when Martin Luther, the Augustinian monk, "a hero in the garb of a monk," on October 31, 1517, nailed at the door of the castle church at Wittenberg his 95 theses against the doctrine of indulgences, proclaiming solemnly that "by sincere repentance and penance alone, not by payment of a sum of money, could sins be remitted." And consequently, that the "pope had no right to dispense absolutions for money." Taken from Menzel, OP, CRR, Volume 2, page 876.

The popes were not able to correct their own moral degradation, nor to cause any spiritual uplift in society. On the contrary, they went deeper and deeper into secular concerns and exploitation of flesh to the extent that they became the incubators and patrons of official prostitutions.

Dr. R. T. Clement said, "The first red light houses were established in Avignon, expressly authorized by Pope Clement VI." Pope Julius II, by bull of January 10, 1510, recognized prostitution as "a necessity," having destined a special section in Rome for the practice of that vice. Pope Leo X published three reprobations directed "to safeguard external decency and order in the demi-monde of Roman prostitutes."

Pope Clement VII ordered all the prostitutes to give one-half of their properties and earnings to the convent of St. Mary of Penance. Upon discovering that the prostitutes were depositing their capitals in a life investment, he excommunicated all banks and institutions accepting their deposits. Up to 1870 the Roman marshal

had as his duty the collection of rents from the red light houses. Taken from Walter M. Montafio, "*Los Aliados De La Prostitution*," Primera Jornada, Peruana Antivenerea, Imp. "*La Coteria*," Lima, Peru, 1943, page 50.

Even around the middle of the 16th century the popes were still following the old school of their predecessors. At one time, when there was a danger of losing their monopoly, **the pope imposed the penalty of the "amputation of the right arm or deportation" to any person who would allow one single prostitute in these houses to escape from the obligation of paying the proper tribute to the Church.** The papal courts, in their visit to Avignon, were escorted by a considerable number of prostitutes. At the beginning of the 17th century, there were 22 red light houses in Rome, all expressly authorized by pontifical bulls or breves.

On January 27, 1779, the Secretary of the French embassy was robbed by a prostitute in a red light house, of all the correspondence between the archbishop of Paris and the king's ambassador. The documents fell immediately into the hands of the ecclesiastical dignitaries and the "Holy See" did not show any scruple in using them to solve the intrigues that were bothering the popes. For the repossession of these papers and correspondence, the popes asked enormous sums of money from France.

Here is what one writer has to say of the romanism of the Middle Ages. "The roman pontiffs were often as filthy as their clergy, and exemplified every species of licentiousness and pollution. Some of these hierarchies licensed brothels, and raised a tax on these houses of iniquity. These vice regents of heaven exacted a tribute for the permission of impurity. The pope's marshal, in many instances, received a revenue from the roman courtesans, and enriched the sacred treasury with the wages of prostitution. Some of the pontiffs converted the roman court into a scene of pollution. The Lateran Palace, which had been a sanctuary, became a brothel.

A John, a Boniface, a Sixtus, an Alexander, a Julius, and a Leo were notorious for adultery, incest, or the sin of sodom. A roman council convicted John XII of adultery and incest. His holiness committed incest with two sisters. Priestly profligacy crossed the Atlantic and appeared in America as well as on the European continent.

The debauchery of the peruvian priesthood has been described in glowing colors by Ulloa, and the picture is frightful. "Frailty," remarks this candid author, "accompanies man in every nation of the Earth, but it seems in an extraordinary manner to have debased the monks and clergy of Peru, who surpass every other class in sensuality and libertinism. The men who in this country should be examples of holiness, have degenerated into patterns of impurity. Concubinage flourishes and fattens among these professors of abstinence." "Ulloa mentions one priest, among the rest, celebrated mass in patriarchal style, while his fifth mistress was seated in the Church. He was assisted at the altar by one son, while a brood of spurious children witnessed the august ceremony." Taken from, J. H. Hunter, *The Great Deception*, Evangelical Publishers, 366 Bay St., Toronto, Canada, 1945.

This was the conduct, the action, and the example transplanted by Spain to the New World. Since the great movement of Reformation did not reach Spain, nor Spanish America, the situation in these countries is not any better.

Gil De Otto, studying the religious phenomena as expressed in the lives of the prostitutes makes this remark, "The prostitute who goes every day to the church does not feel any contrition at all. There is a chapel in Madrid, dedicated to 'Christ crucified,' where hundreds of prostitutes attend every day. All of them go there to recite prayers. All of them go with their offerings and put their money in the collection box. No one leaves the chapel without giving. No one leaves without having asked some favor, and such petitions. Each petition is a blasphemy, each prayer an insult, each alms an offense. The same prostitute who has just finished asking favor that

God cannot give, will leave the church and go directly to a fortune teller and put as much or more faith in her than she did in the crucified Christ."

