

Liberalism's Shameful Legacy

and the rise of Socialism

T. Stanfill Benns



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*Dedicated to the Immaculate Conception, patroness of America,
Our Lady of Guadalupe, patroness of the Americas
and St. Emericus, martyr for the Holy Sacrifice of the Mass*

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Part I: How Liberalism Destroyed Catholic Europe

Introduction

In light of the recent joint statement signed by “Pope” Francis and the Muslim Imam in the United Arab States, the following work will be far more meaningful to those who are yet able to recognize the truth about what is happening not only in the United States, but worldwide. In this statement, the man all believe to head the Catholic Church tells the world that: “The pluralism and the diversity of religions, colour, sex, race and language are willed by God.” This assertion is flatly heretical, and no true pope could ever utter an heretical statement, delivered as truth to the entire world, as the Church Herself has always taught. One theologian of the church in Rome now passing as Catholic has already admitted Francis’ statement is “puzzling and potentially problematic.”¹ Yet this is only one in a series of “official Church documents,” issued over a 60-years-plus time span, that have consistently contradicted Church doctrine and disfigured the face of Christ’s earthly Bride. These developments only reflect the finishing touches applied to the final stages of Liberalism and its ultimate goal, global Socialism, which has gradually evolved over the past 500 years beginning with Luther’s revolt in 1517.

This e-book is intended as a complement for and introduction to *The Phantom Church in Rome*, which treats of the very issues regarding religious freedom addressed in the agreement with the Imam. *The Phantom Church in Rome*, then, is more essential than ever before in understanding the true scope of the dark night that is about to engulf the world. Liberalism is a much misunderstood and misrepresented topic. The majority of those protesting Liberalism today have no idea of its true origins and are largely ignorant of the important role this movement has played in shaping the course of government, politics, history and even religion itself. For that reason, this e-book will, for the most part, be a long-forgotten history lesson, one that needs to be revisited. For as the saying goes, those ignorant of the tragic errors made throughout history are bound to repeat them. Many may think they know the principles guiding Liberalism, but few indeed understand its complex religious history and even fewer know the forces propelling it.

From a Catholic perspective, one of the best-known works on Liberalism appeared in the late 1800s, written by the Spanish editor and doctor, Reverend Felix Sarda y Salvany. The translation of this book for American readers came prefaced with a decision by the Sacred Congregation of the Index, praising Reverend Sarda’s book and absolving him from accusations made against him by his enemies. While all calling themselves Catholics should read this important work, it will not give them a clear idea of the true source of Liberalism or address the advances made by Liberalism over the past 120 years. One thing that Reverend Sarda’s book does address, however, is the role the press plays in promoting Liberalism. He especially condemns those publications presenting as Catholic, but which are, in fact, expressing in print “mere naturalism, a pure rationalism; it is in a word paganism disguised in Catholic forms and using Catholic language.”²

In his foreword to the work *The Mystical Body of Christ in the Modern World*, Reverend Denis Fahey excoriates the press’s influence in his day, which has only grown worse over time. Fahey writes:

In a remarkable sermon preached at Pentecost, 1861, in the London Oratory, Father Faber spoke as follows:

“We must remember that if all the manifestly good men were on one side and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Anti-Christ and so sadly to crucify the Lord afresh.... Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side.”

At all periods in the world's history, good men have been maneuvered into wrong camps, but the machinery for deceiving people, or at least for preventing them from getting an accurate view of the real struggle going on in the world, has never, it would seem, reached the perfection of the present day. Nowadays, the vast majority of human beings in all countries are at the mercy of the newspapers for information about the world. And the newspapers mislead them atrociously. "Journalism," writes G.K. Chesterton, "is a false picture of the world, thrown upon a lighted screen in a darkened room so that the real world is not seen and the unreal world is seen... We live under secret government, conducted by a secret process called Publicity."

For the newspapers are more and more at the beck and call of the financial forces which control the machinery of publicity. Can anyone read the following extract from that pathetic work, *Rebuilding a Lost Faith*, by an American Agnostic, without being filled with horror at the state of affairs depicted therein? "A considerable portion of the Press is now an ominous danger to public morals, since it has shown itself both vile and venal, and willing to deceive and brutalize mankind. The depths to which employees are frequently reduced is seen in the judgment passed upon the calling of the American journalist by a New York editor, John Swinton, during an annual dinner of the New York Press Association. It certainly is a frank confession.

"There is no such thing as an independent press in America, if we except that of little country towns. You know this and I know it. Not a man among you dares to utter his honest opinion. Were you to utter it, you know beforehand that it would never appear in print. I am paid \$150 a week so that I may keep my honest opinion out of the paper for which I write. You, too, are paid similar salaries for similar services. Were I to permit that a single edition of my newspaper contained an honest opinion, my occupation, like Othello's, would be gone in less than twenty-four hours. The man who would be so foolish as to write his honest opinion would soon be on the streets in search for another job. It is the duty of a New York journalist to lie, to distort, to revile, to toady at the feet of Mammon, and to sell his country and his race for his daily bread, or what amounts to the same thing, his salary. We are marionettes. These men pull the strings, and we dance. Our time, our talents, our lives, our capacities are all the property of these men; we are intellectual prostitutes."

"Francis Phillips, for years an editorial writer of great influence in America, and who had had, for forty years, an intimate connection with journalism, writes: 'With a few honourable exceptions, the big papers and magazines of the United States are the most ignorant and gullible, as well as the most cowardly and controlled Press printed in any country in the world. The majority of the owners are mere financiers, who look upon their magazines and newspapers simply as money-making mills, and who, whenever it is a question between coin and good, honest, patriotic, public service will take the coin every time.'

"What adds to the peril of this capitalized press — which is, of course, not confined to any country — is the deplorable fact that millions of the people of all lands *find in their newspapers their only mental food* (emphasis Fahey's), and form their opinions on practically all subjects by reading insincerely written editorials. Some even have time only for the headlines!"³

Fahey says even many of the newspapers then controlled by Catholics do not "give their readers the full truth about the world." According to one French publication, papers controlled by Catholics, "only too often share in [a] cold and indifferent outlook on religious matters."⁴ Fahey also notes that many have been adversely influenced by the way history has been written and taught for hundreds of years and find it difficult to separate civil from religious matters. What would he say today with television, social media, smart phones and the Internet only exacerbating the problem, and those not even trained as journalists often publishing articles to the Internet that no one has properly documented or vetted? Why is fake news suddenly such a big issue today, when apparently the problem has existed for a century or more? Because no one has bothered to conduct honest research and publish it, and perhaps because only now is the damage done over the course of time becoming apparent. In his 1973 work, *Silence Is Not Golden, It's Yellow*, columnist and publisher Tom Anderson reminds his readers that owning a TV news network requires obtaining a franchise from the

government. “They are government granted monopolies,” Anderson says, commenting on the media. “Under the so-called fairness doctrine of the FCC, broadcasters are supposed to give ‘equal time’ to the ‘other side’ on controversial questions...” He then goes on to explain that the FCC itself, ironically, is the one who defines what’s controversial.⁵

What follows below is addressed not only to Catholics, but to non-Catholics as well. All have been manipulated by the deliberate creation of public opinion and the circulation of *propaganda*, not the unattenuated findings and opinions generated by a free press. The full explanation of this will be found in *The Phantom Church in Rome*, but what is addressed here is necessary to fully understand how and why agents of destruction, over time, brought about the situation in which we find ourselves today.

A. Gallicanism and Divine Right Precursors of Liberalism

Liberalism and its bedfellow democracy can be traced to ancient Greece and Rome, where democracy itself first held sway. American democracy most resembles Roman democracy. The following is a good summary of democracy as it functioned in Rome, which sounds very much like what American democracy has been reduced to over time:

The Roman Republic...cultivated such a dependent, class-ridden society that any pretensions to democracy were futile and ultimately rhetoric rather than anything else... Strong, solid leadership was needed which had no time for open debate and human nature in the citizen’s assembly. The Roman republic was a semi-oligarchy. An attempt to combine the best of both worlds to give maximum cohesion met with ruin. The Roman republic at the end could not pass a single decree without civil war and public unrest. The Romans had many numerous gifts, but statesmanship was certainly something that was not one of them. The failures are ultimately, on the Athenian side of democracy, too much confidence in man’s free will, and on the Roman side, too much class strife and bureaucracy to allow for any avenue of reform before it was too late.⁶

This description is especially accurate if “class-ridden society” is replaced with “multicultural or identity-obsessed society” where America is concerned. Certainly it can be said that while elections in this country are not confined strictly to leading “senatorial families,” those with longtime and strong ties to certain political families definitely hold the reins of power in Washington, and those who are closely associated with these individuals have the best chance of being elected.

When the Western Roman Empire collapsed in 476, it was divided into smaller political entities. Eventually these entities were governed as republics, but beginning in the thirteenth century, citizens began demanding their rights to participate in government. Certain theologians and “publicists” in France,⁷ forerunners of today’s media, applied this to theological opinions about the constitution of the Church and the Church’s power over things civil and temporal. This controversy was particularly intense after the Western Schism began, which many believed could be resolved only by calling a general council. The Gallicans held that a general council of bishops and other clergy was superior to the pope. In civil and temporal matters, those defending this position, which was then not forbidden by the Church *per se*, taught that God granted to the pope, his successors, and the Church itself power only over things spiritual and relating to salvation, not over things temporal and civil. Some authors, whose works were later condemned by the Church, went so far as to teach that the pope did not receive his divine powers from God. The French kings believed the pope had no jurisdiction over them from a temporal standpoint, even in matters regarding faith. They also believed they could make decisions regarding appointments of bishops and other clerics to ecclesiastical posts without the approval of Rome, a revival of the lay investiture heresy condemned centuries before. The authors of these heresies, Parisian doctors John of Jandun and Marsilius of Padua, borrowing from the heretical writings of

John of Paris, created a work called the *Defensor Pacis*. In these writings, they taught that law was expressed by the will of the people, and moreover that:

The elected head of the nation was possessed only of a secondary, instrumental, and executive authority. We thus arrive at the theory of the “Contract Social.” In the Church according to the “Defensor Pacis,” the faithful have these two great powers — the elective and the legislative. They nominate the bishops and select those who are to be ordained. The legislative power is, in the Church, the right to decide the meaning of the old Scriptures; that is the work for a general council, in which the right of discussion and voting belongs to the faithful or their delegates.⁸

These teachings eventually became what we know today as Liberalism. The seeds of the Reformation and the French Revolution could not have flowered as they did, had they not been planted by those who rejected Church teaching by clinging instead to heretical beliefs. The Contract Social spoken of in the quote above will be explained in greater detail later in this work.

Gallican liberties

So far from being the creature strictly of the political sphere, as so many mistakenly believe, Liberalism was a religious affair from its inception that began in the bosom of the Church, championing lay rights over those of ecclesiastical authority. When Gallicanism as it manifested itself within the Church was condemned, it migrated into the political sphere over time, as it had previously done in France. The same teaching then prevailed: the state had the right to dictate terms of behavior and belief to the Church because the people as a majority, having received their rights from God, were superior to the Church. (This same line of reasoning is used to justify the creation of Traditional “Catholic” bishops, sans approval by the pope: these bishops claim they receive their jurisdiction directly from Our Lord, even though the infallible encyclical *Mystici Corporis* teaches otherwise.) Juan Donoso Cortes notes: “The fundamental error of Liberalism consists in giving importance to nothing but questions of government...Its days are numbered.”⁹ Society and religion are ignored, Cortes explains, for Liberalism rules without a people and without a God. This political version of Liberalism, manifesting itself in popular governments, was roundly condemned by Pope Gregory XVI in *Mirari Vos*, by Pope Pius IX in his *Syllabus of Errors*, and by succeeding popes up to and including Pope Pius XII. According to the *Catholic Encyclopedia*:

Founded in 1828 by Lamennais...the prevailing political form of modern Liberal Catholicism is that which would regulate the relations of the Church to the State and modern society in accordance with the Liberal principles as expounded by Benjamin Constant. It had its predecessors and patterns in Gallicanism, Febronianism and Josephinism.¹⁰

Febronianism, advanced by a German auxiliary bishop, was based on Gallicanist principles but went much further, denying the Church’s monarchical constitution and papal infallibility (which he attributed to the faithful as a whole) in order to attract Protestants back to the Church. Joseph II of Austria, for whom Josephinism is named, took over the control of the clergy from the pope and suppressed the religious orders, especially those of contemplatives. Churches were closed and public Catholic ceremonies were done away with. The *Catholic Encyclopedia* attributes Joseph II’s errors largely to his affiliation with Freemasonry.¹¹

The predecessor of the theological and religious form of Liberal Catholicism was the Jansenist heresy. It aimed at “certain reforms in ecclesiastical doctrine and discipline according to Protestant norms,” embracing science and enlightenment, so popular at that time. It also advocated for “...latitude in interpreting dogma, disregard for the disciplinary and doctrinal decrees of the Roman Congregations, sympathy with the state, even in its enactments against the liberty of the Church,”¹² regarding the actions of bishops, priests, religious

orders and congregations, and the rights of family and individuals in the free exercise of their religion. This final phase of Liberalism was condemned by Pope St. Pius X as Modernism, the teaching that everything, including Catholic dogma, must be perpetually evolving and becoming more modern to suit the times. As Degert goes on to explain in his article, the defenders of the Gallicans' stance championed their cause on the basis of certain privileges accorded French bishops in the early ages by the Roman Pontiffs. They insisted that these privileges still applied to them, despite the fact they were long ago revoked. Degert wrote:

Gallican ideas and liberties were simply privileges, concessions made by the popes, who had been quite willing to divest themselves of a part of their authority in favor of the bishops or kings of France. The [Gallicans] by no means admitted that the Liberties were privileges since a privilege can be revoked by him who has granted it; and, as they regarded the matter, these Liberties could not be touched by any pope.¹³

The Gallicans claimed their “liberties” were:

...a revival of the most ancient traditions of Christianity; a persistence of the common law. The rules, customs and constitutions received within the kingdom and the Gallican Church must have their force and their effect, and the usages of our fathers remain inviolable since the dignity of the Apostolic See itself demands that the laws and customs established by consent of that august see and of the Churches be constantly maintained...It was in the assembly which voted on this measure [to withdraw from obedience to anti-pope Benedict XIII in 1398] that for the first time there was any question of bringing back the Church of France to its ancient liberties and customs — of giving its prelates once more the right of conferring and disposing of benefices.¹⁴

This right of “conferring and disposing of benefices” (lay investiture), was the belief that government officials could fill vacant sees without papal approval of clerical appointees. This controversy had long ago been settled by Pope Gregory VII in 1078: “We decree that no one of the clergy shall receive the investiture with a bishopric or abbey or church from the hand of an emperor or king or of any lay person, male or female.”¹⁵ This error persisted long past its condemnation and later fed into the divine right theory of kingly authority.

Divine right

According to *A Catholic Dictionary*, the “divine right of kings” theory of sovereignty (also known as absolutism) “has no logical foundation.” The idea initially arose in controversies over the pope’s temporal or spiritual power regarding the European monarchies and was fully developed following the Reformation “in opposition to the doctrine of the deposing power.”¹⁶ *The New Catholic Dictionary* defines divine right as:

The claim of civil rulers to an authority, absolute and inalienable, in temporal and even in spiritual matters, without any responsibility for their use of such power to those whom they govern...Such claim was approved by Luther and Melancthon, but never by the Catholic Church. Theologians like Aquinas, Bellarmine and Suarez have refuted it. Authority has its origin from God. It resides directly in the people who transfer and entrust it, not as its source, but as its channel, to those who exercise it for the good of the people and with responsibility to them.¹⁷

As Attwater observes, divine right was a reaction to the papal deposing power — regardless of rank, those violating truths of faith or morals were answerable to the pope for their behavior because he alone had the right to discipline them in such matters. Henry VIII denied the popes had any right to depose him by establishing his own Church so he could indulge his lusts. This was an implicit denial of the pope’s spiritual

power and his role as the eminent disciplinarian in the Church. Earlier kings in England and elsewhere had maintained they were answerable only to God, but when it came to a showdown with the Church, they retreated. Those who appeared to deny or resist this power may have secretly been following another tradition, another superior. Although such connections cannot be proven historically in and of themselves, there is abundant circumstantial evidence that they did indeed exist.

What may have fed into the divine right theory can be traced to the Judaizers, or Desposyni. Certain relatives of Jesus (those related to Joachim and Anna, Jesus' maternal grandparents; Elizabeth, first cousin of Jesus' mother, Mary, and Elizabeth's husband, Zachary; also one Cleophas, a first cousin of Mary, and his wife) believed that the priesthood from the line of David must be continued and they should follow only those bishops who descended from Jesus' cousins and Our Lady's family. The Judaizers believed that a married priesthood should perpetuate this line, providing hierarchy superior to the rest of the Apostles because of their relation to the Savior. This violated Christ's establishment of His Church equally on all the Apostles, James and John included, for if Jesus intended the hierarchy to be mainly composed of His own blood relatives, then certainly St. Peter, head of that hierarchy, would have been His blood relation. In fact this is exactly what the Desposyni objected to: they believed that Jerusalem, not Rome, should be the center of the Church and that the Greeks and the Romans had no rightful claim to rule the Church as non-Desposyni. They wished to limit Christ's scope of salvation. When Pope St. Dionysius decreed that the clergy observe celibacy, this effectively put an end to the claims of the Desposyni "bloodline" theory of superiority in the Church. The British married priesthood is first of all a rejection of Pope Dionysius' teaching and all papal authority, but perhaps it is also an indication they adhere to a tradition which believes in a "royal bloodline" superior to the Church, one they intend to perpetuate.

