

AIMS ON AMERICA

Cardinal Eugenio Pacelli, two and a half years before he was elected Pope Pius XII, sailed for New York on October 8, 1936. In thirty days Cardinal Pacelli, then the Vatican Secretary of State, travelled 6,500 miles in America visiting numerous cities and Catholic educational institutions. Most of the nation's major cities were visited including Baltimore, Boston, Chicago, Cincinnati, Cleveland, Detroit, Los Angeles, Philadelphia, St. Louis, St. Paul, San Francisco and Washington, in addition to New York.

At the time of Cardinal Pacelli's triumphant tour of the United States, the secular newspaper, the St. Paul Pioneer Press of November 4, commented,

"Pope Pius [XI] feels that the United States is the ideal base for Catholicism's great drive . . . The Catholic Movement, Rome's militant organization numbering millions all over the world, will be marshalled direct from Rome, by Monsignor Pizzardo—next to Pacelli the Holy See's shrewdest diplomat and politician."

Dr. Barrett, who was for many years in the Jesuit Order, wrote in 1935 a remarkably frank account of the work of Catholic Action, which was established in the twentieth century. It left no doubt concerning its aims in America:

"In theory, Catholic action is the work and service of lay Catholics in the cause of religion, under the guidance of the bishops. In practice it is the Catholic group fighting their way to control America." (Dr. E. Boyd Barrett, Rome Stoops to Conquer, p. 15)

"The effort, the fight, may be drawn out. It may last for five or ten years. Even if it lasts for twenty—what is twenty years in the life of Rome? The fight must be fought to a finish—opposition must be worn down, if it cannot be swept away. Rome's immortal destiny hangs on the outcome. That destiny over shadows the land." (Ibid., p. 266)

"And in the fight, as she has ever fought when battles were most desperate in the past, Rome will use steel and gold and silvery lies. Rome will stoop to conquer." (Ibid., p. 267)

Roman Catholic priest, Patrick Henry O'Brien, in his letter to former priest and later Protestant minister, Dr. Domenico of Philadelphia, reveals what was in the minds and hearts of other priests. O'Brien's letter, written in the second half of the twentieth century, was published by the Italian Baptist Association of America. It read, in part,

"We the hierarchy of the Roman Catholic church expect all loyal children of the church to assist the president [of the U.S.A.] with all our strength to see the individuals comprising the U.S.A. Supreme Court shall obey the President's injunctions. And if necessary, we shall change, mend or blot the present constitution so that the president may enforce his, or rather our, humanitarian program, and all phases of human rights as laid down by our saintly popes and the Holy Mother Church.

We elected our worthy president by the greatest majority ever recorded in history. We are going to have our laws made and enforced according to the Holy See, and the popes and the canon law of the Papal throne. Our entire social structure must be rebuilt on that basis. Our educational laws must be constructed to this end—that atheism, the red peril of totalitarianism, Protestantism, communism, socialism and all other like ilk and stamp, be driven from this fair land.

The cross was planted on our shores by a staunch Roman Catholic [Columbus]. This land belongs to us by every right. Long enough have we compromised on every important question. Now we demand

what is really ours, and we are going to have it. We will support our president in every way to obtain it, peacefully, honestly if we may. If necessary we are ready to fight and die for it.

We want as cabinet members, children of the Holy Mother Church, holding important positions in the entire structure of our government.

We control America and we do not propose to stop, until America, or Americans are genuinely Roman Catholic and remain so. God help us."

Thus the judiciary, executive and the legislature of the country has been targeted to assist the aims of the Roman Church.

BOOK REVISIONS

The editor of the Catholic Mirror (at that time the official organ of Cardinal Gibbons), in a lengthy editorial, dated October 28, 1905, tells of how the publishers of that Encyclopedia cooperated with the Jesuits in revising it. He quoted the following letter from the Rev. Thomas J. Campbell, S. J., which he had just received:

*"Dodd, Mead and Co. sent their representatives to us, and not only expressed a desire to avoid misstatements in their encyclopedia, but asked for some one to excise whatever might be offensive Mr. Conde B. Pallen took the matter in hand, and was afforded full liberty to revise and correct not only the topics which dealt professedly with Catholic subjects but those also which might have even an indirect bearing on them The firm has done all in its power to make it acceptable to Catholics."—*Quoted in "Liberty," Vol. V, No. 3, pp. 34, 35. Washington, D. C., 1910.

Even Webster's Dictionary has not been allowed to speak its old familiar truths any more:

"Time was when complaint was common that injustice was done to the Catholics in 'Webster's Dictionary.' There is no room for such a thing in the new 'Webster's International Dictionary,' issued by G. and C. Merriam Co., Springfield, Mass., because Vicar-General Callaghan, of the diocese of Little Rock, has revised and edited everything appertaining to the church."—"Freeman's Journal" of New York, May 28, 1892.

At the First American Catholic Missionary Congress, held at Chicago, November 17, 1908, Dr. William McGinnis outlined the program of the International Catholic Truth Society for making America Catholic: (1) by Romanizing our schoolbooks, (2) by revising our books of reference, (3) by controlling the daily press, (4) by capturing the libraries. He said in part:

"A few years ago the publishers of an encyclopedia in twelve volumes entered the office of the Truth Society and said: 'We realize there are many misstatements and errors regarding things Catholic in this work, but we put the whole edition in your hands and will accept every correction you make and every addition which you wish to insert.' . . . So, likewise, one of the largest publishing houses of the United States, a house that supplies perhaps one third of the textbooks used in the public schools of America, asked that certain books might be examined and erroneous statements and unjust charges against the Church be corrected And we are happy to say that in practically every case these misrepresentations of the Church that otherwise would have gone into the minds of millions of children were courteously corrected by gentlemanly authors."—"The Two Great American Catholic Missionary Congresses," pp. 427, 428. Chicago: J. S. Hyland and Co., 1914.