A respectable physician who has attended numbers of cases among the victims of white slavery, describes their awful agony and their tragic death. Each prostitute is described as having a particular devotion to a particular image. They build small altars for their saints of devotion. They kindle lights and put fresh flowers in their homes. They spend hours on their knees, **repeating and multiplying prayers, and they ask their saints to send them good clients, patrons, who can afford to pay high for their miserable bodies.**

A visitor who came back from Latin America writes in a magazine, "Another thing I feel I should mention is that the established Church in South America smiles on immorality. In the city of Medellin, Columbia, there is a 'red light district,' with about 7,000 registered inmates." In speaking of this situation, a Catholic newspaper said, **"These girls may have sold their bodies for bread, but at least they have not sold their souls to Protestants."**

In conformity with the principle "the end justifies the means," the interest of the Roman Church is in numbers rather than in quality of the converts, regardless of the spiritual fruits or the motives for conversion. The important thing is to recognize the sole authority of Rome, be it in morals, politics, or any kind of enterprise. If a man is a thief, it is enough for him to pray; if a bullfighter, all he needs is to have a blessing. The Church provides for all of that, as in the case of Mexico, where a special chapel for bullfighters has been built and blessed in the city of Juarez, Mexico, just across the Rio Grande from El Paso. According to an issue of *The El Paso, Texas Times*, "The chapel was built for the matadors to pray before they go into the bull ring."

To those of us who come to North America and are horrified with the increasing delinquency and lawlessness among some types

of North American people, L. Bauman answers much to the point. "A leading woman writer of Chile visited Los Angeles a few days ago. She is touring the United States from east to west in search of an answer to the question, **'Why has the United States the greatest divorce rate in the world?'** She declared while visiting Hollywood, that the women of Chile seem to be going in the same direction that led American women to their present situation, so far as can be judged. Well, getting into an argument on this subject would only be a case of the proverbial 'pot calling the kettle black'."

When an American editor went to Chile in 1923, he purchased a book published by the Chilean government in 1915. It furnished complete statistics on all phases of life in that country. At that time there were only six marriages yearly to every thousand inhabitants. And he learned while he was in Chile that the number of illegitimate births in Santiago, the capitol, reached 55%. "The conditions in Chile, perhaps, are not worse than those in most other countries of South America." In searching for the reason, Professor Ross, an American, and long a resident in Bolivia, has this to say. "In Columbia and Ecuador it is frequently declared that many local couples **live unmarried owing to the high cost of a church marriage.** \$8, the minimum fee, is a serious charge for a peon earning a few cents a day. Yet after such allowances are made, the marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mohammedan countries, or in the societies of India, China, and Japan."

"These terrible conditions prevailing in Latin America can be laid largely at the door of the Roman Catholic church, a Church that is utterly without any saving salt within it. The itching palms of the priests are very largely responsible, in that a man and woman simply decide to live together as husband and wife, and forget about the marriage ceremony. For there is none under the laws that can legally perform these ceremonies in most of those countries, save the priest of Rome. When a man and a woman thus enter into agreement

with each other, to love each other until death do them part, and are faithful to their vows, the editor said, that he is not saying that they are living in adultery, or that their children are illegitimate in the sight of a just God. God alone knows how much of the awful darkness, degradation, disease, and sin with which all Latin America is cursed, can be laid at the door of the Church of Rome." Taken from Dr. L. Bauman, *The Brethren Missionary Herald*, March 1945.

The moral corruption has been worse in countries where the Roman Church and the state have been united. Blind governments, greedy politicians, and jesuitic dignitaries would like to have the continent under the sole control and monopoly of Rome. It is then that they profit the most. Fortunately, there are enough sincere men and women, lovers of liberty and defenders of democracy, who will not sell themselves to any organized tyranny, nor rest until complete freedom is given by the constitution of all the countries. Our struggles and sacrifices have already met with first drops of the showers of liberty. We will continue battling and working until our dreams and hopes are fulfilled.

Latin America as a whole has not come to know the significance of true Christianity. When that time comes, people will have the opportunity to evaluate the difference between the political Roman Church and the Gospel of Christ. When that time comes, the true followers of Christ will have the privilege of interpreting the better way to men and women who are eager to lead by Christianity, and ready to walk with such exponents. Referring to this type of a relationship and to that caliber of exponents, Dr. Holy Compton, the Nobel Prize winner, said when he spoke to a crowd in Berkeley, California on January 1936, "Except for a very few isolated instances, it is now only the exponents of religion who are making any serious effort to show us the better way. It is the eternal appeal of religion that it offers the best answers to these problems that man has found. We may in fact describe religion as the effort to reach the most satisfying life."

Saint Paul tells us that “the spiritual man is alive to all true values.” This statement may be taken as the key to religion’s solution of the problem of satisfying life. If we are alive to all true values, we shall take part in whatever we think is most worthwhile. Thus, through varied exercises, our own best capacities are developed and we acquire the dignity of a well-rounded personality.