The French supporters of this royal bloodline belief maintained that the Gallican liberties were privileges granted to the French Kings by the early popes because one line of French Kings, the Merovingians, had intermarried with members of Jesus' family. Owing to this supposed relation to Jesus and the house of David, they considered their rule divine and placed themselves superior to the pope in temporal affairs, hence the *divine right* theory. This naturally led to battles with the popes over their right to rule spiritually, because Christ is superior to the pope and descended from the Davidic line. The claim was that the European houses of nobility also descended from that same line, but that was precisely the basis for dismissing the Judaizers: the priesthood in the Church of the new law was not to be determined by blood descent. While the French were the first to lay claim to this superior bloodline, the British appear to have borrowed the idea and applied it to themselves at some point following the Reformation. One 19th century author expressed the British version of the bloodline theory as follows:

Christianity was first introduced into Britain by Joseph of Arimathea A.D. 36-39; followed by Simon Zelotes, the apostle; then by Aristobulus, the first bishop of the Britons, then by St. Paul...The foundations of the British church were Apostolical, within a few years with those of the Pentecostal Church in Jerusalem — preceding those of the primitive Church of Rome by seven years — and preceding the first arrival of the papal Church of Rome in Britain, under Augustine, by 456 years. The British church has, from its origin, been a royal one...The spiritual or ecclesiastical head of the British church was always a Briton, residing in Britain, amenable to British laws only and *having no superiors in the Church but Christ...*¹⁸

This establishes a reason for *Britain's* pretensions to "divine right." This same group of Britons even holds that all of the British kings have been crowned on the coronation stone known as Jacob's pillar, or the Bethel stone of the Old Testament, containing the bones of the Kings of Israel.¹⁹ This indicates there is a secret tradition emanating from a different source and requiring different loyalties.

British and French origins of divine right

In his *Catholic Encyclopedia* article on Gallicanism, Reverend Degert described the ancient liberties of the Gallicanists as corresponding very closely with the *divine right* theory. He does not, however, factor in the “divine” element by referring to the Desposyni, although this is reflected in his reference above to the Gallicanists’ description of their claim to ancient liberties which they say reflect the “most ancient traditions of Christianity.” He observed that M. Haller “has concluded that these so-called ‘ancient liberties’ claimed by the Gallicanists were of English origin, that the Gallican church really borrowed them from its neighbor, only imagining them to be a revival of its own past.” While this may be true, it could just as easily have been the other way around, since the Gallicanist heresy predated England’s pretensions to divine right. Author Peter Anson summed up the Gallicanists’ opinions “as the belief that from as early as the fourth century, the majority of French bishops and clergy had held the true doctrine of papal authority, and that from time to time they had set a splendid example to the rest of the Catholic Church by their defense against the insidious encroachments of Rome.”²⁰ This differs little from the time frame and anti-papalism found in the British writings on this subject.

Then there is the “branch theory,” referring to the misappropriation of Christ’s parable about the vine and the branches. Certain members of the High Church Party of the Church of England hold that this parable means there are many “branches” in the Church, ignoring the fact that the vine and its offshoots constitute one plant; one true Church. Anglicans teach that the Roman, Anglican and Eastern churches are entirely independent, yet bound together as branches of the one Church. Reverend Bertrand Conway, C.S.P. taught:

This theory supposes, contrary to facts, that there is one great Eastern Church, united in the same primitive faith, that ever agreed in denying the Papal claims. This is a mere figment of the imagination. No such body ever existed. The East has been from the beginning, and it is today, full of heresies and schisms... No one part [of the Anglican church] can honestly claim to speak for the whole body, which is a ‘comprehensive’ medley of the most divergent opinions. When you ask an Anglican, ‘How do you prove that your church is a true branch of the Catholic Church,’ he will answer that two things are required: Valid orders and the Creeds. But we ask, why valid orders rather than the papacy or the Mass?²¹

Although Degert in his *Catholic Encyclopedia* article writes that Gallicanism was officially considered forever condemned following the Vatican Council, the heresy survived by adopting new forms and methods. Without realizing it, even those later calling themselves Traditionalist Catholics imbibed this poison, carrying it over into their ideas on extraordinary mission, lay operated chapels and the ability of the Church to exist independently of any direction from the Roman Pontiff. When Sedevacantism (the vacant see theory) emerged — condemning those who occupied the Holy See after the death of Pope Pius XII as usurpers — there were some who rightly insisted that the Church needed a Pope to exist at all, but wrongly concluded that laity could provide one. And once again the remnants of Gallicanism reared its ugly head, with the advent of conclavism and the lay election of Traditionalist “popes.”

Surprisingly, Gallicanism’s method of operation has changed very little over time. It is no coincidence that the spirit of this heresy eventually evolved into what the *Catholic Encyclopedia* refers to as “ecclesiastical Liberalism [or] Liberal Catholicism,” already described above, in the introduction. While it may seem like a contradiction in terms since Liberalism and Modernism’s condemnation by the popes, it was tolerated as non-heretical until those condemnations were issued by Pope Pius IX in his Syllabus, during the Vatican Council and by Pope St. Pius X in his condemnation of the Sillon and Modernism. But once these condemnations were issued and especially since Liberalism has taken such a deadly turn in the past 75 years, there can be no doubt that Catholics can scarcely support abortion, same-sex marriage, radical feminism, and many other tenets

inconsistent with Catholic faith and morals. Progressive Liberalism in the U.S. is, practically speaking, Socialism, condemned by the Church as the doorway to Communism.

This is confirmed by the *Catholic Encyclopedia* article on Liberalism, which tracks its progression. “The rich industrial classes...were from the very beginning and in all countries the mainstay of Liberalism, and Liberalism for its part was forced to further their interests.” This is the current dilemma faced by middle-and-lower-class Americans, at the mercy of the Progressive Liberal elites. The encyclopedia article states further:

Liberal Democrats want to make the masses of the common people the deciding factor in public affairs. They rely especially on the middle classes, whose interests they pretend to have at heart...Liberal Radicals are adherents of progressive modern ideas which they try to realize without consideration for the existing order or for other people's rights, ideas and feelings. Socialism is the Liberalism of self-interest nurtured by all classes of Liberals described above...Its main branches are Communism...Moderate Socialism [in England and France] ... [and] the Anarchist parties.²²

Certainly the Church was correct in Her estimations, because reading these descriptions is no different than reading the headlines today. Liberal radicals (Progressives) are in control, although a few more moderate Liberal Democrats still remain. The Socialists are very much a factor in politics today, and while the Russia paranoia continues to capture the populace, few Americans realize that in embracing Socialism, they likewise embrace Communism. And of course, there is ANTIFA, Anonymous and other anarchist groups to contend with. The American and the French Revolutions cleared the way for the ill-fated experiments that culminated in the full-blown governmental system called democracy which now holds sway. But in neither case was this the democracy spoken of by St. Thomas Aquinas or St. Robert Bellarmine, as those wishing to align the Church with democratic ideals pretend. It is definitely not the democracy Pope Pius XII advocated as the possible solution to the world's problems following WWII, as will be seen below. And as one Catholic scholar would point out regarding both revolutions, it was the insidious force *behind* Liberalism which determined the pseudo-democracy that would prevail.

B. Liberalism's Anti-Christian Ideology

There have been few if any attempts to present the true history of Liberalism to Americans today, especially those describing themselves as Christian conservatives. Those presenting as conservative Catholics are more likely to understand its checkered past, but even many among this group are not well-versed in the extensive influence this error has exercised throughout history. Most seem to believe that Liberalism gradually developed in this country over the past 100 years or so, although some might date it back to the 1800s. As seen above, it first officially manifested itself in the Gallicanist heresy centuries ago, but even that is not a comprehensive evaluation of its true origins. It was the Irish scholastic Reverend Edward Cahill who nailed the definition of Liberalism, writing: “*Freemasonry is the soul, the unifying element, the energizing force of Liberalism, and of the whole modern anti-Christian movement. This thesis... has been again and again confirmed by the voice of the supreme Pontiffs.*”²³ As pointed out in *The Phantom Church in Rome*, the demeaning of “conspiracy theories” was intended to demonize those who classify Freemasonry as the master conspiracy and categorize those believing in them as mental cases in order to deflect any suspicions regarding the aims of Freemasonry. But Catholics are obligated, as Catholics, to obey the Popes' long history of Masonic condemnations or suffer excommunication with its loss of Church membership. This denigration of Catholic teaching on Masonry amounts to an infringement of all Catholics' religious freedoms, for it shames them for simply following the teachings of their Church.

The history of Freemasonic evolution and the heresies it encompasses only confirms what has been said above regarding the divine right theory and the progression of Liberalism, fueled all along by sinister anti-

Christian forces working behind the scenes. This history is aptly summarized by Vicomte Leon de Poncins in his work on Freemasonry. De Poncins quotes the following from a work he describes as “one of the most comprehensive and well-documented studies of Freemasonry that have ever been written”:

The oldest and most authentic document of the Masonic lodges, known as the Charter of Cologne, dates back to the year 1535, and it reveals the existence, already going back some time, perhaps even two centuries, of one or several secret societies which eked out a clandestine existence throughout the various States of Europe...Gnosticism, Manichaenism, the Albigensians and the Templars, these are the sources from which Freemasonry has sprung...Before showing how 16th century Freemasonry arose out of the ruins of the order of the Knights Templar, we will demonstrate the identity of modern Freemasonry’s doctrines with all these heresies, revealing the various forms which have shrouded the organized opposition to the work of Jesus Christ, or in other words, the church of Satan, to call it by its true name, from the very beginning of the Christian era. The same enemy is [seen] mustering its forces behind the disorders of the great schism of the West, and the separation of the Christian world in two by Protestantism, and it is challenging the Church with a new struggle, universal in principle and with the whole world as its stage.²⁴

Freemasonry was officially founded in 1717 but had been in the formation process for over 100 years. It was reorganized in 1773. Taking the 1717 date, then, it had nearly 60 years to inculcate liberal principles among its members and society in general to accomplish the American revolution and over 70 years to engineer the French revolution. For as Pope Leo XIII noted in 1902, “Freemasonry is the permanent personification of the Revolution.”²⁵

Masonic education to achieve the objectives of Liberalism also was described by Cahill. He relates that one Belgian Liberal and Masonic leader told a Masonic gathering in Brussels in 1877:

Experience proves that this programme [viz., of negation and destruction] is not sufficient if we are to battle with devotedness and enthusiasm . . . against a Church which is doubly powerful owing alike to its role in the past and its lofty aspiration for the future. To meet such an adversary with weapons equal to his own, the Liberals have to complete their programme by a consistent system of positive teaching, envisaging men in every relation and aspect of human nature, and enabling them to solve the great problems of modern society. It is by means of this fulness of organization that Freemasonry is in a position to rival its great enemy, the Church of Rome. It is thus that it becomes the natural — I will even add the necessary — complement of Liberalism. Impress therefore on your neophytes that Freemasonry is not, as some superficial observers suppose, a child's play, a convivial society... much less a purely benevolent institution, or even a replica of our political associations... Tell them in one word that we are the philosophers of Liberalism.²⁶

Cahill also quotes this from one of the official organs of Freemasonry: “Before the insistent liberty of today the Papal court stands condemned as practically the last autocracy left on earth. Before the world can be made safe for democracy, the autocratic Church (namely, the Catholic Church) must be cleared away.”²⁷ He also observes what Bishop Ketteler of Germany noted about Europe: “Freemasonry alone is regarded as a sacrosanct subject, which no one must touch upon. Everybody fears to speak of it as if it were a kind of evil spirit. This strange position of affairs is of itself a proof of the immense power which Freemasonry exercises in the world.”²⁸ And while there is a very considerable mass of continental literature, especially in French, German and Italian, dealing with Freemasonry from the Christian standpoint, Cahill points out, “there is very little of the kind in English. Indeed, the seventeen-page article in the *Catholic Encyclopedia* by Herman Gruber, a German Jesuit, is, we believe, the only comprehensive study of Freemasonry in the English language.”²⁹ So no wonder Americans had a poor understanding of the dangers posed by Freemasonry, at

work from this country's inception even among the Founding Fathers. And yet surprisingly, the real underlying causes of the American Revolution prove the Revolutionary War was fought at least in part for causes favorable to the Catholic religion.

Americans taxed to pay for Reformation

It was the French Revolution that first embodied the exact same objectives of Freemasonry. The American Revolution, as one conservative points out, did not set out to overthrow an existing government but only to defend the rights of Englishmen under English rule in America, who had no vote in Parliament. While some claim no taxation without representation was a guarantee found in the Magna Carta, *The New Catholic Encyclopedia* says this right "was read into the charter by later generations."³⁰ It does not specify, however, if said generations were those existing before or after the Reformation. The *Catholic Encyclopedia* article on the Magna Carta concedes that the article in Chapter XII of the Charter "which declares that no extraordinary scutage or aid shall be imposed except by common counsel of the kingdom," may be taken as an assertion of the principle "no taxation without consent."³¹

The real story behind the American Revolution is best pointed out by William Cobbett in his *Cobbett's Reformation*, a work long forgotten. Throughout the course of his 1824 work, taken up in large part to chastise the British government for crimes against its own people, Cobbett repeatedly makes use of italicized phrases such as "no popery," the Anglican church "by law established" (the King's law and Cranmer's law, not God's law), also "slavery and idolatry," referencing the required obedience owed to the pope and the reverence Catholics show for the Blessed Virgin and the Saints. He also notes the colonists believed the Magna Carta supported their refusal to be taxed without representation.

The great protection of the people of England always had been that *they could not be taxed without their own consent*. This was always, in Catholic times, the great principle of the English government...The Magna Charta was the work of a *Catholic Archbishop of Canterbury* more than anyone else (all emphases are Cobbett's).³²

After vividly recounting the pillage of monasteries, convents and other Church property as well as the arrest and prosecution of Catholics, simply for being Catholic, Cobbett reveals that the very tea and stamp taxes protested by Americans in the Colonies were taxes imposed to help pay for the Protestant Reformation.³³ In order to keep up the "no popery" campaign begun by Henry VIII to eradicate the Catholic Church, Britain for the first time had to immerse itself in debt. Not only did the new state church need to fund itself, it also needed to compensate for all the charitable programs run by the Church and the additional manpower necessary to persecute, prosecute and monitor Catholics, including the depopulation and demolition of religious houses across the country. In addition, the costs of the bloody English civil wars also had to be covered. All this involved borrowing millions of dollars and paying interest on the money borrowed.

Many had emigrated to America to escape religious persecution from the radical factions created by this very Reformation, Catholics and Protestants (being persecuted by fellow Protestants) alike. Although American historians teach the taxes protested by the colonists were exacted to pay for the debt incurred by the French-Indian War, Cobbett explains that these taxes were a new scheme conceived to force the American colonies to pay interest on the debt run up by the British in carrying out the Reformation:

It was to tax the American colonies, and to throw a part first, and perhaps the whole, in the end, of the 'no-popery' debt upon their shoulders! ...They sent out tea to pay a tax; they imposed a stamp duty on certain things in the colonies; but they had a clever, a sharp-sighted and a most cool and resolute and brave people to deal with. The Americans had seen debts, and funds, and taxation and abject

submission, creep, by slow degrees, over the people of England; and they resolved to resist, at once, the complicated curse.³⁴

Cobbett here was not absolving Americans from the act of a revolution, a seeming overthrow of existing authority. He claims the charges leveled against King George III by the colonies were exaggerated and the meetings held to formulate the Declaration of Independence were done outside the authority of the then existing monarchy governing America. But he does point out that while such a revolution was illegitimate *per se*, it nevertheless brought “the first dawn of relief to the longsuffering Catholics of England, Scotland and Ireland!” He also points out that by entering into a national debt, for the very first time, to continue the war of “preserving the Protestant religion as by law established,” Britain had to agree to pay interest, that is, to:

...receive money for the use of money, seeing that to do this was contrary, and still is contrary, to the principles of the Catholic Church; and, amongst Christians, or professors of Christianity, such a thing was never heard of before that which is impudently called ‘the Reformation.’ ...The ancient philosophers, the Fathers of the Church, both Testaments, the Canons of the Church, the decisions of Pope and councils, all agree, all declare, that to take money for the use of money is sinful. Indeed, no such thing was ever attempted to be justified until the savage Henry VIII had cast off the supremacy of the pope...mischiefs enormous are inseparable from such a practice. [Usury] was not only invented by Protestants to do injury to Catholics...it was destined by the wisdom and justice of God to be the most terrible of all scourges to the Protestants themselves.³⁵

The Catholic Church still regards usury as a sin when excessive interest is charged, as the *Catholic Encyclopedia* explains.