These publishers knew from experience, that, unless the books were Romanized, Catholic societies would stir up such opposition against their use, that it would result in financial loss to the publishers. Dr. McGinnis tells

the secret when he relates how he had urged the Knights of Columbus to "wake up" and "form a committee," to examine the "histories of education in use in high schools and normal schools." He says:

"The spirit of Knighthood was not dead in that Council, the subject was investigated, the book I had quoted from was the textbook of the class, and, after much discussion, it was removed from the curriculum of the school."— Id., pp. 423, 424.

Any one who will take the trouble to examine the textbooks used in our public schools before 1900, and compare them with those used after this Romanizing propaganda began, will discover the fact that the Romanizing features have been introduced gradually into a series of textbooks, the one taking the place of the other as fast as the public could assimilate the Catholic sentiments and phraseology, and the same is true regarding books of reference.

"Another force, second only to the school and the press in shaping the thoughts of the nation, is the public library system of the United States I ask why, in the name of the God of truth, is the great Catholic Church excluded from the shelves of the public libraries of the United States?... Create a strong, legitimate demand for Catholic literature, and the public libraries will meet the demand."—Id., pp. 422, 423.

Mr. Michael J. F. McCarty, of England, gives us some interesting facts regarding a similar work done by Jesuits in England. He says that they suppress books of Protestant authors, and bring to the front those of Catholics, and as a result of this systematic work, he says:

"Many Protestant authors are forced to speak favorably and kindly of Romanism The publication of books containing friendly allusion to Protestant Christianity has almost ceased in England, [while the other kind of books] floods the country."—"The Jesuits and the British Press," p. 52. Edinburgh and London:1910.

But, in addition to this, the Jesuits always have a man, either a priest or a layman, on the committee of almost every public library in Great Britain.

"The Jesuits' man comes provided with two lists, a black list, which includes every well-known book, ancient and modern, adverse to Romanism; and a white list of new books especially [avorable to Romanism which he submits beforehand to the librarian, and eventually succeeds in getting placed in the library."—Pp. 50, 51.

I would say that the Jesuits are the same in America as in England.

In back of all this activity stands the Roman Curia, one department of which is the Sacred Congregation of the Index, which meets at Rome on stated days to decide what books are forbidden, and to make lists of them, called "The Index of Prohibited Books." Some books are permanently forbidden, while others are forbidden until certain corrections are made in them, which explains the revisions of our schoolbooks, for the "Index" says:

"Can. 1396. Books condemned by the Holy See are prohibited all over the world and in whatever language into which they may have been translated."

Can. 1397, Sec. 1. It is the duty of all the faithful, particularly of clerics, or those holding high positions and noted for their learning, to denounce any book, they may consider dangerous, to the local Ordinaries, or to the Holy See

"Sec. 3. Those to whom such denunciations are made are bound in conscience not to reveal the names of the accusers.

"Sec. 4. Local Ordinaries, either directly themselves, or through the agency of capable priests, are in duty bound to keep a close watch on the books that are published, or sold, within their territory

"Can. 1398, Sec. 1. The condemnation of a book entails the prohibition, without especial permission, either to publish, to read, to keep, to sell, to translate it, or in any way to pass it on to others.

"Sec. 2. A book which has been prohibited in any way may not be republished, unless, after the necessary corrections have been made."—

"Index," of 1930, pp. xvi, xvii. Vatican Polyglot Press.

The Catholic Encyclopedia has this to say about the "Censorship of Books":

"In general, censorship of books is a supervision of the press in order to prevent any abuse of it.

"The reverse of censorship is freedom of the press."— Vol. III, p. 519.

But not all Protestants were asleep to one successful means Rome employed in her quest for influence in the United States. United States Senator Thomas E. Watson in 1928 wrote,

"In the public schools the Catholics have stealthily introduced textbooks written by Jesuits; and your children are being taught that the Roman church was misunderstood in the past; that its doctrines are not fatal to humanity and gospel religion; that its record is not saturated with the blood of innocent millions, murdered by Papal persecutors, and that there never was such a monstrosity as the alleged sale of papal pardons of sins." (Roman Catholics in America Falsifying History and Poisoning the Minds of Protestant School Children, p. 5)

"Educate youth in this Catholic way, and the consequences are logical." (Ibid.)

There was no question that Rome had to alter Protestant perceptions in order to fulfill the prophetic word that the United States would become a tool of Papal policy. The education system, in itself, could fulfill this role perfectly.

It is a grave sin to hate Roman Catholics. They are entitled to our love. They must be assured of the religious liberty to believe, practice and promote their beliefs. But it is a fearful mistake, with far reaching consequences, to blind ourselves to the Papacy's awful history and prophesied future persecution. In doing so American Protestantism has denied its roots and ceased the mighty protest from which its very name is derived.

~Excerpts from the book: *'Two Beasts, Three Deadly Wounds, and Fourteen Popes,'* authored by Colin & Russell Standish, 2001.