“The word ‘holy,’ which occupies an important place in religious parlance, means **whole, complete, wholesome**. It is the person who makes himself a complete man by developing as fully as he can his noblest physical, mental, and emotional capacities, who has found his soul. The various forms of religion may differ as to how these noble capacities are to be selected and developed, and it is in this regard that a religion, if it is to fulfill its true function, must continually grow to meet life’s changing needs. But every true religion insists that each man and woman should thus have an opportunity to develop his personality, and if he does it, he becomes a soul whose value is inestimable.”

Those are the words of a Noble Prize winner, but **not a Bible student**. We know that he is urging for the freedom of religion, but we also know that **Christianity is NOT a religion, but a relationship with God through Jesus Christ as personal Saviour**. “We are all the children of God by faith in Christ Jesus.”

Protestant Christianity has been put to shame by action of some of its so-called leaders who seem to have lost the biblical spiritual heritage of the Reformation and the Christianity in the conscience of our forefathers. **It is evident in our times, when the power of the message, the power of the Word, is lost, then courage and manhood also disappear**. Once that power is lost, men will blindly seek other foundations, other remedies, and other powers.

This is the case, for instance, of a Protestant group that cabled Bernard Shaw, asking if he would give them a message for this hour. He answered in the negative and added, “If the Church hasn’t listened to Jesus

Christ in 2000 years, now is it going to listen to Bernard Shaw?”

When the power of God has gone from the life and the testimony of the Church, people will go after any kind of force, even the Vatican camouflaged with religious garments, as if the remedy of the needs of the world would be found in their enthronement and political subterfuge. What a humiliation was inflicted upon the testimony of true protestantism when the leaders of the World Council of Churches met in England on August 3, 1946 to seek, according to the New York Times, “Some kind of satisfactory understanding between the World Council of Churches and the Vatican.” The Lutheran magazine said to this point, “The movement seems to be purely political and intensely in the favor of strengthening the pope’s hand throughout the world.”

Did not these Protestant leaders realize that even the soil on which they were standing was telling them of the Protestant heritage? Up to this day the Church of England, in its prayer book, characterizes the mass as “a blasphemous fable and dangerous deceit.” The church is Protestant and the bill of rights states that “It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince or any king or queen marrying a papist.”

The coronation oath reads, “Will you, to the utmost of your power, maintain the law of God, the true profession of the Gospel, and the Protestant religion established by law?” To this the monarch replies, “All this I promise to do.” Then the words of the accession declaration are, “I do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant.” After this the king, laying his hand upon the Holy Gospels, shall say, “The thing which I have here before promised I will perform and keep, so help me God,” and then shall kiss the Book.

Now the effects of this compromising attitude of the Federal Council is already felt in the policy of some local churches whose pastors are throwing their members into the

fold of the Roman Catholic Church. The following clipping from a community newspaper in New England indicates how far protestantism has gone in this compromise.

"The Methodist church in this village will not have any service for the next two Sundays as the pastor and his wife will have their vacation. It seems to us that those who desire to attend a place of worship on Sunday may avail themselves of the privilege of attending our sister church of the Catholic faith, and we believe that our Catholic brothers and sisters will welcome us just as heartily as we would welcome them."

"Formerly," says the United Evangelical Action, "there were several well-attended Protestant churches in this community. Now 95% of the people of the town do not attend any church regularly. Perhaps this announcement may suggest the explanation as to why protestantism is dead in the region, just as it is dead or dying in scores of other New England communities where the propaganda of organized modernism for the organic union of all churches has been accepted. It is sad to witness the willingness of leaders of a once spiritually great denomination to seem lost to me."

What John Wesley said in his letter of January 21, 1780, to the editor of the "Public Adviser Advertiser," City Road, London, should be enough to help us realize the danger of compromising. "It is a Roman Catholic maxim, established not by private men, but by the Public Council, that 'no faith is to be kept with heretics.' This has been openly avowed by the Council of Constance. It is plain that members of that church can give no reasonable security to any government of their allegiance, therefore they ought not to be tolerated by any government, Protestant, Mohammedan, or pagan. You may say, Nay, but they will take an oath of allegiance, true, 500 oaths, but the maxim, 'no faith is to be kept with heretics,' sweeps them all away as a spider's web."

A romanish priest came to a Christian woman and after talking with her, he said, "You are not a heretic. You have," he said, "a

real Christian experience." And she said to the priest, "Would you burn me alive?" And he said, "God forbid, unless it were for the good of the Church." Now what security could she have for her life if she depended on that priest? "The good of the Church" would have burst all the ties of truth, justice and mercy, especially when seconded by the absolution of a priest, or if need be, a papal pardon.