...Authors have long since recognized the lawfulness of interest to compensate a lender for the risk of losing his capital, or for positive loss, such as the privation of the profit which he might otherwise have made, if he had not advanced the loan. They also admit that the lender is justified in exacting a fine of some kind (a conventional penalty) in case of any delay in payment arising from the fault of the borrower...The Holy See admits practically the lawfulness of interest on loans, even for ecclesiastical property, *though it has not promulgated any doctrinal decree on the subject*...Lending money at interest gives us the opportunity to exploit the passions or necessities of other men by compelling them to submit to ruinous conditions; men are robbed and left destitute under the pretext of charity. Such is the usury against which the Fathers of the Church have always protested, and which is universally condemned at the present day.³⁶

Certainly any truly just nation today would consider it a) a crime to charge an entire population excessive taxes b) to pay interest on a loan obtained solely in order to deprive an entire portion of that population of its religious beliefs, and c) to fund a campaign which continued to persecute them for holding said beliefs! So to summarize Cobbett’s position, he is saying that while the American Revolution was in many ways a continuation and the consequence of the Reformation, the colonists at least believed they were within their rights to object to taxation without representation. This also was true given the fact the tax was being used to pay interest on the debt incurred for the Reformation, as already noted, and involved the practice of usury contrary to Catholic teaching.³⁷ The rights the colonists were invoking, then, were primarily Catholic rights, existing at least implicitly in English law as it was observed in pre-Reformation England. Cobbett, a Protestant, expresses his feelings about this as follows: “As an Englishman, I deeply lament that this cost England her right arm. [But] I most cordially rejoice in contemplating the ...American Revolution, which grew out of the ‘no-popery’ or glorious revolution in England.”³⁸

Four succeeding reformations

As Cobbett points out, the Reformation spawned a series of four further “reformations,” including the American and French Revolutions. For as he observes, “Reformations, like comets, have tails.” The second “reformation” Cobbett calls the “godly” reformation. This was the Cromwellian rule of England and the persecution of the Anglican clergy, for the new reformers viewed the Church of England as nothing more than the “daughter of the old whore of Babylon” (the Catholic Church). This was the era of Britain’s civil wars, and the execution of King Charles I. During this period, the remainder of Church property was plundered, confiscated and redistributed, and the Anglicans were turned out of the properties they had usurped. (Cobbett mocks them for crying “sacrilege,” when this had been the very fate dealt to the true Catholic owners of these properties.) The invading armies tore down the altars set in front of the Catholic altars by (Anglican bishop) Cranmer’s lot and waged a war on all religious art and literature. Thomas Cromwell had arranged King Henry VIII’s divorce from Anne Boleyn; Oliver was a descendant of this Cromwell’s sister’s family. He was a devout Puritan who believed he had a mission from God to spread belief in the inerrancy of the individual conscience. This later became known in Catholic theology as the error of individualism.

Oliver and his son Richard presided as heads of state (Lord Protectors) over a commonwealth without a king. Oliver died at age 59 in 1658 and later was posthumously executed for his part in King Charles I’s execution. Richard succeeded him but only reigned for a year before resigning in 1659. The monarchy was restored under Charles II in 1660 and the (Anglican) Church of England was restored to power in 1662. Charles II was king when Parliament passed the “Test Act,” which had the effect of banning Catholics from becoming members of the House of Commons and the House of Lords. His brother James II, then the Duke of York, who had converted to Catholicism and was a member of the House of Lords, was allowed to keep his seat because he somehow avoided being forced to swear allegiance to the Anglican Church, as required by the Test Act. Charles II converted to Catholicism on his deathbed.

Cobbett then details the third reformation, known as the “glorious” reformation. This occurred when James II, succeeding his brother Charles, began appointing Catholics to key government posts. He also supported a repeal of the Test Act, developed close ties with France and favored religious tolerance. He admitted a papal nuncio to the country and issued a Declaration of Indulgence, pardoning both Catholic and Protestant dissenters for alleged crimes against the state. In short, James II seemed to be embarking on a course that would culminate in re-establishing Britain as a Catholic state. Cobbett writes: “James II wished to put an end to the penal code; he wished for general toleration; he issued a proclamation suspending all penal laws relating to religion AND GRANTING A GENERAL LIBERTY OF CONSCIENCE TO ALL HIS SUBJECTS (emphasis Cobbett’s). This was his offense.”³⁹ James’ and his first wife Anne Hyde converted to Catholicism in 1668 or 1669. Anne would bear 10 children but only two survived: Mary and Anne. (Mary would later become Queen Mary II). James’ brother, King Charles II, insisted the girls be raised in the Anglican Church. Following Anne Hyde’s death, James married an Italian princess, Mary of Modena. She gave birth to several children during their marriage, but only two of them lived past infancy.

James ascended the throne in 1685 following his brother’s death because Charles II had produced no heirs during his reign. As might be expected, the Anglican lords and bishops were very unhappy about the Catholicity of James and his wife Mary. When it was announced that Queen Mary of Modena was pregnant, unease settled over the nation, particularly among those who had the most to lose from such a prospect. Some English leaders began corresponding with James II’s Protestant son-in-law and nephew, Prince William of Orange of the Netherlands, married to his Protestant daughter Mary. These aforementioned Protestants in positions of power opened contact with William to begin the move to force James II to step down so William and Mary could ascend the throne. James II inflamed Protestants further when he renewed the request for implementation of his Declaration of Indulgence. After seven Anglican bishops requested he withdraw the Declaration, he prosecuted them for “seditious libel.” Shortly after this move against the bishops, James II’s

wife produced a male heir, an heir Protestants knew would be raised a Catholic and was in the direct line of succession

Following the accused bishops' acquittal in the English courts and once the Protestant leaders became aware James had a male heir, seven of the English leaders in contact with William of Orange invited him to lead an army into England, call a Free Parliament, and contest the legitimacy of James II's newborn son. William was only too happy to accommodate them. When James learned of this impending invasion, he left the country and eventually made his way to Ireland. A Convention Parliament called by William declared James had abdicated, and William and Mary took possession of the throne. Although King Louis XIV had offered James II his assistance, James had refused, fearing the wrath of the English people. Cobbett blames him for not standing and fighting for his crown, but when so many of his army defected to the other side, James must have felt he had little chance of winning the war. After his removal as king, English laws were passed legislating that no Catholic could ever ascend the throne and no ruling monarch could ever marry a Catholic. Thus was the end of this "glorious" reformation, which cemented Protestantism in as the only legitimate form of religion or government in England and forever precluded the restoration of a Catholic monarch to the English throne.

Some forgotten Catholic facts about America

For almost two centuries, public school children have been taught that the Puritans came over on the Mayflower, held the first Thanksgiving and settled in America. How many school children have spent their pre-Thanksgiving schooldays coloring smiling young Puritans with buckles on their shoes and funny hats? Never mind that this teaching was false and gave an entirely Protestant account of this country's origins not consistent with historical fact. The truth about American colonization is that the explorer Ponce de Leon, a Catholic, landed in Florida in 1517, the same year Martin Luther began the Protestant Revolt. St. Augustine, Fla., the oldest city in the U.S., was settled in 1565, and it is there that the first Thanksgiving Mass was offered, followed by a meal shared with the natives. This was decades before the Pilgrims arrived in 1621.⁴⁰ Other thanksgivings may also have been celebrated by Coronado, as he moved throughout the Southwest and even into Kansas, as well as Ponce de Leon and Hernando de Soto. Catholic (and Hispanic) contributions to American culture have received little notice in the history books in decades past. The explorer Juan de Onate, who founded the Spanish province of Santa Fe, de Nuevo Mexico in 1598, is also said to have celebrated a Thanksgiving Mass followed by a meal in Southern Colorado on Aug. 19, 1598.

Thirty-five years later, in 1633, a Catholic, George Calvert, (first Lord of Baltimore), requested a charter from King Charles I to establish a colony in America for the purposes of religious freedom. Such a colony, for both Catholics and Protestants, had long been Calvert's dream. Although he died before Charles I could sign the charter, Calvert's son, Cecil, second Lord of Baltimore, received it on his behalf. Charles I then dispensed Calvert's son and other Catholics to allow them to leave England and establish their province in the New World, a dispensation necessary because there was then a ban on Catholics leaving the country. (The king would later pay for this dispensation with his life; he was beheaded at the behest of Oliver Cromwell in 1649 for this and other alleged favoritism shown to Catholics.) On March 15 in 1634, Feast of Our Lady's Annunciation, Father Andrew White stepped upon the shores of Maryland, (named after Henrietta Maria, the French Catholic wife of King Charles I) to celebrate his first Mass in the new province. Until his death, Charles I saw to it that Calvert remained in control of Maryland. Ultimately the experiment failed, and Protestants began persecuting Catholics. But for as long as it lasted, historians report, Catholics were not guilty of one act of religious oppression.

Fast forward now to Cobbett's fourth reformation — the American Revolution. This reformation rejected the authority of a Protestant king who was violating longstanding law and requiring an entire population to agree to measures that conflicted with their dictates of conscience. The historian Rev. George Stebbing,

C.S.S.R., in his *The Story of the Catholic Church*, says that when writing the Constitution, the Founding Fathers did so “with an eye to the French philosophers and democrats with whom Franklin [the Freemason] was their intermediary, [but] they showed a respect for religion which was absent from the elaborate systems introduced into France. Moreover, the English system of law was retained as the basis of their legal system.”⁴¹

The groundwork for this had been laid, Cobbett demonstrates, by the “popishly inclined” Charles II and his “really popish” brother James II. Charles II “granted charters and patents,” in the American colonies so that “property became real [and] population and prosperity came. This was a great event; great in itself and greater in its consequences.” The Carolinas were named for King Charles II and New York was named for James II, who before becoming king held the title Duke of York. How many Americans today are aware of this? Cobbett also points out that the only colonies which observed “*complete religious liberty*” were those founded by James II (New York); also what James II “granted by patent” to Catholic nobleman Lord Baltimore (Maryland). The Quaker William Penn, for whom Pennsylvania was named, “suffered long imprisonment for his loyalty to this popish king [James II]. The colonies granted to and settled by Catholics, and by Penn, were the only ones that had, from first to last, proclaimed and strictly adhered to freedom of religion.”⁴²

Cobbett maintains that William and Mary’s war and continued persecution of Catholics and certain Protestants is why Britons first thronged to America to seek true freedom of religion. William’s hatred of James II, who had been received in France by King Louis XIV as the true King of England and Scotland, drove him to declare war on France, plunging Britain into further debt. James II’s affiliation with France helped William to identify France itself as Britain’s enemy. The *Encyclopedia Britannica* styles William as the Protestant leader of all Europe against Catholic France. It also spurred William to endorse more rigid enforcement of the Penal Code. “It was after James II was set aside that the Penal Code grew really horrible,” Cobbett points out. “We trace this code to its real authors, namely the Established Church [of England].”⁴³ When James II showed himself in favor of lifting the code and the bishops opposed him, then Britons could see who was really keeping it in place. But it was not until after the American Revolution, in 1778, that the penal laws were suddenly softened, for as Cobbett says:

This reformation the third... did at last bring... that *dawn of liberty*, which the Catholics began to behold at the end of a night of cruel slavery, which had lasted for more than two hundred years... The real cause of this surprising humanity and generosity [was] the Americans unfurling the *standard of independence*, and having been backed by *France*, pushing onwards towards success, and, thereby, setting an example to every oppressed people, in every part of the world, unhappy, trodden-down Ireland not excepted!⁴⁴

When America’s War for Independence ended in 1783 with the signing of the Peace of Versailles, France plunged into a deep depression. Involvement in America’s war and years of fighting with Great Britain had sapped her treasury, almost forcing the state into bankruptcy and the poor to starvation. The French court “looked on coldly, pursuing its round of gaiety and extravagance, leaving the people to their misery,”⁴⁵ Stebbing says, stirring up resentment and rebellion among the populace that paved the way for the Revolution. (The same sort of depression would result in the Bavarian people supporting Adolph Hitler in the 1920s.) The philosophers Voltaire (the pen name of François-Marie Arouet) and Jean Jacques Rousseau laid the intellectual foundation for the revolutions in both America and France. Rousseau proposed a system of morality based on principles which were not Christian; Voltaire attacked existing Church and State institutions, among them the very Jesuits who had educated him. “When we have destroyed the Jesuits, we shall have short work with the infamous thing [meaning the Church],”⁴⁶ Stebbing quotes him, explaining the lingering hatred for and perpetual abuse of the religious organization by certain Protestants. The result of this “false philosophism” is summarized by Stebbing as follows:

The assertion of the political equality of all men, of their social freedom, of their essential brotherhood, even when they might be given over to autocratic governments, made men question those doctrines of the Divine Right of kings to rule, which had never been more uncompromisingly asserted than now. It was in this way that the theories of such Free Thinkers as Benjamin Franklin (1706-1790), and even more the views of Montesquieu in his book *On the Spirit of the Laws* were not without their effect on the American Republicans, when they revolted against the absolute monarchical action of the British Crown and signed the Declaration of Independence in 1776. The men whose names were put to that paper were not infidels or philosophers, but Christians, some of them even Puritans, or in the case of Carroll at least, Catholic, but politically they were led by the democratic views then rising into ascendancy and there can be no doubt that the sight of the successful struggle in America, carried on before the eyes of the whole world, became thenceforth an object lesson to the democratic party in France.⁴⁷

Although there were justifiable reasons for America's revolt, it cannot be denied that it was only a Masonic proving ground for the next revolution. For the French Revolution would far better reflect Freemasonry's true intentions and serve as an ominous precursor for the future.

The French Revolution

When King Louis XV of France died in 1774, the new king, Louis XVI, inherited a political cauldron ready to boil over. The role played by the French clergy in this seething political atmosphere is explained by Reverend Stebbings, who describes them as "drawn from the ranks of the nobility by virtue of the royal presentation, to sees and other benefices, and the very numerous *cures* and *vicaires* of the French Church in general, who were from the body of the people."⁴⁸ He notes that while the pool of French nobles from which these "*le haut clerge*" were drawn may have retained their castles and their privileges, they were sadly lacking in virtues after coming into contact with the largely degenerate French court. Meanwhile trouble for the Holy See came via Austria, with the new emperor Joseph II curtailing the rights of religious during the reign of Pope Pius VI, and the emperor's brother summoning the local council of Pistoia. But before that the revolution in France had already begun, with a meeting of the three estates of the realm called in Paris in May of 1789 to address the worsening relations between the king and his subjects and the country's dire financial situation. It ended in a collection of nobles, clergymen and commoners declaring themselves a National Assembly and sole possessors of legislative power. The King, who had dismissed one of the assembly's reformers, felt threatened and threw an army around Paris which led to an insurrection and the famous storming of the Bastille prison. The king relented and recalled the reformer. He then recognized the assembly and a new flag on July 14.

It was his undoing. The Assembly then abolished all class privileges, did away with tithes, declared the property of the clergy belonged to the nation and later confiscated that property. They then attached as the preamble to their new constitution the "Declaration of the Rights of Man," that all men are born and remain free and equal, that all sovereignty resides in the people, that the laws of the state are the expression of the popular will and all men are free to speak and think as they wish. Eventually the clergy were granted salaries but were required to take the infamous oath to accept the new constitution, to which the French bishops loyal to the Church were opposed. Half of the clergy refused to take the oath and that half was later exiled. Louis XVI reluctantly approved these changes, taking an oath to uphold the constitution. But the pope condemned the new French constitution and later excommunicated priests who had taken the oath in his *Auctorem Fidei*, which also condemned the propositions of the council at Pistoia. This resulted in the severing of ties between France and the Holy See. The national assembly now dissolved itself and a legislative assembly was elected. It ended by legalizing divorce and making the registration of birth, death and marriage records a civil matter.

Following various back and forth struggles with the legislative body, certain French citizens ("a small organized minority" who in truth were only the tools of the Masonic instigators), took the king and his family

captive, murdered some 1,500 priests, soldiers and women, and placed Louis XVI on trial. After the national Convention convened, as provided by the National Assembly, the king was condemned and executed in January of 1793 and his queen, Marie Antoinette, was sent to the guillotine the following October. This was the period in France known as the Reign of Terror, when agents empowered by the Convention slew vast numbers of Frenchmen in Paris and the provinces. Churches were closed and the marriages of priests approved. The goddess of reason was installed in the Cathedral of Notre Dame by the extreme party of Rationalists to be worshipped on the Feast of Reason, and Stebbing comments that even some of the revolution's leaders realized things had gone too far.

Nevertheless, the Convention voted in a directorate of five executives opposed to Christianity and a council of 500 to rule France. They succeeded in deporting hundreds of clergy and enforcing the non-observance of Sunday. French armies fighting in Italy seized Rome and annexed it to the French Republic. When Pope Pius VI objected to this usurpation of his city, they took him captive and transported him to Valence, a city in southeastern France. After weeks of mistreatment he died there on August 29, 1799. His successor Pope Pius VII would fare little better. Napoleon I attacked the papal states and as the French troops were advancing on Rome, Pope Pius VII excommunicated the emperor. The pope was taken prisoner, spending three years of captivity in Italy and two years in France. After Napoleon's fall, he returned to Rome where he died eight years later, in 1823. France had accomplished exactly what England had set out to do, and what America had already done in part. All in all, it is estimated that some 50,000 died during the French Revolution, the majority of them Catholics. This number pales in comparison to the estimated 1.5 million Irish Catholics who died as the result of British persecution during the Reformation era. And this is not counting the deaths of Catholics at the hands of Protestants in other countries during the Reformation. Some historians have labeled these deaths as "Catholic genocide." Given all of Cobbett's reformations, it can be easily said that Catholics were forced to pay a very dear price for the triumph of Liberalism.

Decline of Great Britain's monarchy

But before the two revolutions, in the wake of excluding all Catholics from ever possessing the English throne, England itself had gone too far, and in its own march to democracy was forced to abandon its so-called *divine right* of kings. William and Mary were dependent on Parliament for their reign and this gave Parliament an edge over the monarchs. The sovereignty of Parliament was actually first stated in the oath swearing in the two monarchs in 1688. The Bill of Rights, which also was agreed to by the monarchs during their coronation, was the act that forever excluded Catholics from ruling England or marrying a Catholic, but it was much more. It also gave Parliament specific powers that broadened over the decades, so that eventually the government of Great Britain became a "constitutional monarchy," meaning Parliament, not the monarchs, held the reins of governance. Regardless of what the king and queen might decide, Parliament must be party to the decision. And so even before the two revolutions and Cobbett's last two "reformations," England had become a functional democracy and her monarchs only figureheads, remnants of a bygone era. It was as though by a chain reaction, beginning with the reign of James II, that all these events fell into place. But this was no accident.