The *Converted Catholic* magazine, the most authoritative publication in America on matters of protestantism and catholicism, answers to this proposal of union.

"Protestants beware.

Won't you walk into my parlor?

Said the spider to the fly.

Tis the prettiest little parlor,

That ever you did spy."

If there are any Protestants who think that the Vatican has any other objective than political gain in collaborating with them, they are gravely in error. The awful consequences of protestantism ever entering into alliance with roman catholicism, is well put by Dr. Charles C. Morrison, in the last of his series of 13 articles in which he bluntly opposes even a "fellowship" with roman Catholicism in the following words.

"Protestantism can never have ecclesiastical fellowship with a church which maintains itself as a system of irresponsible power derived from the abject submission of its members. Such a system is the essence of roman catholicism. It falsifies Christianity, is an affront to human dignity, is incompatible with both the spirit and the institutions of democracy, and contains within itself the ineradicable seeds of its own corruption. No such irresponsible power is safe in any hands." Taken from Dr. Charles C. Morrison, *Can Catholicism Win America?* The Christian Century, July 3, 1946, page 833.

The Roman Catholic Church of the United States boasts that every day that passes sees an increase in her membership. The official Catholic directors for 1946 claimed a total of 24,404,124 Roman Catholics in the United States, Alaska, and Hawai-

ian Islands. If this is so, to speak plainly, **the Protestants are partly to blame in their blindness for the way in which little by little, the Church of Rome has been insinuating herself into the politics of the country, and interfering in most important national affairs, actually with the support of some Protestant associations.**

No one disputes that all religious, however ridiculous and superstitious they may appear to us, have the right to function as long as they do not attempt to undermine the morals, good habits, lives or liberties of the people. But when a religion arises with intent to dominate nationally and politically, **then the very existence of all the things which constitute the true freedom of a country are endangered.** Religion has its special role and particular function in the realm of spiritual development.

Protestantism has made the United States one of the foremost nations of the world. Unhappily this glorious heritage is being forgotten and is losing the radiance of its early years, when religious ardor and heroic faith were the support of those who built up this great nation. The danger which threatens the United States is the weakening of protestantism, the abandonment of the "faith of our fathers," and the enthronement in the realm of religion, politics, and administration of an institution, which for years past has been struggling determinedly to rule the country, namely the Church of Rome.

Here is the confirmation of history. "The entrance of the Roman Church, to all appearance peaceful and innocent in the beginning, invariably ends in the same spirit of the inquisition. For years and years the Greek Orthodox Church worked for political dominance in Russia, and by means of all kinds of artifices, efforts, and determinations, she succeeded. The result was the sad spectacle of a Rasputin rule in the Czar's palace as lord and master of the people, until the people themselves, tired of such abuses, broke out in revolution and their fury led them to destroy everything religious, whether of Greek Orthodox or Catholic origin. Religious persecution, and the destruction of churches

assumed alarming proportions and resulted in the proclamation of atheism as the national religion. Who was to blame for that? The Church!"

"Protestant ministers do not realize the danger that is imminent. While the Roman Church is maneuvering craftily behind the backs of a people who owe their very origin and life to protestantism, that people seem blissfully unaware of the danger which, in the end, may result in a national catastrophe, the ruin of democracy, and the death of liberty of conscience.

That the Roman Church should strain every nerve to gain territory is nothing extraordinary. The sad and alarming state of affairs is that the Protestant ministers are assisting her in her efforts. **They are, in fact, nourishing a viper which will sooner or later kill them with its poison. Protestant ministers are too well intentioned, too sincere, to be able to comprehend the cunning of the dignitaries of the Roman Church.**

A few years ago there was pointed out some facts that no Protestant paper would publish.

1. When Mr. Cantwell was made archbishop, prominent Protestant ministers of various denominations sent congratulations to the new Catholic archbishop, and their names were published in the press. Without a doubt, the Catholic leaders laughed up their sleeves at the blindness of these ministers who are so ignorant of the artifices employed by the Catholics. In addition, the congratulations of those Protestant ministers gave an advantage to the Roman Church, for the members of the Protestant churches, if not properly instructed, will think that going to mass and attending a church service is much the same thing and so may one day become Catholics.

2. In the United States there is a federation of Jews, Catholics and Protestants. Who takes this federation as an index of brotherly feelings? The Jews and the Protestants perhaps, but certainly not the Catholics. The Catholic priests who attend the meetings know quite well in their hearts that they can

never be effective members because the canons of their Church prohibit such a thing. The sole reason why they form part of such a group is, that **by exploiting the blindness and good intentions of one and another, they may the better surround themselves with defenses for their campaign for domination.**

The Catholic teaching goes the length of saying quite definitely that "Heresy is an awful crime against God, and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch-traitor to Truth and to Divine revelation, and law and governmental power of capital punishment is acknowledged for every perfect society. Now, by the will of the Lord Jesus Christ Himself, the Church is a perfect society, and as such it has the right and power to take means to safeguard its existence." Taken from *The Tablet*, Official Organ of the Dioceses of Brooklyn, November 5, 1938.