The original Reformation severed England from the Catholic Church. In the second "godly" reformation, government officials attacked the Church of England and seized what it had plundered from the Catholic Church. The "glorious" reformation excluded Catholics from all participation in high government offices and succession to the monarchy. The English Bill of Rights followed by the fourth and fifth reformations established the supremacy of representative government over monarchy. It is no coincidence that at this same time Freemasonry was completing its organization; or that its reorganization occurred only three years before the American Revolution began. Having succeeded in establishing democracy practically everywhere, Freemasonry began its attack on the remaining monarchies and in the 1800s, most especially focused on the

Catholic Church. All other European monarchies would eventually succumb to some form of democratic rule. Of those monarchies remaining today, nearly all are constitutional with the exception of various Muslim, Asian and African monarchies.

The only European monarchies to retain some of their absolute powers are the mixed monarchies of Lichtenstein and Monaco. America continues to push for the adoption of democracy as a solution to unrest in the Middle East and elsewhere, but why this is considered preferable to these problematic governments is puzzling. For even elected heads of state have no real “right” to rule, since all can dispute such a person represents the “majority.” Therefore, any president, prime minister, or other leader can be summarily impeached, deposed or forced to resign, per the whims of the mob and the sacrosanct rights of man. The vying of various sects and individuals for control of the reins of power, already at work in this country, could easily descend into anarchy. As Reverend Fahey observes,

The state is above the Mystical Body of Christ and puts it alongside of and on the same level with manmade religions. On the other hand, the people is sovereign, even with regard to the State. The people, therefore, can overthrow the government when they will. Of course, what happens is that, when the moral sense of the people and their respect for authority have been weakened by the decay of religion and by every form of subversive propaganda, an organized minority, prepared by the agents of revolution, will seize power and impose an iron yoke upon the people in the name of the “People.”⁴⁹

Cobbett ends his work with a summary of what England lost when she abandoned the Church and set out to persecute Catholics. He shows how much better off financially England was before the Reformation, how well-off and content the English people were and how admirably Church charitable institutes and religious organizations served the state. According to Cobbett, in 1824, the British government still owed “700 million pounds sterling” on just the interest of the debt incurred for the Reformation, a debt he predicted England would owe “forever.”⁵⁰ He castigates the Church of England and the British government for the laws passed against Catholics, for the atrocities committed against them and for their extreme cruelty and relentless prejudice regarding Catholics. He also blames them as a government for depriving Catholics of their liberty of religious practice, for allowing freedom of speech to perpetuate countless lay opinions on divinely inspired Scripture passages and for their hypocrisy in questioning the French Revolution when they had practically precipitated it. He also blames them for all the reformations that commenced from the initial one, ending his remarkable work with these words:

Born and bred a Protestant of the Church of England, having a wife and numerous family professing the same faith, having...most dearly beloved parents lying in a Protestant churchyard...I have in this undertaking had no motive...but a sincere and disinterested love of truth and justice. It is not for the rich and powerful of my countrymen that I have spoken; but for the poor, the persecuted, the proscribed. I have not been unmindful of the unpopularity and the prejudice that would attend the enterprise; but, when I considered the long, long triumph of calumny over the religion of those to whom we owe all we possess that is great and renowned; when I was convinced that I could do much toward the counteracting of that calumny; when duty so sacred made me speak; it would have been...baseness superlative...if, having the will as well as the power I had been restrained by fear...Amidst all the dreadful perils with which the event I have treated of has, at last, surrounded my country, I can, while I pray God to save her from still further devastation and misery, safely say, that neither expressly nor tacitly am I guilty of any part of the cause of her ruin.⁵¹

Cobbett was scarcely to blame for all that went before in his beloved country. He did what few other of his fellow Protestants dared to do to defend the Church. The heads of state of those countries who participated

in the persecution of the Church and the overthrow of legitimate Catholic governments face a terrible judgment, Holy Scripture warns. Reverend Leonard Goffine, in his *Devout Instructions*, writes:

Those have to expect a severe sentence from God who merely, for temporal gain, seek profitable offices and thrust themselves therein, whether capable or not, and if capable, care very little whether they fulfill the duties required, or perhaps make the fulfillment of them depend upon bribes. Of such God makes terrible complaint: “Thy princes (judges) are faithless, companions of thieves, they all love bribes, they run after rewards. They judge not for the fatherless and the widow’s cause comes not into them (Isaiah 1:23). A most severe judgment will be for them that bear rule” (Wisdom 6:6).⁵²

This author, a cradle Catholic, intones Cobbett’s own words fervently, facing now a situation far graver. For all his worst fears have been realized, and things he could never have imagined have come to pass. It is not a country we are now faced with saving, for that is all but out of our power to accomplish. It is the remnants of Christianity itself, fragmented into a million pieces by the continuing progress of the very forces he describes so well. The insinuation of Masonic ideals into almost every facet of daily life across the globe has resulted in the destruction first of the true Catholic Church and all non-Catholic churches tending to traditional belief, and secondly in the dismantling of the one remaining mainstay of civilization — marriage and the family.

C. How Liberalism Became What It Is Today

Reverend Edward Cahill is quoted above, and now his friend and fellow countryman Reverend Denis Fahey will explain how the French and American revolutions were the products of Liberalism. As Fahey points out, the revolt that Cobbett doesn’t mention, the entire template for the Reformation was Luther’s revolt on Halloween in 1517. He was summoned to Rome to answer for his separation from the Church in 1518. The English Reformation began under Henry VIII in 1534. Fahey writes:

The rejection by Luther of the visible Catholic Church opened the door, not only to the abuses of absolute rulers, supreme in Church and State, but soon led to an indifference to all ecclesiastical organizations. One could belong to the invisible Church of Christ equally well in any one of them or even in none. As faith in the supernatural life of grace and the supernatural Order grew dim and waned, the way was made smooth for the acceptance of Freemasonry. The widespread loss of faith in the existence of supernatural life and the growing ignorance in the meaning of the Redemption permitted the apostles of Illumination and Masonry to propagate the idea that the true religion of Jesus Christ had either never been understood or been corrupted by His disciples, especially by the Church of Rome, the fact being that only a few sages in secret societies down the centuries had kept alive the true teaching of Jesus Christ. According to this “authentic” teaching, our Savior had not established a new religion but had simply restored the religion of the state of nature, the religion of goodness of human nature when left to itself, freed from the bonds and shackles of society. Jesus Christ died a martyr for liberty, put to death by the rulers and priests. Masons and revolutionary secret societies alone are working for the true salvation of the world. By them shall original sin be done away with and the Garden of Eden restored. But the present organization of society must disappear, by the elimination of the tyranny of priests, the despotism of princes, and the slavery resulting from national distinctions, from family life and from private property.

Masonry’s...claims to make men good and true...while inculcating indifference to the divinity of our Lord, Jesus Christ, is already implicitly the divinization of man, for it makes man’s natural resources superior to the Life which comes from Him to us...Society had been organized in the thirteenth century, and even down to the sixteenth, under the banner of Christ the King. Thus, in spite of deficiencies and imperfections, man’s divinization, through the life that comes from the Sacred

Humanity of Jesus, was socially favoured. Modern society, under the influence of Satan, was to be organized on the opposite principle, that human nature is of itself divine, that man is God, and, therefore, subject to nobody...The Masonic divinization of human nature found its expression in the Declaration of the Rights of Man in 1789. The French Revolution ushered in the struggle for the complete organization of the world around the new divinity — Humanity. In God's plan, the whole organization of a country is meant to aid the development of the true personality of the citizens through the Mystical Body of Christ. Accordingly, the achievement of true liberty of a country means the removal of the obstacles to the organized social acceptance of the Divine Plan. Every revolution since 1789 tends, on the contrary, to the rejection of that plan, and therefore to the enthronement of man in the place of God. The freedom at which the spirit of revolution aims is that absolute independence which refuses submission to any and every order. It is the spirit breathed by the temptation of the serpent: 'For God doth know that in what day soever you shall eat thereof, your eyes shall be opened; and you shall be as gods, knowing good and evil' (Genesis 3: 5). Man decided then that he would himself lay down the order of good and evil in the place of God; then and now it is the same attitude.

Is the Declaration of the Rights of Man, then, the work of Freemasonry? *The Masons themselves have taken care not to leave us in any doubt about it...* From the speech of [the Mason] Colfavru we take the following: 'The Revolution, by embodying in a new social and political organization the broadminded liberal doctrines of Freemasonry, by giving to the new world the immortal Declaration of the Rights of Man and of the Citizen, and to France the loyal democratic constitution of 1791, substituted its more energetic and more practical action for the speculative propaganda which had characterized the work of Freemasonry down to 1789. From the programmes and resolutions expressed in the *Cahiers*, after they had been prepared in the Lodges, the National Assembly passed to acts. ...In 1789, at the opening of the States-General, the great French Masonic family was in full development. It counted among its adepts the greatest minds of the day. It had received Voltaire...under the respectful patronage of Benjamin Franklin. Condorcet, Mirabeau, Danton, Robespierre, Camille Desmoulins were all Masons...' From that speech delivered on the same occasion by the Mason Luis Amiable...: 'It is not an exaggeration to affirm that the Masonic reorganization of 1773 was the forerunner of the great revolution of 1789...The regime inaugurated by the French Grand Orient gave force and vigor to the truth which was to be formulated, sixteen years later, by the Declaration of the Rights of Man. The law is the expression of the general will. The French freemasons of the eighteenth century made the Revolution...They had elaborated its doctrines in advance so that these were not improvisations... It was from masonry that the nation took over the three words which form the motto of the French republic: Liberty, Equality, Fraternity.'⁵³

From the above it is clear that Freemasonry drew its adherents from the worst dissident elements of the elite. This included occult heretics within the Church Herself, so-called "philosophers" and anti-Catholic *literati* from every walk of life. It was these individuals who had carefully gathered the legends that would become the Masonic mysteries, and with their help Freemasonry successfully organized the Mystical Body of Satan in opposition to the Mystical Body of Christ. This will be explained in greater detail below. The serpent's promise to Adam and Eve in the Garden of Eden is only the echo of Lucifer's last words to his Creator: I will not serve. The heresies of Luther and the succeeding English Reformation prepared the way for the rise of Freemasonry some 200 years later, after the seeds had been carefully sown among the European population. It was the "liberal" doctrines of Masonry, referenced by Cahill and Fahey above, in his Colfavru quote, that became what is today known as liberalism. The specifically Masonic brand of democracy and liberalism are practically synonymous, as Colfavru demonstrates. And not only Benjamin Franklin (and George Washington) were Masons, but many other signers of the Declaration of Independence as well, (although Washington later denounced his Masonic affiliations and warned Americans against the sect). America was the guinea pig, and Masonry's influence on the American Revolution was hidden from view until the results could be assured. Emboldened by their success, Masons then embarked on the French

Revolution. In order for Freemasonry to triumph, liberty had to first be championed everywhere and the Church suppressed. This created the illusion of a “God-given” freedom of choice, between the true and the false, necessary for Masonry to win adherents.

The Social Contract

Masons then used the principles of Rousseau to establish the “Social Contract,” mentioned in the Introduction as a tenet of Gallicanism, which sets the boundaries of that freedom of choice. Fahey points out that the plan all along was to establish states based only on Rousseauist-Masonic principles; all else was considered to be tyranny, and “must be overthrown in the name of ‘progress,’ and the onward march of democracy...”⁵⁴ He quotes Benoit on this subject as follows: “A people is said to be in a state of progress when they have become indifferent to all religion, but especially to the Catholic religion, and accept the light of reason alone, while striving with every nerve to advance materially in art, industry, in commerce, so as to arrive at the greatest possible sum of natural pleasure.”⁵⁵

This is why Progressivism, born of Modernism, currently prevails. Fahey explains that Rousseau’s premise, adopted by Masonry, was that man was *entitled* to all the promises God made to Adam and Eve in the Garden of Eden before the Fall. Masons teach our first parents did not commit original sin by eating the forbidden fruit but only became as God; there was no sin involved. For this they were punished unjustly, and now deserve the freedom to re-establish that initial status quo on earth, because man is essentially good by nature. Suffering and pain is man-made and Church imposed; only natural happiness and the freedom to do as we please is in keeping with man’s glorified nature, never forfeited by sin. This is the basis for believing that a majority vote in a democracy can give the people the right to overthrow the teachings of the Church and her ministers, even the Ten Commandments. Our own un-fallen nature can secure heaven on earth, so who needs to be redeemed and labor in this life to deserve the right to behold the Beatific Vision?

The Social Contract, which Fahey rightly calls “a myth,”⁵⁶ consists in exactly what we see today among the general populace in America, even among those who identify themselves as Catholics of one variety or the other. These individuals form unions with others politically, religiously and socially but obey only themselves. Fahey says such individuals are: “...not subject to any man and there is no man above him...Obeying the law, he obeys only himself... The general will, expressed by the vote of the majority, is, so to say, a manifestation of the ‘deity’ immanent in the multitude...The majority vote makes or creates right and justice.”⁵⁷ And the Gallicanist authors of *Defensor Pacis* said it first. Human reason, therefore, can sit as judge on the decisions of the Roman Pontiffs and the ecumenical councils and abolish Canon Law. Dissident Catholics can present themselves as the true Church without benefit of a head, when according to the constant teaching of the Church She can never exist without a canonically elected pope. On the one hand, “Catholic” liberals in practice insist they have the right and the ability to make their own decisions and obey only their own will without even consulting the laws and teachings of God and His Church. On the other hand, their “traditional” counterparts will tell you that they cannot make decisions for themselves but must follow so-called priests, ministers and other leaders who have superior knowledge and can tell them what to do. Some kind of freedom! Even when they are shown that such men have disobeyed the laws of God and are nothing more than false shepherds and hirelings, they insist on following them. They worship men and obey men, not God, in clear violation of Holy Scripture and the continual magisterium.

Rousseauist-Masonic democratism is not true democracy

In Eden, Adam and Eve were told they could be *as* gods; not above, but equal to. This “multitude-God,” as M. Maritain refers to it, must have surpassed the Serpent’s wildest dreams. This is the mob rule of democracy, that very rule which demanded the crucifixion of Our Lord, as Cardinal Pie observed in the nineteenth century. Fahey explains that the idea of a true Republic and a genuine democracy as expressed in

Catholic thinking is a far cry from the Rousseauist-Masonic brand. Rousseau advocated something Fahey calls “democratism,” a sort of pseudo-democracy established in “a Masonic or revolutionary state.” He explains that the word republic was only another way of expressing the *Sovereignty of the People*. Such a sovereignty consisted in the unlimited, independent authority of the people and was the only legitimate form of republic. The Catholic Church teaches that:

The people in a republic shares in the governing authority in the manner indicated in the constitution of the State, but this authority is not absolutely unlimited. It is determined by the end of the state, namely the seeking of the common good of the people in such a way as not only to hinder but to favour the supernatural life and the supernatural end of the citizens. It must consequently acknowledge the Indirect Power of the divinely appointed guides of the Catholic Church, the Pope and the Bishops, The ultimate foundation then of the people’s authority in a republic (as of authority in other legitimate forms of government) is not “the sovereign will of the people” nor the “sovereign will of the individual citizen” but the authority of God.

Catholics must keep well before their minds these two meanings of *republic and democratic government*. The whole force of Judaeo-Rousseauist propaganda is aiming at popularizing the false Rousseauist idea of democracy. The world republic for which both Masonry and Communism are working is a republic constructed on Rousseauist lines. In *The Things That Are Not Caesar’s*, M. Maritain sums up the contrast between the two concepts as follows:

“Political democracy as conceived by Aristotle or St. Thomas [Aquinas] is exemplified in the old Swiss democracy and is considered by the Church and philosophy as a legally possible form of government (indicated or counter-indicated, in fact, according the historic conditions and circumstances). Democratism, or democracy as conceived by Rousseau, that is to say *the religious myth of democracy*, is an entirely different thing from the legitimate democratic *regime*...Democracy in this sense becomes confused with the dogma of the sovereign people (that is to say of the people as perpetual possessor and sole lawful possessor of sovereignty), which, combined with the dogma of the general will and law as expression of number, constitutes the error of political Pantheism, the multitude-God. It must ever be borne in mind that what makes the condition of nations in modern times so tragic is that in point of fact, in concrete reality, the Rousseauist religious myth of democracy has everywhere invaded and contaminated political democracy and even every actual form of government.”

On account of the importance of the question, we must here compare at some length the Catholic doctrine of authority “coming from above” and the Rousseauist idea of authority “coming from below.”⁵⁸

And here Fahey sets out to explain that as spiritual beings and members of the Mystical Body of Christ, with Christ as our Priest and King, our allegiance to achieving perfection must supersede any allegiance to the state, the nation, or our fellow man. In fact, our membership in the Mystical Body requires that we do all we can on earth, not only for ourselves but for our families, friends and neighbors, to attain that final union with Christ in Heaven. Our end is not to serve ourselves and man; our end must be entirely subordinate to service of the Divine King. We are indeed sharers in Christ’s own divinity, but only insofar as we strive to obey the laws and teachings of that Church He divinely established on earth, and the Vicars He appointed to head that Church, who alone are commissioned to teach and legislate in His name. There can be no compromise of these laws and teachings in achieving the wants of man or the desired end, which must always be ordered to the common good, as St. Thomas Aquinas teaches. Man’s reason must be aligned with the Divine solely along these lines; the Church must raise man up as much as is possible in each case to reflect the image of the Divine. Reason indeed tells us that the very One who established order in the universe alone reserves the right to dictate the means to preserve that order. “Authority in the Church comes then from Christ the King,”⁵⁹ Fahey concludes.

Rousseau, on the other hand, would have authority “adapt itself primarily to the ...mentality of its subjects. Its first care must be not to lay down obligations in view of an end to be attained, but to consult the multitude, not to impose respect for what is right, but to accept a fact, not to subject the multitude to an end, but the end to the multitude...”⁶⁰ As Fahey notes, quoting the teaching of Pope Pius XI on teaching children, their entire future as members of the Mystical Body must be taken into consideration, and as the future of all members is the same, so must the approach to educate and direct these members be the same, (if as Rousseau and his colleagues maintain, all are truly equal). Fahey affirms that “Rousseauist-Masonic democratism has been frequently condemned by the Church.”⁶¹ He cites the teaching of Pope Leo XIII in *Diuturnam Ilud* as quoted by Pope St. Pius X in his letter of condemnation against the French Sillon as follows:

Those who preside over the government of the commonwealth may, indeed, in certain cases, be chosen by the will and judgment of the multitude, without opposing or violating Catholic doctrine. But that choice marks out the person who shall govern, it does not confer on him authority to govern, it does not delegate power to him, it designates the person who shall be invested with power.⁶²

But as Catholic traditionalist Yves Dupont pointed out, for an election to be *truly* democratic, all candidates must be personally known by the voters, for otherwise they cannot determine if what they are proposing is in line with Christianity.⁶³ And as one conservative blogster has opined, voters today are not even well-educated enough to determine whether what a particular candidate is advocating for is even a good idea.⁶⁴ In addition, because districts are so populous in this country and the press cannot be relied upon to paint an unbiased picture of such candidates, a true and comprehensive evaluation of a candidate, even by an educated populace, is impossible. As Pope St. Pius X remarks and all faithful Catholics know, the right to command comes ultimately from God, not man. He calls Liberty, Equality and Fraternity “... a theory opposed to Catholic truth...” He also adds that the sort of democracy embraced by the Sillon “far from being a progress, would mean a disastrous set-back for mankind...*The Sillon brings in its train Socialism.*”⁶⁵ Dupont explains that Socialists do not admit “that man can be redeemed by grace...Therefore, man must be controlled by laws and regulations...Communism...is the last form of sociocracy.”⁶⁶

In his 1944 Christmas message, Pope Pius XII taught: “Those in power should be impartial.” Reverend John Ryan and Dr. Rumble of Rumble and Carty fame (*Radio Replies*) taught that political parties are essentially against Catholic principles because they are forced to appeal to the multitude to be elected and *cannot* be impartial. Pope Pius XII writes: “The masses...can be used by the state to impose its whims on the better part of the real people,” (and this is certainly true in the U.S. today). “The masses...become an easy plaything in the hands of anyone who seeks to exploit their instincts and impressions.”⁶⁷ And when the masses become irreligious and even atheistic and antagonistic toward religion, the result is disastrous. This is what ails America and countries throughout the world today.

Pope Pius XII on democracy

If those presenting as Catholics really wish to know what kind of democracy the Church envisioned for America and any other nations wishing to embrace this form of government, Pope Pius XII describes this below in his 1944 Christmas message.

Only a clear appreciation of the purposes assigned by God to every human society, joined to a deep sense of the exalted duties of social activity, can put those in power in a position to fulfill their own obligations in the legislative, judicial and executive order with that objectivity, impartiality, loyalty, generosity, and integrity without which a democratic government would find it hard to command the respect and the support of the better section of the people.

To secure effective action, to win esteem and trust, every legislative body should — as experience shows beyond doubt — gather within it a group of select men, spiritually eminent and of strong character, who shall look upon themselves as the representatives of the entire people and not the mandatories of a mob, whose interests are often unfortunately made to prevail over the true needs of the common good — a select group of men not restricted to any profession or social standing but reflecting every phase of the people's life; men chosen for their solid Christian convictions, straight and steady judgment, with a sense of the practical and equitable, true to themselves in all circumstances; men of clear and sound principles, with sound and clear-cut proposals to make; men above all capable, in virtue of the authority that emanates from their untarnished consciences and radiates widely from them, to be leaders and heads especially in times when the pressing needs of the moment excite the people's impressionability unduly, and render it more liable to be led astray and get lost: men who — in periods of transition, generally stormy and disturbed by passion, by divergent opinions and opposing programs — feel themselves doubly under the obligation to send circulating through the veins of the people and of the state, burning with a thousand fevers, the spiritual antidote of clear views, kindly interest, a justice equally sympathetic to all, and a bias towards national unity and concord in a sincere spirit of brotherhood. Where such men are lacking, others come to take their places in order to make politics serve their ambition, and be a quick road to profit for themselves, their caste and their class, while the race after private interests makes them lose sight of completely and jeopardize the true common good.⁶⁸

So this is what true democracy should look like. As Dupont explains in his *The Popes and Democracy*, “authority does not reside in the community or come from the community. The authority of the government does not come from the community, and authority does not even flow from God into the community. Authority, therefore, cannot flow from the community into the government.”⁶⁹ Power cannot ascend upwards from the people to their leaders: it can only descend downward from Christ, as it does with jurisdiction in the Church. In pre-Reformation times, the pope, Christ's Vicar, appointed the bishops or approved their appointments. This was necessary for them to operate with the proper jurisdiction, necessary for the validity of acts. The bishops, in turn, communicated spiritual power to the kings through the coronation ceremonies and the anointing. The kings then delegated their authority to the temporal rulers. The reversal of this order is the rejection of Christ's Kingship.

Pope Pius XII, in writing the above, obviously believed there were yet good non-Catholics left who could accomplish what he suggests, as very few Catholics at that time were members of Congress. But he also indicates such men might not prevail, and lists as the cause the materialism engendered by capitalism. Pius XII knew that he could not change the form of government in America, with democratism then sweeping the world in the wake of World War II. He even taught that at times it is not wrong to tolerate error in a non-Catholic nation as long as it is not equated with granting error rights over truth. This does not change the fact that such government is not pleasing to God; it merely acknowledges the existing reality and the fact that the Church is helpless to change it. Nor does it amount to an abandonment of the Church's temporal power, but as Henry Cardinal Manning notes, it merely admits that in such a case there is no way to exercise such power.

And Manning reminds his readers that in referring to the temporal power, he is not attaching the same meaning to the word assigned to it by British critics of the papacy. He quotes Bellarmine, who defines this power as: “The power of the pope is not temporal, but spiritual, which contains under itself things temporal, and is exercised about them indirectly, that is, for the sake of the spiritual things.” This is the sense in which the temporal power is used in this work.

Cardinal Manning also explains that the Church has no power over those outside Her unity. Only when kingdoms and countries were wholly Catholic did the Church have spiritual power over them.

When the senate and people of the Roman Empire were only half Christian, the Church still refrained from acts which would have affected the whole body of the State... If Catholics were in power tomorrow in England, not a penal law would be proposed, nor the shadow of constraint be put upon the faith of any man. We would that all men fully believed the truth; but a forced faith is a hypocrisy hateful to God and man. If Catholics were in power tomorrow, not only would there be no penal laws of constraint, but no penal laws of privation... If the Catholics were tomorrow the ‘Imperial Race’ in these kingdoms, they would not use political power to molest the divided and hereditary religious state of our people. We should not shut one of their churches, or colleges, or schools. They would have the same liberties we enjoy as a minority.⁷⁰

And that is the type of *democracy* the Church would practice in a Catholic state and has practiced in the past, regardless of the scare tactics used over the course of history to terrify those contemplating Catholic rule. Such toleration would not endorse the errors of non-Catholics but would simply recognize the fact they cannot be forced to convert.

It is easy to see that the requisite virtues Pope Pius XII lists above are glaringly absent in nearly all the representatives of the people today; so very much so that one can find no resemblance whatsoever in what the pope describes and what now exists. All that is left is what is contained in the last paragraph of Pius XII’s address: politicians serving their own ambitions and rapaciously pursuing their own personal and financial interests and those of their constituents. The common good has not and will not be served because America has abandoned God and brought about the ruin of the Catholic Church, and for that she must pay a price. But Pope Pius XII, in the document above and in other papal documents, expresses hope that somehow America would carry the torch and become a true democracy, according to the definitions of the Church. This is most likely because in her founding documents, she was not openly hostile to religion, and the motives propelling her revolution were at least partly favorable to Catholicism. For this and other reasons, the pope allowed Vatican cooperation with American intelligence operatives during World War II and the Cold War to defeat what he believed was the worst threat to Christianity — atheistic Communism. He trusted America to accurately gauge the Communist threat, to protect the Church from it and to advise him regarding its activities and plans. He believed America was helping him combat this evil, but his trust was sadly misplaced. This is one of the main topics explored in *The Phantom Church in Rome*.

D. Capitalism and Distributism

Rousseauist-Masonic democracy brings in its train other evils as well, Dupont observes, and one of these evils is capitalism. “The philosophy of Liberalism has given birth to a political system, democracy; and to an economic system, capitalism. In both systems freedom of action and expression are the mainstay and both rest on the private judgement of persons, not on considerations flowing from Divine Revelation.”⁷¹ Fahey quotes the Jewish writer Werner Sombart to explain that it was the Jewish race which first introduced the idea of “free commerce” and “unchecked competition.” Sombart says of his fellows: “The Jew...in conformity with the spirit of true capitalist economy, proclaims, in presence of all-natural ends, the supremacy of gain and

profit.”⁷² Sombart admits that these principles are considered unChristian, and contrary to Thomistic economic philosophy. The collection of excessive and unjust amounts of interest (usury), especially, is associated with the capitalist system, as is the advent of the stock market, he reports. Fahey contrasts this with the system practiced by the Church.

Under the influence of the Catholic Church, the servile state [i.e., Ancient Greece and Rome] was replaced by the *distributive* state in which the material means of production were owned by the free human agents of production: property had passed from the hands of the few to the many. The rending of the Mystical Body in the sixteenth century [the Reformation] gave birth to the capitalist state, in which the material means of production are again the property of a few, while numerous human agents are politically free, but without property. We have seen that even those who control the material means of production in the capitalist state are themselves largely at the mercy of those who manipulate finance...The reaction against the capitalist state will be guided by the Catholic Church, and then we shall see a rebirth of the *distributive* state...⁷³

It is important to note what Pope Pius XI taught regarding capitalism, and his misgivings about its practice as an economic system in capitalist states:

Limitless free competition permits the survival only of those who are the strongest, which often means those who fight most relentlessly [and] pay least heed to the dictates of conscience...Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure...⁷⁴ A small group of individuals...manipulate the market of the world at their own caprice, to the immense harm of the masses...⁷⁵

So capitalism is not favored by the Church in its current form. Just as the Church has her own system of philosophy, Thomism or scholasticism, She also has her own economic system, known as distributism, outlined by Pope Leo XIII in *Rerum Novarum*. It was William Cobbett and Catholic author G.K. Chesterton in the nineteenth century and Catholic historian Hilaire Belloc in the twentieth century who advocated tirelessly for the adoption of distributism. The easiest way to explain distributism is to outline its positions on the various issues facing humankind today. The following is adapted from an article on distributism in Wikipedia.⁷⁶

Private property — Pope Leo XIII’s *Rerum Novarum* is the classic teaching on this subject. Pope Leo advises Catholics that property ownership is a right granted them by God who gave them the earth for their enjoyment. Living on the land, growing and raising their own food and improving and adding to their holdings, to pass on to future generations, is not only a right but brings great enjoyment and satisfaction, while contributing to the upbuilding of society. Property ownership also includes the tools, machinery and buildings that are involved in performing any of the trades. This ideal, Chesterton wrote, can be fulfilled even on a small acreage. Only this is true economic freedom.

Return of the guilds — Catholic guilds popular in the Medieval Ages provided training for the worker, health and burial insurance for his family, disability benefits and spiritual instruction to help workers apply Church teaching to their daily conduct in the workplace. Labor unions do not satisfy the Church’s ideal of workers unions, as promoted in *Rerum Novarum*. They are organized along class and political lines, can be infiltrated by unsavory organizations and therefore fail to promote congenial relations between employers and employees as intended in Pope Leo’s encyclical.

Credit Unions — Distributism advocates the abolishment of the private banking system for its ties to excessive interest rates (usury). Credit unions are preferred instead.

Anti-Trust Legislation — This opposes monopolies and the excessive concentration of market power in any one area, whatever that may be. Regarding all market concepts, distributism teaches that more is better and improves competition. Small businesses and cultural considerations are encouraged.

Family — The family unit of two parents and a child or children is promoted as the ideal. The family is to be promoted rather than the individual. Society must focus on the family's success and ability to thrive as a unit so it may accomplish its spiritual formation as well as realize practical ideals.

Subsidiarity — Pope Pius XI in *Quadragesimo Anno* condemns as immoral taking what individuals produce by their own initiative and giving it to the community, since this discourages and often cripples the proper function of the family. Any activity of production that can be performed by a smaller unit must not be assigned to a larger one. This protects families from being absorbed or overshadowed by corporations and government operations.

Welfare programs — Distributism is not in favor of welfare programs such as Social Security or extended food assistance and supplemental income. This prevents the realization of the initiative families should possess to become self-sufficient. Provisions for the aged and the handicapped should come from the family, the Church and private individuals. During the Middle Ages, the guilds provided insurance and disability pensions.

Arts and culture — Distributism encourages the development of arts and culture and keeping production in the hands of small businesses run by families in small communities. It does not favor unrestricted technological advances that would eliminate opportunities for small businesses and families to prosper, but neither does it propose a return to pre-Industrial Revolution times.

Politics — Distributism is completely non-partisan and does not favor one form of government over another.

Just war — This Thomistic principle is used by distributists to determine whether it is morally right for a nation to engage in or declare war. It is strictly governed by Catholic theological teaching.

Important distinctions are made by Fahey and others regarding the application of distributism. Fahey warns that:

Catholics must not be deceived by Communist propaganda for the abolition of capitalism. Communists mean to do away with not only the abuses of private ownership, to which what is called the capitalist regime gave birth, but to the very institution of private property in land and in the other means of production. That means a return to slavery worse than the pagan one from which the Redeemer raised us.⁷⁷

Some interpret any suggestion that the capitalist system be replaced as immediately favoring Socialism or Communism, but the popes would never favor either of these systems in any way, and do not favor them in teaching distributism. Such an objection is only an attempt to defend democratism, not democracy, and the profit motive fueling capitalism, its economic system of choice. Joseph Pearce, in his article on distributism

for the *Imaginative Conservative*, writes: “Unlike the socialists, the distributists were not advocating the redistribution of ‘wealth’ *per se*, though they believed that this would be one of the *results* of distributism. Instead, and the difference is crucial, they were advocating the redistribution of the means of production to as many people as possible.”⁷⁸ He also warns that subsidiarity as used in European Union documents is “Orwellian doublethink” and is not a true representation of subsidiarity or the Union’s principles. He further notes that the U.S. violates rural rights to subsidiarity in gun bans and forbidding those in the city to own farm animals. Where gun bans are concerned, this would violate not only second amendment rights for Catholics but also infringe on their right to religious belief ordered by the popes, according to distributist teaching. Certain violations of state rights by the federal government and the U.S. Supreme Court also contravene subsidiarity, Pearce relates.

Looking at all the above, some will assume that Catholics could insist on the observance of distributism as an alternative to capitalism, but this is practically impossible today. Nevertheless, this is a viable system and it gives the lie to the current teaching that Socialism is the only solution to capitalist abuses. All true Catholics desire in the present political climate is recognition of the fact that the Church in Rome is not the Church established by Christ and does not speak for them. That church will not advocate for distributism. True Catholics also believe that in order for the Constitution and Declaration of Independence to be held as valid, they must be accorded the same rights as all other religions — equal protection under the law as guaranteed by the Fourteenth Amendment. This includes the right to reveal the truths taught by the Popes and the Councils and practice Catholicism as it has always been taught and understood by the Church Herself. This without any fear of ridicule or persecution. For if only those who are allowed to present their “version” of the truth prevail (which is pragmatism, an error condemned by the Church), there is no free choice in the matter. So how, then, how can freedom of speech and belief possibly be said to exist as a sacrosanct right in this country?

Liberalism’s political system was democratism and its economic system was capitalism, as already discussed, and these systems gradually replaced those pre-eminent in the Middle Ages, early Renaissance based on monarchic and distributist principles. The European monarchies, save for a few of little consequence and influence, were gradually dissolved. Democratism was imposed by the Liberals on nearly every country in the world, many at America’s insistence, with the exception of those under Communist rule or some totalitarian system. But one monarchy remained that was apparently impervious to dissolution. And that monarchy was the final obstacle left to be removed before Liberalism could triumph. Its fall was cleverly disguised and is to this day. But it is becoming increasingly clear that what appears to have been an oversight on the part of Freemasonry was not an oversight at all.

The sixth and final reformation

It is not to be forgotten that Freemasonry’s ultimate goal was the destruction of the Catholic Church and its papal monarchy, the last absolute monarchy left on earth. Taking the Modernist route to that destruction versus an outright attack, a move which might have roused the faithful from their entrenched lethargy, Masonry dismantled the Church gradually, quietly, piece by piece, without scarcely a murmur from the laity or the clergy. A few brave theologians and a handful of lay leaders protested vigorously in the end, when it was too late to change course. As in all the previous reformations, the “people of God” were portrayed as leading the move to “update” the Church, demanding increased participation in liturgical and ecclesiastical affairs. The liturgical movement, active from the early twentieth century, used the principles of democracy to demand their “rights.” Infiltrators who had bored deeply into the hierarchy of the Church participated in an election that according to Church law itself was invalid. But papal conclaves to elect a pope are secret, and who would ever know? And so, since 1958, a false line of popes has ruled what people assume is the Catholic Church, but which instead is a counterfeit church set up to deceive the world and make it appear that the Church has finally been democratized. As predicted by holy people centuries ago, the Church was betrayed by

her own, from within, just as Judas betrayed Our Lord. The post-World War II laity had been so imbued with Liberal propaganda and so alienated from papal authority they were ripe for the picking.