All Protestants are heretics in the eyes of the Roman Church, and consequently are guilty of crime and should be put to death. What a good thing it would be if Protestant ministers and non-Catholics from America could be present at some of the celebrations of the Roman Church of Latin America. **There they would hear sermons with quotations from the canonical law and from the doctrinal books proving that Protestants cannot be saved and are condemned, that they are devils, that they must not be given even a sip of water, and also that those who speak to Protestants will be excommunicated.**

What the Protestants do in those federations is to help lay the foundation of the throne from which the Roman Church will reign if she gains her end in the United States.

3. The domination of the clergy in the United states would deal the doom of Protestant missions in other countries. This

needs no explanation. Instead of Protestant missionaries, the United States would send Roman Catholic missionaries to the mission fields.

4. The domination of the Roman Catholic Church in the United States would mean the closing of Protestant churches and the opening of an inquisitorial system, which would lead to bloodshed and murder.

5. The domination of the Roman Catholic Church in the United States would inaugurate an era of revolution with the sanguinary conflicts which have been a feature of Roman Catholic rule all over the world.

6. The domination of the Roman Church in the United states, besides destroying the national wealth and economic system, would mean the abolition of freedom of conscience, freedom of the press, and freedom of expression. The only voice which would be heard would be that of the Roman Church. **While the United States still exists as a Protestant country, the Roman Church will be heard to speak of "liberty," but if she gains supremacy, liberty will perish.** The Roman Church contributes neither life nor spiritual strength. **Her interest is political power.**

This great country of North America must retain her freedom. The Protestant churches must wake up. So the challenge to Protestant ministers is, look well to your flock, because the wolf is coming. Wake up and do not be deceived by appearances. Fight for, and defend, the "faith of your fathers." May this nation which has triumphed gloriously by means of its protestantism, **never sell its birthright.**

COMPROMISE EXTENDED TO SOUTH AMERICA

Sometime ago, *The Christian Beacon* published a series of articles regarding the attitude taken by some Protestant schools in South America in the matter of compromising the Roman Catholic Church. "Money collected in Sunday Schools and churches in the United States for supposedly Christian missions in South America," one of the articles said, "is actually used in the educational institutions for the teaching of Roman Catholic doctrine. Pupils are taught to say the mass, to bow before the cross, to place the emphasis on the virgin Mary, and all the distinctive Roman Catholic doctrines.

"In regard to opposition to the Roman Catholic hierarchy in South America, we heard Dr. John R. Mott plead before the Federal Council not to adopt this declaration because it would interfere with the splendid progress of cooperation, which is being made between the Protestants and the Roman Catholics. He used an argument of appeasement toward Rome, but fortunately the federal council overruled such an idea."

When this article reached its readers, a great volume of correspondence came to the front, asking to verify whether or not the above statements were true. Here is an excerpt from a letter sent by a prominent and faithful Christian, a loyal advocate of missions. "Can this possibly be true? If so, it is an outrage and scandal and the Church in this country is guilty of obtaining money under false pretenses. Certainly the thing should be made known.

"Why don't you protest against it, and try to get all evangelicals in Peru either to put this school out of the Evangelical Council of Peru, or if that can't be accomplished, then the evangelicals should withdraw."

The following answer was sent on June 28, 1943. "The Peruvian government has given a most interferant program of religious education in Peru, ordering all schools, private and public, Catholic and Protestant, not only to teach Romanism, but to oppose Protestantism. Before I left Lima we had meet-

ings with those who are in charge of Protestant schools and all of them, including the accused school of Lima, were ready to close their schools if the government insisted upon their teaching doctrines against protestantism.

"This program of education is not new. Our schools, that is the Protestant schools, were ordered long ago to follow this program of religious education. It is true that this program of education included teachings of Romanism, but in the past our missionary teachers dealt with this matter like this: 'The Roman Catholic teaches in this manner, but the Protestant churches doctrines are based upon Christ's words and are these...' Then the teacher would have the opportunity of giving the pupils a clear explanation from the Bible about protestantism, and the Protestant faith, accompanied by quotations from the Bible. The Evangelical Council of Peru is not a creation of Dr. John R. Mott. He does not have anything to do with any of the affairs of the Peruvian churches.

"The Council was formed because all the churches have been put under such a condition that only a united action before the government of the country and the high dignitaries of the Roman Church would make them realize that it is not very easy to wipe out the Protestant churches in Peru.