When John 23rd was elected in October 1958, he immediately began to implement a series of traitorous acts which were not at the time interpreted as anything suspicious by the faithful. His first act was to make his good friend and partner in crime Giovanni Battista Montini, son of the founder of what later became the Christian Democrat party in Italy (explain in ft. note), a cardinal. His second act, in early 1959, was to destroy the Canon of the Mass by allowing the promulgation of missalettes translating the Latin *pro multis* (for many) to the English as “for all men.” This was followed by his third act, the calling of the false Vatican 2 council. This was followed by his third act, the calling of the false Vatican 2 council. Roncalli, assisted by Montini and others, then proceeded to his fourth traitorous act: a truce with Freemasonry. Vicomte Leon de Poncins explains that attempts to conduct such a truce began secretly in the 1920s and were then renewed in the 1940s by a French Jesuit. He further comments:

The campaign for closer relations between Freemasonry and the Church...had little chance of success during [Pope Pius XII's] lifetime... With the accession of Pope John XXIII and the growth of the new conceptions of ecumenism which followed this event, something like an explosion took place. A sudden flowering of works devoted to Freemasonry blossomed forth from a variety of authors. Historians, philosophers, journalists, all worked, each in their own sphere, in favor of a reconciliation between the Catholic Church and Freemasonry.⁷⁹

While certain “canons” from the 1983 “code” of Novus Ordo canon law condemning Freemasonry were lifted during the reign of John Paul 2, they were later reinstated, and at least for the eyes of the public, remain in place. However, in practice, Freemasonry is tolerated just as all other non-Catholic religions are tolerated by the Novus Ordo church in Rome, and Francis’ recent declaration quoted in the introduction above, given that Freemasonry describes itself as a religion, would include it.

Montini, choice of the Masonic elements directing this operation, would later become pope following the death of John 23rd. He it was who would officially establish the new liturgy and bring the false Vatican 2 council to a close. Even those who realized what was happening to the Church were redirected by Masonic change agents posing as Catholic clergy into opposing the wrong enemy. Instead of declaring that the changes they saw unfolding had to be the work of a false pope — which they were — they focused their energy on decrying the institution of the Novus Ordo Missae, a false liturgy that bore an amazing resemblance to Cranmer’s Anglican mass. There is no denying that the institution of the new mass was a colossal insult to the martyrs of the Reformation, who died defending the Latin Mass, only to have their sacrifice repudiated by the installation of the very liturgy for which they gave their lives. But they failed to remember it was not Catholics who coined the slogan “It is the Mass that matters” during the early days of the Protestant Revolt, but the Reformers.⁸⁰ Largely uneducated and misinformed regarding Church dogma and history, they did not realize that no false liturgy could be imposed by a true pope. Their loss of the Latin Mass blinded them to the true meaning of the changes in the Church — the papal see was vacant and the enemy had won. Some eventually declared John 23rd and his successor Paul 6 (Montini), false popes and created their own (schismatic) sects. Just like the proliferation of Protestant sects following the Reformation, this reaction to the changes in the Church following the false Vatican 2 council began a perpetual splitting and fragmenting of what was intended to be the Catholic remnant, until such confusion reigned that no one could rightly discern the truth.

And the destruction was not limited to the Catholic Church. Any remaining orthodoxy among the Protestant sects also had to be eliminated. The erosion of these sects had begun long before the convening of the false council by John 23rd in 1962. The devastation of the Catholic Church wrought by the sixth reformation was not lost on Protestants, either. This will be examined in Part II below.

Part II: Liberalism's Impact on Non-Catholics

Introduction

Cobbett describes in his work how English Protestants often looked backwards and indicated in various ways how they wished they could return to the Faith of their Fathers. Not so on the part of their rulers and their vicars. But of course, this does not reflect the inclinations of countless other non-Catholic sects in Europe, Australia and North America who give little or any thought to such a return at all. Having used Liberalism as a launchpad to free themselves from the “slavery and idolatry” of the Babylonish whore and its “popery,” as Cobbett phrases it, few indeed were willing to reconsider their affiliations. In this country, the advance of Liberalism moved them further and further to the left. Until the Vatican 2 era, no one even pretended to agree on anything with Catholics, and relations between the two groups were largely adversarial.

If the post-Vatican 2 church in Rome had not made the first move to approach Protestants, inching closer to Protestants doctrinally, there most likely would have been no change in the status quo. Anti-Catholic sentiment in the U.S., from the very beginning of immigration to America, has been documented in both Catholic and secular history books, and even today, according to one poll, Baptists, Methodists and Jews enjoy greater popularity than Catholics. Wikipedia has compiled a good summary of over 250 years of anti-Catholic sentiment in the U.S., with many helpful references on this subject.⁸¹ The Reformation left its mark, and persecution of Catholics continues in this country and across the world today. Overall, persecution of those identifying as conservative Christians appears to be on the rise.

Christ warned his followers they would suffer the same sort of treatment from the world as He suffered on the Cross. Many members of the Novus Ordo church in Rome and the majority of Protestants shrink from the prospect of suffering and teach that a merciful God would not want us to suffer. This is the big attraction of the rapture teaching in Protestant churches — others will endure the sufferings set for the end times, but they will be spared from it, swept up into the clouds. Both the concept of suffering as opposed to God's mercy and the rapture theory are contrary to Holy Scripture and Catholic teaching. Unable to accept Catholic saints and martyrs as role models, they have no conception of the tremendous love of God that prompted these sacrifices.

To be as God-like as we can possibly be, we cannot help but be subjected to suffering. Protestant pastors suffered and died for their faith alongside Catholic priests behind the Iron Curtain and in the concentration camps of Nazi Germany. So where was *their* rapture? A poem written by Lutheran pastor Martin Niemoller, interred in a Nazi concentration camp during World War II, became a popular reference point for those who were not willing to stand up for their beliefs: “First they came for the Communists, and I did not speak out — because I was not a Communist...” (then they came for the workers, union members, then the Jews, etc.). Finally he concludes, “Then they came for me—and there was no one left to speak for me.”⁸² In many ways, this is what Americans are facing today.

Deliverance lies in finding the courage to exterminate the pagan principles being interjected into what Protestant and Catholic patriots fighting for religious freedoms and freedom from taxation in 1776 believed would be a nation truly under God. Such a stand today would take suffering and sacrifice; it could well involve loss of life. But is it any less than what is expected of today's military who daily defend the freedoms Americans think they possess, but which are routinely being lost on a daily basis? If Catholics in Germany had not followed Martin Luther, the die would not have been cast for the British. Had Catholics in Great Britain risen up against the King and fought for the Pope, France and other nations might have come to her aid and quelled the revolt that led to the Reformation. Catholicism had existed in the world for 1,500 years when it was overthrown simply because Germans and Britons lacked the courage of their convictions. Christians believe they are one invisible body united worldwide, but they possess no common beliefs save that Christ is the Son of God. So if 1,500 years of obedience to the Pope and professing belief in His teachings as coming

from Christ could not save Catholics from persecution and eventually near extirpation, then what will save Christians? Who will they rally behind, what banner will they fly when, having failed to recognize their errors, correct them and make amends to their Catholic brothers and sisters, there is no one left to speak for them?

A. The Mystical Body of Satan

Christianity was still in its infancy when the early councils began condemning heretical sects. The Gnostics were among the first and many others would follow over the centuries. Always the mystery of iniquity existed in that irresistible force that draws men to embrace evil and abandon that which is good. It was of course Satan and his fallen angels who enticed men to abandon truth and nothing has changed in two millennia. What has changed, however, is the definition of Christianity, defined and redefined numerous times since the Reformation in the 1500s shattered Christ's indivisible Church into thousands of factions. What was intended to be one Mystical Body united to its Head, Christ, was effectively dismembered and reduced to billions of pieces, despite what many believe. All call themselves Christian, yet none can find one set of truths on which they all agree. It would be, in analogy, as if the liver was rejecting the very blood it was meant to filter, or the heart, not agreeing with the blood vessels, refused to pump. Christ's Mystical Body is an undivided unity professing the same faith taught by its Divine Head; Satan's mystical body is comprised of individuals of all possible conflicting beliefs, some feigning to be Christian and others openly anti-Christian. This strange amalgamation is held together by the common glue of man as his own god, obeying the Satanic philosophy, "Do as thou wilt."

It is interesting to note that the Latin word for six is "sex," symbolizing division or differentiation, the very issue that divorced Henry VIII from Rome. If we thus interpret 666 as "divide-divide-divide," we must come to the conclusion that this number of which Giovanni Montini, Paul 6, was so fond must truly symbolize the destruction that was so blatant during his reign as "pope." For what is more precisely opposed to unity than fragmentation? How more perfectly could the enemies of the Church have opposed all that Our Lord ever meant to establish in Peter than by scattering the very lambs and sheep He told Peter and the Apostles to gather? The species of unity Christians believe they possess, unless they are somehow united to the Church by bonds of love and desire, is only of the negative sort — unity in diversity. Isn't that what we keep hearing day and night on television? The great wonders and advantages of our country's diversity? But it has nothing to do with the unity Christ prescribed for His Mystical Body.

St. Thomas Aquinas, Reverend Furfey

It was St. Thomas Aquinas who best described the nature of this negative unity, and he provides no middle ground based on an "invisible" church:

There are two mystical bodies in this world: The Mystical Body of Christ and the mystical body of the Devil or of the Antichrist. To one or another every man belongs. The Mystical Body of Christ is the Holy Church, His pure and faithful Spouse ... The mystical body of the Devil is the ensemble of impious men. Like an adulterous wet nurse, it nourishes this ensemble. The Devil is its head, and the evil persons are its members ... "The body of the Devil," says St. Gregory, "is composed by all the impious men."

"Just as Christ, in Himself and through His disciples, always seeks to cut off the members of the Devil and incorporate them to Himself ... so also does the Devil. By his efforts and those of his cohorts, the Devil aims to amputate the members of Christ to unite them to the sordid members of his prostitute... Know you not, that your bodies are the members of Christ? Shall I, then, taking the members of Christ, make them the members of a harlot?" (1Cor 6:15) And St. Paul answers: "God forbid."

St. Augustine writes: “They cannot be at the same time members of Christ and members of a prostitute. Many receive the Body of Christ in the Sacrament, but not in their souls. By failing to receive Christ spiritually and leading bad lives, they reduce the members of Christ, making themselves members of the Devil, so they greatly diminish the Body of Christ.”⁸³

And the prostitute of which St. Thomas speaks above is the one created by the Reformation begun in Germany by Luther and continued by King Henry VIII, resulting in all the subsequent “reforms” described by Cobbett. Reverend Paul Furfey, in his *Mystery of Iniquity*, wrote: “It is not too much even to speak of a mystical body of Satan, united to the devil in a most intimate union.”⁸⁴ This diabolical entity, Furfey explained, reverses the order of all truths in the Church, works to destroy Her and constitutes a negative sort of unity actively serving the forces of Antichrist. Furfey warns that true to its perfect opposition to Christ's Mystical Body, the mystical body of Satan in action is not easily discernable. Unlike the Church, known by Her attributes and four marks, Furfey observed:

It is useless to expect to find the Kingdom of Satan, the world, embodied in an organization as definite and as clearly outlined as the Church...What will be found is a group of forces which, at first glance, appear separate and independent but which on closer examination prove to be interlocking, so that in spite of their seeming separateness, they actually cooperate surprisingly well together.⁸⁵

Reverend Denis Fahey, Tito Casini

The two opposing forces are distinct but the acolytes of Belial present 1,000 faces to the world. Reverend Denis Fahey also writes:

On the one hand, Our Divine Lord incorporates human beings into Himself and urges them to mold the world in accordance with His program, so as to bring about harmonious submission with his Father at Holy Mass. On the other hand, Satan strives to undo the organization respectful of the supernatural order and life, and, when he has succeeded in propagating Naturalism, he will move to the direct attack on the Mass. Accordingly, he will always strive either to bring about what is called separation of Church and State or to prevent their union, that is, the recognition by the State of the Catholic Church as the one Church divinely instituted, the supernatural and supranational Mystical Body of Christ, the ark of salvation for all. Satan knows well the value of social acceptance of order. That men, not only as individuals, but as linked together in States and nations should recognize the Catholic Church, as supernatural and supranational, and should bow down in submission to the Blessed Trinity in the Holy Sacrifice of the Mass are utterly repugnant to him. Of course, the struggle against order will be carried on in the name of ‘progress,’ ‘enlightenment,’ ‘liberty of conscience’ and duty to one’s country and one’s race’ etc.”⁸⁶

Non-Catholics, of course, are not ordinarily inclined to agree with these statements. Many reject the idea of ending the separation of Church and State and they long ago rejected the Mass. It was Luther who once said: “When the Mass has been overthrown, I think we shall have overthrown the papacy...everything will of necessity collapse when their sacrilegious and abominable Mass collapses...”⁸⁷ And Luther had no idea how right he was, although he reversed the actual order of events. Some Protestants were truly shocked, however, when the sixth reformation occurred and the Latin Mass was abolished. Some of them truly believed it would be forever protected by the Church Herself and under the guarantee of religious freedoms in the various “democracies” worldwide. Speaking of how taken aback some of them were at the manner in which the Mass was stripped from Catholics, Catholic author Tito Casini wrote:

Let us hear it as recounted in amazement by persons outside of the Church: by, for instance, Marcel Regamey, one amongst the many, who on January 10th 1970, wrote as follows in the *Nation Vaudoise*: ‘After Vatican II, one might have thought that the use of the vernacular would be authorized but not

imposed, and so too with the Order of the Mass and the texts. It is not without amazement that we Protestants see the liturgical revolution by the Catholic Church imposed upon the generality of the faithful... The faithful have thus had wrested from them the concrete background against which their spiritual life was set and have had another one manufactured for them... Authority instituted to preserve and protect the deposit of faith cannot without being tyrannical prescribe, by means of that same authority, changes which are equivalent to a revolution. Thus, whilst it is being attacked from its foundations, authority in the Catholic Church is being exercised in tyrannical fashion against its most loyal sons...'⁸⁸

Even Paul 6, like Baalim's ass, craftily spoke the truth when he said: "The greatest danger for ecumenism lies in Catholics becoming enthusiastic about what Protestants have already discarded as harmful and forsaking, and on the other hand, discarding all those things of which Protestants are now discovering the great importance." Another well-known Protestant, Rene Barjavel, also quoted by Casini wrote in 1969:

The Church is moving... the celebrant who for 2,000 years had turned his eyes to the altar, that is to God, now has turned his back upon it to look towards the faithful. This makes me think of a ship whose pilot, standing in the bows, instead of looking at the sea and the stars, turns towards the passengers to join in their conversation. Where will the ship end up? I, a Protestant, have the dim feeling that this Protestantisation of the Catholic Church will be harbinger for I know not what disasters.⁸⁹

It is exactly as Casini describes in his work: The prodigal son went away knowing that while he may have gone astray, he could always return to the lovely and welcoming house of his father with hope of recovering his good graces. He finally returns, only to find that the son who remained home has demolished the house despite the father's plaintive pleadings it be spared. And so the broken-hearted prodigal turns away, not knowing where else he can go.

A Lutheran minister speaks

Yet another Protestant, a Lutheran minister who had worked as an ecumenist for 25 years, warned Catholics about "elements of Catholic faith and practice which some Protestants are beginning to feel should not be surrendered in interchurch discussions" in an article entitled "What Catholics Should Not Compromise." He identified these as:

...*the centrality of the Mass*. Protestant reformers in the 16th and 17th centuries, fearing what they regarded as excessive ceremonialism in the Church, swung the pendulum to the completely other extreme by discouraging, even at times forbidding, the celebration of the Eucharist or Mass. This shifted the focus from the altar and Christ's sacrifice to the pulpit, where the preacher's words became most important... The Book of Acts and other early Christian documents... clearly indicate that the Sacrament of Eucharist was the central act of worship for early Christians, rather than listening to a clergyman's homily, no matter how interesting it might be. The centrality of the Eucharist maintains the focus on Christ and His sacrifice for us. That is exactly where it was in the apostolic Church and where it needs to be today as well.

...*the Papacy*. Traditional Protestant prejudices against authority have made this a difficult subject, yet many are coming to realize the Church must have some central authority in matters of doctrine, morals and Scriptural interpretation. The personal interpretation of Scripture has led to the obvious — the proliferation of many groups and denominations, each with its own opinions and emphases, each claiming to be correct to the exclusion of others. Such proliferation and splintering will continue to be a factor in Church history as long as there are no structures to deal with it. The Protestant arrangement of each person being his own authority in theology fosters this problem.

...*the role of the clergy*. While most modern Catholics do not desire a return to medieval sacerdotalism...there remains a strong respect for the priest as God's ordained representative who is charged with the spiritual and temporal leadership of a parish. On the other hand, the typical Protestant minister is subject to the whim of a parish election and can easily be voted out of a job...Thus the priest of God concept is replaced with the hired-hand syndrome...Many clergy in major denominations are well-trained, but much of their training comes to naught when congregational pressure prevents them from preaching and fulfilling some of the unpopular demands of Scripture. The Catholic idea of the priest as someone chosen by God to preach and uphold God's law and dispense His sacraments must be reinforced if the purity of the Christian faith is to be maintained.

...*the place of the saints* has long been a bone of contention between Catholics and Protestants. This is due at least in part to a lack of understanding on the part of Protestants. The Church from its earliest years has revered its saints because it has given us a witness of faith which inspires and teaches us. The Catholic emphasis on the saints reminds all Christians of their past and keeps alive an awareness of the historic continuity of the Church which goes back to Christ Himself. To downplay the saints is to deprive us of their example and to deny sacred history and tradition. Not to celebrate saints' days through the joy of liturgy is an injustice to our people which leaves them ignorant of a precious heritage.⁹⁰

This is only a reiteration of what Cobbett himself observed in his work, an amazing testimony regarding the respect Protestants had for the Church prior to its demolition. It provides a striking contrast to the attitudes of many more rigid denominations today who paint the Church of the Ages as promoting a new world order without understanding that the church in Rome no longer represents the Church of the Ages. If that is once understood and digested, it is hoped that those maligning what they believe to be the Church today could gain new perspective on the causes of the many divisions that have separated Catholics and Protestants for so many centuries.

The confusion non-Catholics who lived through the changes in the Church as teenagers must have felt is understandable. Like faithful Catholics themselves, they were thrown into the midst of a theological whirlwind. Changes in the Church migrated to changes theologically everywhere, and the confusion deepened. Increasingly over the past several decades, to a much greater extent than ever before realized, the mystical body of Satan has extended its reign even over those who consider themselves Christians and faithful Catholics. *The Phantom Church in Rome* details the teachings and operations of those claiming to faithfully represent what remains of Christ's Church on earth and the (sometimes unwitting) role they have played for so long in this all too frightening extension of Satan's silent, invisible kingdom.

B. The Religious Melting Pot

Will Herberg

In the mid-1950s, shortly after those secretly directing the destruction of the Church from within had completed the major part of their mission, the Jewish reformed Marxist/turned religious conservative, Will Herberg, chronicled the gradual metamorphosis of Catholicism, Protestantism and Judaism into one religion in this country⁹¹; a religion that kept as its standard the expectations of the State and society in general, not their respective religious beliefs and practices. In his work, which proved to be a classic in that time period, Herberg had this to say about religious conformism: "The religiousness characteristic of America today...is thus frequently a religiousness without serious commitment, without real inner conviction...The very notion of being 'singled out,' of standing 'over against' the world is deeply repugnant to one for whom well-being means conformity and adjustment. Religion is valued as conferring a sense of social acceptability and 'belonging,' a sense of being really and truly of the world and society," when the Catholic knows only too well he must be in the world of necessity, but not of it. "Biblical faith...is a declaration of permanent

resistance to the claims of society, community culture and cult...,” Herberg continued. Those embracing this conformism he calls “religiosity” protect themselves “against this profoundly disturbing aspect of biblical faith *by refusing to understand it*... Nonconformity, uncompromising witness are so ‘unsociable,’ so terribly ‘unadjusted’! The very purpose of man’s built-in radar apparatus is to protect him against such perils. It protects him so well that it makes the prophetic faith of the Bible almost unintelligible to him.”⁹²

The religious condition of men in his time Herberg further defined as “religious *narcissism*, where the individual and his psycho-spiritual state is made to concentrate on its own navel.” In other words, “Contemporary religion is ...man-centered... It is not man who serves God, but God who is mobilized and made to serve man... God is conceived as man’s ‘omnipotent servant’” And faith is only a “sure fire way to get what we want.” Religion, then, is not a standard by which Christians order their allegiance to America, family, the community, their jobs etc..., but vice versa. Civic and social allegiances dictate the role religion will play in most people's lives. This results in what Herberg described as an incurable “civic idolatry,” and all-pervading materialism. This lifestyle, led by those he labels as “other-directed” individuals constitutes an inversion of the natural order that perfectly describes the situation today, already incubating prior to Pope Pius XII's death. Herberg quotes Archbishop Patrick O'Boyle as stating, in the 1950s: “At first glance piety seems to be everywhere,” but he noted further that many persons were using religion as ‘a benign sedative, to soothe their minds and calm their nerves.’...Herberg continues: “The Church [thus] becomes a kind of emotional service station to relieve us of our worries... This type of religion is poles apart from authentic Jewish-Christian spirituality.”⁹³

The average American was, Herberg noted,

...religious...and in many cases personally humble and conscientious. But religion as he understands it is not something that makes for humility or the uneasy conscience: it is something that reassures him about the essential rightness of everything American, his nation, his culture and himself; something that validates his goals and his ideals instead of calling them into question; something that enhances his self-regard instead of challenging it; something that feeds his self-sufficiency instead of shattering it; something that offers him salvation on easy terms instead of demanding repentance and a ‘broken heart.’ Because it does all these things, his religion, however sincere and well-meant, is ultimately vitiated by a strong and pervasive idolatrous element.”⁹⁴ This echoes what Herberg said earlier in his work, that the object of devotion regarding religion as Americans understand it is not in God, but in religion itself. “The faith is not in God but in faith. ‘We worship not God, but our own worshipping.’ When Americans think of themselves as a profoundly religious people whose ‘first allegiance’ is ‘reserved... to the kingdom of the spirit,’ this is, by and large, what they mean and not any commitment to the doctrines or traditions of the historic faiths.”⁹⁵

This American culture religion is the religious aspect of Americanism, conceived as either the common ground of the three faiths *or as a kind of super-religion embracing them*... Americanism thus has its religious creed, evoking the appropriate religious emotions; it may in fact be taken as the civic religion of the American people... [and the] Jewish-Christian faith has always regarded [civic] religion as incurably idolatrous.⁹⁶

Herberg was only noting what had already come to pass in America thanks to the efforts of the Freemasons, assisted by *Time* magazine’s Henry Luce and the Liberal theologian John Courtney Murray and friends. But Americanism had already been condemned as a heresy by Pope Leo XIII. Therefore, Catholics who committed themselves to this error were no longer Catholic but non-Catholics; they had automatically placed themselves outside the Church by embracing such beliefs.

Reverend Bruce Vawter

In a 1964 article for the magazine *Commonweal*, Father Bruce Vawter, C.M., former president of the Catholic Biblical Association of America, endorsed Herberg's observations, writing:

[In America], we have no emperor with blasphemous names of *kyrios, theos, salvator mundi*, which shocked the New Testament conscience. We do have an imperial religion, however, with a detailed theological vocabulary of faith and religious commitment, which our 'three great religious traditions' are expected to serve as accredited denominations (like the *religiones licitae* of the Roman state), with an occasional assist from others not quite so great but equally good because equally rich in American values. This is the phenomenon Will Herberg documented in his essay...*Protestant-Catholic-Jew*...

The early Christians went to the lions as 'atheists' because they would not agree that the cult of the emperor was the common denominator of religion in which every good Roman could concur, because the handful of incense that was a patriotic gesture to the average reasonable Roman was to these unreasonable people the worship of the beast. Catholics in this country followed in their footsteps — not to the lions but to the courts — when they joined in 'secularizing' the public schools by procuring the removal from them of Protestant prayers and the reading of the King James Bible. They reacted then against the assumption that a comfortable, basic Protestantism was synonymous with Americanism. They should be acting now against the assumption that this religion has been replaced by another which is neither Protestant, Catholic or Jew, a religion however, with its own prayers and God and moral values. This is idolatry, pure and simple...

The New Testament teaches us that a political order, like a philosophical system, may be a very good thing in its own sphere and a terrifyingly evil thing when it ventures to speak with the voice of God. Experience tells us that Christian ears have not always detected this alien voice. Experience further tells us, I believe, that it can be Christians themselves who give breath to the image of the beast that it may speak with this alien voice...Tacitus and Suetonius deplored Nero's murder of the Roman Christians because it was the act of a tyrant and a madman, *but they agreed that Christianity was a detestable superstition whose extirpation was in the public interest* (emphasis is Vawter's). Antichrist is not necessarily what opposes Christ with bare fists and clubs; *it is always what takes the place of Christ*. That, after all, is the meaning of the Greek particle *anti*.

The *caricature* of religion is religiosity, which is talk of religion and illusion of religion without religious commitment. It costs nothing to speak favorably of Almighty God; it is quite another thing to wait on His will in fear and trembling.⁹⁷

Demise of Christianity

And that, dear readers, is precisely what happened to the Catholic Church: Her extirpation was in the "public interest" according to the almighty wisdom of the federal government and its Masonic overseers. This was the reason for writing *The Phantom Church in Rome*. Vawter echoes Herberg's statement that this new Americanism is idolatry, and in defining religiosity, he comments further: "The religiousness characteristic of America today...is without serious commitment, without real inner conviction...Religiosity is the religion which is truly the opiate of the people."⁹⁸ Clearly it was the democratization of the church in Rome that paved the way not only for the changes in the Church but also for the striking of the last vestiges of Christianity from public schools: the two were directly related. The old saying "As the Church goes, so goes the world," could not be any truer than it is in this case. Almost immediately following the death of Pope Pius XII, murders, assassinations, horrific, unheard of sex crimes, the legalization of abortions, the drug plague, a sharp increase in the divorce rate, campus unrest, an uptick in suicides, reports of demonic possession, pornography everywhere, the cult explosion, the Manson and Bundy murders — all came within a decade of the Vatican 2 changes. Those who lived as young students and parents during the sixties and seventies will remember it well.

Just as there would be Catholics who would not buy into this civic religion, so too there are many Protestants who did not approve of the changes in the Church, as demonstrated above. Although there were differences in doctrine, the Church bore the standard of orthodoxy and was a steadying influence in political affairs worldwide. There were Protestant leaders who deplored Vatican 2 and the softening attitude toward Communism, but were at a loss to explain it. These were not among those invited to participate in the actual council process that embraced all religions and abandoned beliefs held dear even by Christian fundamentalists. In many ways, Protestants of the fundamental persuasion remained truer to Scripture and Tradition in the Church's time of trial than the majority of her own children. Some Protestants, in fact, might have made better defenders of the faith than Catholics, themselves.

But there also were others. Tom Anderson relates that in 1967, *Christianity Today* published a survey taken by Western Reserve sociologist Jeffrey Hadden. Hadden contacted 10,000 Protestant clergymen, asking them to answer questions regarding Christian teachings. A total of 7,441 answered his request and the results were shocking. Only 51 percent of Methodist ministers believed the Resurrection was an historic fact, 30 percent of Episcopalian clergy couldn't accept it and 35 percent of Presbyterians couldn't accept it either. Others denying this basic dogma were 33 percent of American Baptists, 13 percent of American Lutherans and seven percent of Missouri Synod Lutherans. Sixty percent of Methodist clergy "emphatically" denied that the virgin birth was a biological miracle, 44 percent of the Episcopalian clergy, 49 percent of Presbyterian ministers, 44 percent of the Baptists preachers, 19 percent of American Lutheran clergy and five percent of Missouri Synod Lutheran clergy.

Belief in Satan and in demonic powers didn't fare much better. Sixty-two percent of Methodist ministers said they didn't believe in Satan or evil; 37 percent of Episcopalian clergy and 47 percent of Presbyterian ministers didn't believe in Satan either. Likewise for 33 percent of American Baptists, 14 percent of American Lutherans and nine percent of Missouri Synod Lutherans. When asked if, given they believed in a literal interpretation of the Bible they also believed it was the inspired word of God, 82 percent of Methodist preachers rejected a divine inspiration of the Bible as did 89 percent of the Episcopalians, 81 percent of the Presbyterians and 57 percent of the American Lutheran clergy. "Certainly all these percentages have not improved over time, so what brand of "Christianity" do we really have in America?!

One of the Protestant ministers who rejected these Modernist views and spoke out against them was Helen M. Peters of Michigan. Herberg may have been the first to identify Americanism as a "super-religion" but Peters would explain the significance of his findings. And her analysis of the situation would far outdistance Herberg's.

C. Protestants Deceived by Millennialism

During this author's brief dalliance with Traditional "Catholicism" in the early 1980s, a work sent to a Traditional "priest" would become a subject of study that lasted many years. The so-called priest was later discovered to be involved with anti-Semitic groups, and at the time was actually promoting something known as British Israelism (BI). A paper was mailed to him by a Protestant evangelist (Peters), in an attempt to dissuade him from promoting this heresy and it fell into this author's hands. It fascinated me because it described a process I had experienced but was not able to articulate or express on paper. From this work — *One World: Treason to Christ and the USA* — I would learn that British Israelism (BI, or Phariseeism, as Peters called it) is basically the belief that the white race was chosen to rule the earth and bring all other races under its control. This racist belief is explained in greater detail below.

British Israel

British Prime Minister Benjamin Disraeli and Dr. C. I. Scofield first promoted this ideology and Scofield wrote a commentary on the King James Bible in 1909 reflecting its teachings as founded on Scripture. Frederic Haberman in *Tracing Our Ancestors* also promotes British Israel and E. Raymond Capt, best known for his works on the Great Pyramid, reiterates the same beliefs in his *The Traditions of Glastonbury*. Scofield and British Israel teach that Britain and Israel must unite under a one-world government headed by a British king ruling by “divine right.” They tell their adherents they are descendants of the original Israelite tribes of Benjamin and Manasses. British Israel promotes white Anglo-Saxon Protestants only and eventually spawned the KKK in this country. Given a leg up by British Israel believer Henry Ford, America First proponent Charles Lindbergh and even the radio priest Father Charles Coughlin, it helped pave the way for the Nazi brand of national Socialism. In other words, these people are what is referred to as “Skinheads” or Aryan Nations members. In one part of her work, Peters lists Americanism under other trigger words that can indicate affiliation with British Israel.

This “royal descent” is the same claim made for the Gallic and Brittonic churches above, with the addition of the lost tribes’ belief peculiar to British Israel. The theory is echoed in the Manifest Destiny period in American history, a term coined in the 1800s to justify U.S. expansion westward in order to further democracy, freedom and American culture. Many believed this “mission” was divinely ordained, and British Israel proponents try to use Scripture to prove that America is the new “Promised Land,” peopled by the lost tribes of Israel. The Mormons, whose founders were 33rd degree Masons, trace their genealogies based on the belief they are descendants of the lost tribes and ultimately Christ Himself.

Peters begins her work with the words: “Betrayal is wrapped in the thing people trust most, their teachers, preachers and churches.”¹⁰⁰ She repeatedly refers to the use of mind control throughout her treatise, noting that “This peculiar kingdom message has infiltrated the biggest part of Protestantism.” Peters begins by explaining how spiritual British Israel, as promoted by Scofield teaches love for the Jews and preaches an earthly millennium reign of Christ on earth when the British king, who they teach is descended from the prophet David, will reign. This was touched upon above as the divine right theory. Political British Israel is anti-Semitic and condemns the Jews as usurers, warmongers, baby-killers, and fomenters of political unrest. (As others chronicling the *modus operandi* of deviant sects have noted, these sects promote both “left-wing” and “right-wing” views at the same time, i.e., British Israel proponents teach both love of the Jews and hatred of the Jews simultaneously.) Peters explains how Scofield is responsible for advancing the error, now accepted by most Protestants, that the Abrahamic Covenant was unconditional and has yet to be fulfilled. Quoting from Genesis 17:9,14, Genesis 18:9 and Genesis 26:4,5; also Leviticus 26:40, 42 Deuteronomy 7:12 and 1:10, Joshua 21: 43, 45, Nehemiah 9:23 and I Thessalonians 2:15, Peters debunks Scofield’s claims one by one. She shows how God said the covenant was conditional, it was confirmed to Abraham because of Isaac’s obedience, the land promise made in Genesis to the Jews was fulfilled, their posterity promise was fulfilled, and the Seventieth Week of Daniel has been fulfilled, the very coming of Christ and the remission of sin by His death on the Cross.

The Seven Years of Tribulation teaching so commonly held by non-Catholics was first advanced by the preacher John Nelson Darby, who strongly influenced the Plymouth Brethren (an offshoot of Anglicanism) in the 1800s. Peters explains this group was one of many cults spawned by British Israel, among them Jehovah’s Witnesses and the Mormons. The Tribulation is said by Darby, Scofield and others to immediately precede the second coming of Christ and will be a period of war, destruction, famine and pestilence, ending in World War III and the Battle of Armageddon. Then Christ will come a second time to reign on earth and the Jewish kingdom will be restored. Darby was a Dispensationalist, as was Scofield. Scofield simply adapted his own theories on the end times to the Brethren’s Tribulation teaching. This includes belief in the Rapture, condemned by the Catholic Church. Others Christian sects who do not hold this belief teach, as does the

Church, that it is cruel to believe some will escape these persecutions and hardships in the end times when nowhere in the Bible is this actually stated. How will Christians prepare themselves and their families for sufferings and hardships (which a good many believe are now just around the corner) when they expect to be miraculously rescued from such calamities? In addition, Scofield holds that Jacob's trouble will come to chastise Christians, they will suffer the desolations of Daniel and also will undergo the punishments mentioned in Leviticus 26.

Other works by esteemed Protestant theologians refute Scofield's erroneous and unorthodox interpretation of the Book of Revelations, Peters points out, on these and many other topics. The Bible passages Scofield interprets were fulfilled with the destruction of the Temple of Jerusalem in 70 A.D.; the prophet Daniel prophesied that it would never be rebuilt (Dan. 9: 27) and Moses, Joshua and Jeremiah all said the Israelites' disobedience would cost them their inheritance. Peters explains that Scofield attempts to give everything in the Bible a physical and material, not a spiritual meaning, and this is how the Jews themselves anticipate the coming of their Messiah. Catholics reject the teaching of an earthly Millennium precisely because it was first advocated by those rabbinic Jews who refused to convert to Christianity. Peters says that ultimately Scofield predicts the destruction of the U.S. and a return to British rule following the reign of Antichrist, during the second half of the seven years. All that Scofield teaches involves the twisting and perversion of Holy Scripture to suit his British Israel masters and promote the Jews, Peters observes.