"The religious situation and the persecution that our churches are suffering are matters which have been called to the attention of some of the North American churches. With what result? Would they really be concerned about the work being hindered in Peru most of the time by the intolerance of the government allied with the Roman Church? Would they take it seriously when we inform them time after time that there is no religious liberty for the Protestants and that the work is done under most severe persecutions? No. It is difficult for the Protestants of this country to realize the cost that people have to pay today for their faith. As for the Federal Council of Churches of

North America, it does not have any contact at all with the situation.

“When Dr. John R. Mott came to Peru, the position was explained as clearly as possible, in order that he should be aware of the conditions prevailing in Latin America. We believed that this plan of trying to link protestantism with romanism was wrong, that no one from the outside nor the Federation of Churches has any authority to dictate what kind of policy we should follow. He was also told of how erroneous were those leaders of protestantism gathered at Edinburgh Conference in 1910, when they said that it was not a good policy to disturb the Roman Church by sending Protestant missionaries to Latin America, **'because this continent was already a 'religious continent'.**”

“When it was found that a particular North American school was teaching Roman Catholicism, the Evangelical Council of Peru asked this denominational school to withdraw its membership from the council, which it did. Thus the loyalty and the clear testimony to the Protestant faith were once more expressed by the Peruvian Evangelical Council. Those who object to this council have asked, 'Will the Council remain always faithful to the Truth?' Well, no one can guarantee that. God created man according to His image and likeness. By the work of the hands, man lowered himself and chose death instead of life. He created the angel of light, Lucifer, and Lucifer chose eternal darkness.

“Unfortunately, an American clinic established in Lima under the sponsorship of the same American denomination supporting these compromising schools followed the same policy of compromising with the Roman Church. In previous years there were held in that clinic meetings and spiritual teachings were given to the students. Its former director was the personal physician of the president of the nation. His own testimony to us of how he was reared as a Protestant and how his mother's devotion influenced his life more than anything else was known everywhere. The president of the nation knew that he was a Protestant. Under his leadership, the clinic

became the outstanding Protestant institution in the country.

“When the clinic came under new directorship, one of the first things done was to bring Roman Catholic priests to bless the diplomas in the graduation exercises. Prominent Roman Catholic people called after these ceremonies to tell that they repudiated the hypocritical and insincere action of the clinic, because it tried to play Catholic, when all knew it was a Protestant institution. They told that they had respected it as such, but now they had lost respect for protestantism when they show Protestants played with the Catholics.

“The efforts of many years of evangelical work have been broken by some liberal-minded Protestants who would never be able to pay the cost of being loyal to the Protestant cause in Latin America. The fundamentalists position... It would be unfair to condemn only the 'modernists' for things like these, when some of the fundamentalists, advocates in America, **by taking a neutral position, have done the same thing in compromising with the Roman Catholic Church.**”

“At the time when Walter Montano and his family, came from South America to the United States, this matter of protestantism in Latin America was a burning question. With the Roman Church opposing so bitterly from one side and some sectors of protestantism asking from the other side, 'Why missions in Latin America?' The evangelical work in that continent did not have many friends in the United States. In addition to all of that, Dr. John R. Mott, speaking in meetings, stated that 'the Roman Catholic tradition in Latin America is with us in our essential ideals.'”

“Some well-known fundamentalist magazines invited the author, Walter Montano, to write for their columns, and he contributed an article which is copied here below. The result? The following reactions came from these magazines. 'We have found it desirable to omit as much controversial material as possible for the time being.' 'Our magazine is read by many Catholics. We cannot

publish this article. Please give us another one on a different subject.' 'We are sorry that lack of space will not permit us to print this fine article.'

"The article remained unpublished. Those friends who have seen the manuscript have requested the publication and it is reproduced here.

"Dr. John R. Mott is, as we all know, an outstanding figure in religious circles. His wide experience and deep knowledge of international affairs make him an authority in many respects. But apart from this general appreciation. Dr. Mott has qualities of a supreme grade that are not common to all men. We are easily captivated by his sincerity, his earnestness, and his fatherly affection. We remember the busy days we spent with him in Peru. For this reason, one hesitates to write articles like the present one. But there is a greater cause for which we have to speak, even at the cost of disagreeing with men like Dr. Mott.

"It is very unfortunate, judging from this message delivered before the consultative conference on east Asia fields, on March 12, 1943, that Dr. Mott is becoming blind to actual realities in some missionary fields and to the circumstances that are taking place in connection with the Roman Catholic Church's activities. 'I have made in the last three years five extended tours to nearly all the Latin American countries,' said Dr. Mott, in the conference held by the Presbyterian board at New York with 98 missionaries attending representing 11 fields. 'I am prepared to say,' Dr. Mott continued, 'that generally speaking, the Roman Catholic tradition in Latin America, barring only one country, **is with us in our essential ideals. From the pope down through the Vatican, by no means are the Roman Catholics in Italy against us.**'

"This statement in light of the present events, does not correspond to facts, and not

one missionary with enough experience in Latin America fields, would back up such a statement. I had hoped that the conversation we had with Dr. Mott and the discussions, private and public, relating to the most intolerant policy of the Roman Church in Latin America, in which Dr. Mott took part with us, would have changed his opinions on this matter. Did he not admit that with others he made a mistake, when in 1910, at the Edinburgh Conference, it was said that it was most unwise even to consider the project of sending Protestant missionaries to Latin America, because this continent was already a religious field with the Roman Catholic Church working there for 400 years?

"Historians, writers, sociologists, and the like will say, as they have said time after time, **that the Roman Catholic religion in Latin America exists only to exploit and degrade, to keep people in ignorance and fanaticism.** If Dr. Mott were not holding such an influential position and his declarations were not taken as authoritative, we would have preferred to remain in silence. But his statements made before a representative organization were circulated profusely among religious circles.

As the Presbyterian Church hears and receives the interpretation of what the Roman Church is in Latin America, Dr. Mott's statement is certainly in open opposition to the letters and articles that we have been sending to the religious press and organizations particularly now that the Roman Church is working to have Latin America completely closed to Protestants. The people will naturally assume that either one or the other declaration must be right. Dr. Mott knows what he is saying and we are not telling the true facts, or we are right and Dr. Mott is mistaken.

THE ROMAN CATHOLIC TRADITION IN LATIN AMERICA

"To quote Dr. Mott again, 'The Roman Catholic tradition in Latin America is with us is our essential ideals.' By way of comparison, let us briefly examine some of these ideals.

1. **Democracy.**

"Protestantism is for democracy. Does the Roman Church hold the same ideals? How could you make a democratic institution out of an absolute and essentially totalitarian system? What about the open condemnation of the democracy on the part of the high dignitaries of the Roman Church in Latin America? What about the Catholic priests, emissaries of Franco's Falangismo, sent to Latin America to tell people that it is their duty to back up the Axis and repudiate democracy? What about the 500,000 republicans in Spain who are in prison, under severe vigilance of priests, because as republicans, they are opposed to the progress of Hispanidad, which represents the policy of fascism?

"What about the Catholic Church's attitude in sending young people to jail, right there in Lima, the capital city of Peru, for the 'crime of exhibiting the posters of the four liberties prepared by the Office of the Coordinator of Inter-American Affairs?' What about the pastoral letters sent out by the archbishop and the bishops of South America to 'Destroy Protestantism?' What about the Roman Catholic Church's asking the government of the United States to close Protestant work in Latin America and put actual impediments of American Protestant missionaries entering the country, while hundreds of Catholic priests are welcome?

"If this is the Protestant tradition, we are not Protestants, nor does protestantism exist any more.

2. **Humanitarianism.**

"The spirit of protestantism has gone everywhere to fulfill without respect of persons the policy of the good Samaritan. But we invite North American people to go to some places in Latin America to find out and see

with their own eyes that Protestants are not admitted even to public hospitals, since most of them are controlled by Catholics. Many of the Protestant believers die at the doors of these hospitals before any attention is given them. If they are admitted, they are immediately forced to confess their sins to a priest. Their refusal to comply has meant in several cases, their death by poison. A Protestant believer is not permitted to be buried in a general cemetery where 'decent people' are buried, since the Catholic Church controls even the cemeteries. Unless one makes a Catholic profession of faith, one must be buried like a dog, outside the general cemetery.

"Is this Protestant tradition?

3. **Education.**

"Some governments in Latin America have prepared a program of Roman Catholic religious education to be taught in every school, public or private. Unless one follows this program, one cannot have his own school. It is not only a matter of teaching Roman Catholicism, but of the teaching of subjects opposed to protestantism. In other words, Protestant schools can exist only if they agree to teach against their own doctrine, their church, and their faith, against which, of course, means the end of Protestant schools. Protestant children in public schools are persecuted. Some teachers went as far as to ask their pupils to spit in the faces of Protestant pupils. Does any authority give penalty to the teacher for such an action?

"Is this Protestant tradition?

4. **Worship.**

"In places like Peru, as the result of political authorities prohibiting the Protestant believers to have their service, some churches are closed. In one town under the influence of the Catholic priests, a political authority went as far as prohibiting Protestants to have prayers in their own homes. Distribution of Gospel literature is prohibited. Open air meetings are not permitted except on the part of the Catholics for the purpose of attacking the

Protestants. The burning of Bibles in plazas, according to a report by Dr. Money, Secretary of the Peruvian Evangelical Council, is a familiar scene. There have been attempts on the part of Catholics, instigated by their prelates, to assassinate Protestant ministers while they were praying in the pulpit of a Protestant church. In one word, the Catholic Church does not believe in, nor allow freedom of worship. Is this Protestant tradition?

"The only object of this article is to give with impartiality information as to what the Roman Church is doing in Latin America. It is not our desire to open a controversy, or cause or create prejudices against anyone. The people of this country have the right to know the facts just as they are. The United States of America has been called by God to be the light in the new world, the lighthouse of Christianity, freedom and democracy. Its constitution has inspired other nations in the western hemisphere to love and pursue human rights. It is the nation's duty to march with zeal and care that religious liberty be maintained. We hope that in the light of its principles, other nations will learn to love freedom, not only for themselves, but also for those who do not hold the same beliefs." (The article ended here.)

Although no fundamentalist publications would accept this article, and while protestantism in general was refusing to deal with this question, the secular press of America though that this was a serious matter. So, in a critical period, it spread the news. Reporters from New York to Los Angeles, as well as Washington D.C., have interviewed Walter Montano. The Associated Press, the United Press, and other agencies have echoed his cry for religious liberty in Latin America. The following paragraphs from an article in the *Evening News* of Atlantic City are a sample.

"South America Asks Church Freedom"

"Protests Limits Upon Liberty to Worship"

"The religious situation in Latin America is very serious, and it is for this country, where the 'four liberties' program for the world was originated, to work so that no creed or church will reanimate the fires of the

inquisition,' said Dr. Walter Montano in his message yesterday. 'The various governments are putting severe restrictions on religious freedoms,' said Dr. Montano. 'In places like Peru, some of our churches have been closed by the political authorities instigated by the high dignitaries of the Roman Church.'

"Orders have been given against the distribution of tracts and Bibles in the streets. Open air meetings are prohibited. Some authorities have even gone so far as to prohibit Protestant believers from having family altar services in their own homes. American Protestant missionaries are not allowed to enter the country.

"Two weeks before we left Peru we sent a memorandum to the president of that country, in the name of the churches of Peru, proving with facts that persecution exists there against the evangelical churches. Some of the native pastors have been maltreated in the streets by the police and sent to jail, where they have been made to do the lowest type of work. Young people from Protestant churches were sent to prison for having exhibited the poster of the four liberties prepared by the Office of the Coordinator of Inter-American affairs, while the Catholics were permitted to attack them publicly, and Catholic bishops are writing letters with statements like this: 'Go ahead against these Protestants, fighting them wherever you find them.'

"The day before we left Lima, I was in the government office asking guarantee for some of the splendid and faithful young people who had been sent to jail for standing for their evangelical convictions. We would like to make a suggestion to you in connection with this fact.

"Your church could write a letter to the Secretary of State, calling his attention to these facts, asking him to use his influence so that American Protestant missionaries as well as native Protestants might enjoy the same religious liberty that the Catholics enjoy in the United States. Then secure as many signatures as possible to the letter. In addition to that, if you could, send a cable to the

president of Peru asking him to guarantee religious freedom to the Protestants.

“A great proportion of the American press has fulfilled its mission. While our own Protestant ministers were afraid to mention this subject from their pulpits, civic organization like the Rotary Club, from Minneapolis to Beverly Hills and Hollywood, Lions and Kiwanis Clubs, and Masons, Christian businessmen’s organizations, universities, and many other groups have invited us everywhere to present this truth. They have done their part in enlightening the North American conscience in such a matter as to how liberty is curtailed in other lands.

Dr. Mott’s efforts for a type of “unity” have been rewarded, with him now receiving the Nobel Prize, as we read in a publication of national coverage of November 15, 1946.

“The \$34,000 peace prize will be shared by miss Emily Green Balch of Wellesley, Massachusetts, economist and worker in international women’s organization, and Dr. John R. Mott of Orlando, Florida, an evangelist who has aided in founding five world federations.”

Should we congratulate him or should we lament that his great ability and noble heart were not used in a better way than trying to unite Protestant and Catholic? While the Nobel Prize goes to him for these efforts, the editor of the *London Times*, after remarking, “We are witnessing a return to corporate ways of thought and action,” gives a warning... Conditions are becoming adverse

to the spirit of free religious enterprise, which founded missions, schools, and hospitals supported by foreign contributions and staffed by foreign workers. The days of free trade in areas are over.

“In the light of recent events in Mexico, where Protestants were murdered by followers of the Roman Church, in Argentina, where Protestant missionaries must have a permit from the Roman Catholic Church to enter the country, and in the United States, where highest ecclesiastical authority, speaking in the name of the Roman Church, has approved the doctrine that Protestants do not have the right of freedom of worship,” the *London Times* wording. ‘Conditions, adverse to the spirit of free enterprise,’ means that the Church of Rome has one plan, to be the only voice who can speak for religion.”

Is it right then to promote this type of unity between protestantism and catholicism? Is it wise to act like Pilate, who “took water and washed his hands before the multitude, saying, I am innocent. See ye to it.” Is it wise to be like Gallio, who “cared for none of those things?” when “all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat?”

Buddy Dano, Pastor

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