BI limits Daniel's prophecies to the Old Testament

The Catholic Church teaches that the prophecies of Daniel apply both to the Old and the New Testaments, particularly the references to the continual sacrifice and its cessation (Ch. 11:31). The King James Bible calls this sacrifice the daily sacrifice and Scofield applies Daniel's prophecies only to the time of Antiochus Epiphanes in the Old Testament. In Daniel 12:7, 11 the mention is made again of the cessation of the sacrifice, and the time is referred to as time, times and half a time, commonly interpreted as three-and-a-half years. In reference to these verses, Scofield sets the three-and-a-half years at the end of the seven-year tribulation but fails to extend the prophecy regarding the "daily" sacrifice to the same time period, a notable and quite telling omission. While the Jewish sacrifice, for as long as it was offered daily, was offered continually, it ended when Solomon's temple was destroyed by the Babylonians and did not again resume until the erection of the second, smaller temple built in the time of King Cyrus. This king issued the decree allowing it to be built in Jerusalem, after the return of the Jews to Palestine. During the diaspora, in every community where they existed, the Jews always had their synagogues, where they studied the law and prayed in common. But there was no sacrifice offered there, for their priests could only offer sacrifice on holy ground. This is why, after their second temple was destroyed in 70 A.D., rabbis resumed the synagogue worship and continued as before.

The interpretation of other prophecies also was limited to Old Testament times, such as those of Genesis 14, 18 regarding the high priest Melchisedech, and the prophecy of Malachias regarding the future "clean oblation" to be offered continually by the Gentiles (Mal. 1:10-11). Scofield comments that this latter prophecy is yet to be fulfilled by the Jewish nation and will occur during the millennial period. Scofield's teachings appear to confine Christ to his "Jewish" identity and existence, and to ignore the fact that His purpose was to fulfill Old Testament law. The prophecy of Malachias has always been interpreted by the Catholic Church as referring to the Eucharistic Sacrifice. Protestants, of course, do not believe in Christ's actual presence in the Holy Eucharist and long ago rejected the celebration of Holy Mass representing His Sacrifice on the Cross. But in order to understand properly why we are being oppressed today by our own leaders, in league with those who wish to destroy Christianity, we must assign to this a believable and biblical reason. One young non-Catholic, at least, has discovered the Catholic belief in the Mass is the only logical interpretation for the continual sacrifice prophecies.¹⁰¹ In Old Testament times when Israel suffered devastation and persecution,

Her prophets, who the Catholic Church teaches prefigured the popes, warned them they would not be favored by God unless they repented and returned to Him, obeying His commandments.

What was the fate of the prophets? They were persecuted and/or put to death. What has happened to the popes, who accurately predicted what we are seeing and experiencing today? They are no more. What Protestants may not understand is what the Church teaches on what will happen to the world once the cessation of the Holy Sacrifice occurs.

Cessation of the Sacrifice

Reverend Martin Cochem, writing in the late 1800s, explained the consequences of the prophesied loss of the Continual Sacrifice. He answers the question “What restrains God from withdrawing His presence and delivering the world to Satan?” as follows:

Most decidedly it is the Holy Sacrifice of the Mass which averts this calamity. For although the divine majesty is continually blasphemed by ungodly men, on the other hand it is continually honored by priests in thousands of Masses, worthily blessed by Christ Himself. This tribute of praise far outweighs the blasphemies of the reprobate, and makes amends to God for the indignities shown to Him. We have indeed reason enough, and it is our bounden duty to give heartfelt thanks to Christ for having, of His pure mercy, instituted the Sacrifice of the Mass whereby the world, despite its iniquities is preserved from destruction.¹⁰²

Reverend Doctor Nicholas Gihl, in his work on the Holy Sacrifice, wrote likewise in 1897:

It is to be attributed to the continual celebration and propitiatory value of the Holy Sacrifice that so many well-merited punishments of God are delayed or even averted from entire countries and peoples, yea, even from the whole world. The multiplicity of sin and of enormous crimes frequently provoke the divine justice to mete out without delay extraordinary punishments on men, and to send fearful visitations on a godless and immoral world. But when the Lord is appeased, He withdraws His threatening or chastising hand... If now the highly favored Christian peoples are, for the most part, spared such fearful visitations, is it perhaps because they do not commit such grievous crimes? Assuredly not! For now behold how the world is inundated with works of darkness and of the flesh. With frightening fertility the poisonous weeds of sin sprout out and grow luxuriantly throughout the earth. Ever longer and darker does the night of unbelief and of error cast its dismal shadow. Incalculable is the number of enemies of the Cross of Christ who by wallowing in the mire of sensuality and lust, trample underfoot the precious blood of their redemption... Is not the measure of sin filled up? Is not the world fallen away and estranged from God ripe for judgment? ...

Therefore, it is by Christ's Blood in the Mass that the anger of God is daily placated, the vengeance of the Divine judgment disarmed, that He no more curses the earth on account of man, whose mind and thoughts are prone to evil from his youth (Gen. 8:21). When this “Sacrifice for sins” shall be no longer celebrated, then “there remains but a certain dreadful expectation of judgment and the rage of a fire which shall consume the adversaries’ (Heb. 10: 26-27).”¹⁰³

And it must be remembered here that Reverends Cochem and Gihl both wrote before the advent of the two world wars, of Communism and of the crisis in the Church. What would they say today?! Surely we are experiencing the consequences of the deliverance of this world to Satan himself. And even non-Christians are looking uneasily over their shoulders, expecting Divine retribution at any moment.

St. John Chrysostom aptly predicted: “If Christians were to abolish the Holy Sacrifice of the Mass... God would no longer be worshipped upon earth.”¹⁰⁴ Cochem further relates that it is now only the intercession of Our Lady which protects the world from destruction.¹⁰⁵ It is the unanimous opinion of the early Fathers, hence a rule of Faith, that the Continual Sacrifice as expressed in Holy Scripture will indeed cease at the command

of Antichrist. The chaos we see in every corner of the world and every walk of life today can be directly attributed to this loss. It began in the 1960s, and some Protestants attribute this to the removal of prayer from the schools. But it was actually the removal of the Mass and a true pope from St. Peter's throne. Scofield wished to redirect this sacrificial reality by relating it only to Old Testament prophecies, thereby facilitating the triumph of Antichrist and the establishment of a Masonic One World on earth. For Masonry's dream had ever been to abolish the "abominable Mass" and with it the papacy that was so doctrinally interconnected with the Holy Sacrifice that one could not be destroyed without also destroying the other.

British Israel and Freemasonry

Finally Peters identifies British Israel as a branch of Freemasonry, writing: "Pharisee Masonic British Israel...teaches a One World universal brotherhood of man under the *fatherhood of God* in a New Age yet to come, centered and controlled in the British Empire...British Israel and Masonry originated in England and both teach One World under British rule... Pharisee Jew Scofield knew what he was doing when he set up a scheme of Bible interpretation which exactly supports the Pharisee/British Israel kingdom message."¹⁰⁶ The history of this heresy has been detailed above. British Israelism and its peculiar teachings are found as the second course of Freemasonry in the pyramid diagram provided by Lady Queensborough in her work *Occult Theocracy*.¹⁰⁷ The foundations stones of the pyramid she lists as materialism, deification of man and occultism. These first two foundation stones are mentioned by Herberg as the basis for his attribution of Americanism to this country's primary religions. The third, occultism, is the spiritual foundation of Freemasonry and can be traced to the earliest days of civilization. The first Masonic course on Queensborough's pyramid is Catholic and Protestant Liberalism, as observed earlier. Towards the top we find Communism and the B'nai Brith, an exclusively Jewish lodge, and at the pinnacle sits Antichrist with his crown. Above him is the all-seeing eye of the Grand Architect, Satan.

Reverend Denis Fahey and another expert on Freemasonry, Vicomte Leon de Poncins, teach:

Today Jews are numerous in Freemasonry and their influence is held to be predominant, especially in central Europe. We find then an alliance and close collaboration between the two forces...but it would be an exaggeration to conclude that Masonry is a Jewish creation...We find Jews at the beginnings of Freemasonry [but] Jewish influence at the origin was rather of an indirect character arising from the Jewish Cabala...We are forced to conclude that the supreme guiding force of Freemasonry is neither English nor German nor even Jewish. The guiding force is not corporeal, but spiritual.¹⁰⁸

And this accounts for Lady Queensborough's assignation of occultism as one of the foundation stones of the pyramid. Vicomte de Poncins concludes his remarks in Fahey's book by identifying Satan as the spiritual force behind Freemasonry, Lady Queensborough's Grand Architect of the Universe. But the implications of the rule of this Grand Architect are lost on many Protestants, who are not aware that it may signify something that could endanger the Christian foundation they claim for America.

Novus Ordo Catholics and Protestants alike believe that America was founded on the God of Christianity. But they may be shocked to learn that this is not necessarily the case. It is stated in the Declaration of Independence that the people must enjoy "...the separate and equal station to which *the Laws of Nature and of Nature's God* entitle them." This is the phrase pointed to by those championing the documents of freedom as proof this country was founded on the God of Christianity. But no solid proof of this fact, other than their statements from other documents that they all believed in God in a general sort of way, has been offered to bolster this claim. To prove they indeed meant the God of Christianity, it must first be understood what the majority of the Founders, nearly all of them Freemasons,¹⁰⁹ intended by the term "Nature's God." This definition is of the utmost importance, because if Masons can prove the Constitution is *their* document, and

therefore is referring to *their* idea of God, then any truly Christian conception of the founding of America on the God of Christianity can be excluded. And the actual meaning of “Nature’s God” is not something any true Christian or any faithful Catholic could ever endorse. So is it possible that the deception regarding the meaning of God in the Declaration of Independence, as Christians perceive Him, existed in America from the very beginning, and Catholics and well-meaning Protestants alike were the victims of fraud?

Quoting from a work he calls *The Lyceum*, Reverend E. Cahill, S.J. relates that lower-degree Masons learn only the symbols and sacred words; they are given only the external signs of the craft. It is not until they reach the 33rd degree that the genuine “mysteries” are finally revealed to them. It is then that they learn about the Nature God, the Grand Architect, the Great All. This god:

“is a bisexual being, a hermaphrodite, and creation is the beginning of the process of generation [symbolized by “G” on the Masonic insignia] ...The initiation rite of the second degree represents the normal condition of the *Nature God*, always in labor, always generating. It imports that God is a hermaphrodite, that his name has always signified the God of generation... Jehovah ...signifies He-She, that is, the two sexes in one. The dual principle, male and female, is represented by the square and compass: by the compass, symbol of Osiris, the male; and by the square, symbol of the earth, Isis the female.”¹¹⁰

Any more questions about why states have legalized gay and lesbian unions and openly embraced transsexuals?!

Many Protestant authors besides Queensborough have warned non-Catholics about the dangers of Freemasonry. Among these are Nesta Webster, Walt Hannah, C. Penney Hunt and others, Webster being probably the most well-known authority among them. While non-Catholics must point to the Christian authors who condemn Masonry, Catholics are fortunate enough to know and be sufficiently forewarned by the popes, who for two centuries prior to the beginning of the devastation we are now witnessing tried to sound the alarm to the entire world about the plans Masons were then fulfilling — the destruction of the monarchies and all governments in general, but first of all the Church. Peters says next it will be the U.S. “The government...intends to conduct our affairs in such a way that people will become completely demoralized as they gradually and finally realize that our government is not for a *free* America. They want to develop in us a state of helplessness that will make us lose all ability for positive thinking, and thereby be conditioned to accept anything that sounds better than what we have.” And that demoralization is precisely what is happening today, as played out in the news media.

Anti-Semitism, spiritual Communism and prophetic events

Peters was not an anti-Semite. She clearly stated that Christ did not want us to persecute the Jews as a people but only to oppose their religion. “The Jewish people have no more knowledge of what is going on among their leaders now than the early Jews had of the plot to crucify Christ,” Peters wrote. “They are kept in complete spiritual bondage, never hearing the true Gospel of Christ, and they are kept united through fear of persecution, which is spoon fed to them through false information... *We must be on guard for any leaders who may arise with hatred for the Jews or Negroes or any other unChristian manifestation.*” Reverend Fahey quoted St. Thomas Aquinas to the effect that Christ’s words on the Cross, “Forgive them, Father...” were addressed to “the common people, but not the ‘Princes of the Jews,’ whose ignorance was affected and who evidenced hatred for Christ.”¹¹¹ Rev. Arthur Riley reminded those attending the Good Neighbor Conference in Boston in 1944 that, “The Church never has officially said or stated that the Jews *as a race* are responsible for the death of Christ.”¹¹²

While many have hurled accusations of anti-Semitism at the Church for centuries, Pope Pius XI and Pope Pius XII proved themselves totally innocent of any such charges, as seen in Chapter IX of *The Phantom*

Church in Rome. Peters explains how Great Britain, with the help of certain Jewish elements, set up political Communism in Russia. Remember that there was a familial link between British royalty and Czar Nicholas II of Russia (King George V was Nicholas' cousin). This was one of many monarchies to fall under the machinations of Freemasonry. Thus political Communism was born and used as a bugaboo for decades. But it is actually *spiritual* Communism under One World we must fear, Peters warns, i.e., the synthesizing of all religions into one generic "Christian" religion with no real substance. This began, as Herberg has documented, in the twentieth century and now has almost been accomplished.

Peters also brings in the work *The Great Pyramid's Prophecy* by David Davidson, circulated by the British Israel World Federation in London, (p. 37), to illustrate her point. According to these prophecies, many of which have come to pass as previously planned, "world service is to be our role in the New Age millennium." Today this "service" is known as "communitarianism" and governments both federal and local have fostered it for many years.¹¹³ (While some claim this mutated form of Communism is a descendant of distributism, they are mistaken. Communitarianism was the brainchild of Hegel, whose philosophies have long been condemned by the Church.) According to Davidson: "America has, for the present, a two-fold destiny to fulfill in a failing world. It is her destiny to support the weak and supply the needy, and at the same time uphold by successive and temporal proppings all that is best in a sagging and crumpling old world order until the new and better world order is ready to take its place." She quotes from the official organ of Masonry, the *New Age*, (September 1950): "God's plan is dedicated to the unification of all races, religions and creeds. This plan, dedicated to the new order of things, is to make all things new — a new nation, a new race, a new civilization and a new religion, a non-sectarian religion that has already been recognized and called the religion of 'The Great Light.'" ¹¹⁴ This is the very same religion envisioned and described by the Masonic orchestrators of the French Revolution and most recently by none other than "Pope" Francis. To bring the Church to her knees, Peters explains, the teachings of British Israel will proclaim that Simon Magus (the sorcerer) was actually the founder of the Catholic Church and has propagated paganism all these centuries under the guise of Christianity.

While evidence that plans for a Masonic One World are everywhere, Peters cites three stunning "pyramid prophecies" from Davidson's work that should prove to all Christians how far advanced their plan truly is. The first, she relates, was the date when:

The Bolshevic state should begin to operate as one of the major powers of moral decline and physical aggression in what is portrayed as the mystical crucifixion of the 'body politic' of Christian civilization — this body politic consisting of two elements, Church and State, (both collectively) in the British Empire and the United States of America. The date of this turning point in history is defined as 18th January, A.D., 1918, the day upon which, in the words of The Times report, (19th January 1918) 'Bolshevik autocracy became supreme by dissolving the Russian Constituent Assembly' after demanding a Republic of Soviets.

The second relevant "prophecy" was described as "the final woe," a period during which the whole earth is to be cleansed of its pollutions and which will prepare the people of the earth for the actual beginning of Christ's millennial rule." These dates are remarkably accurate, corresponding to specific actions of subversives working from within to destroy the Church in the early 1950s. For then, the powers that be thought at that time that Pope Pius XII was on his deathbed. The pollution from which the earth would be cleansed was the dogmatic teachings of the Catholic Church, although Peters also links it with the later establishment of the Environmental Protection Agency. The third prophecy, the beginning of Christ's millennial rule, was to take place no later than September 17, 2001. Was the September 11, 2001 attack a failed attempt to usher in this millennial rule? Are we still waiting for the final blow? It seems the American people who still love God know it will not be long in coming.

Peters' questionnaire for ministers

In conclusion, Peters writes: "It is the Jews' religion of Millennialism that is destroying America — propagated by millions of sincere, well-meaning but deceived Christians...Neither by political [means] nor the military can we free these people from the influence of mind control based on distorted and mis-used Scripture. For it is a spiritual battle, and only the sword of the Lord can free them..." She then gives a set of questions to "test" leaders or ministers as to whether they are of God.

1. Does your preacher teach that a physical Jew and a physical Israel have a peculiar place of prominence in New Testament Christianity?
2. Does s/he take Old Testament prophecies (all already fulfilled) saying they are yet to be fulfilled to the Jews?
3. Does s/he believe in the national salvation of physical Israel or any other nation by name?
4. Does s/he teach and preach a millennial kingdom on earth to come after this age, or allow other preachers to do so in his/her church?
5. Does s/he teach that we are faced with a seven-year tribulation and a literal battle of Armageddon?
6. Does s/he teach that we are now under Mosaic law or that we will be under Mosaic law in a future Kingdom of God in earth?
7. Does s/he teach the Social Gospel, including the brotherhood of man under the fatherhood of God?
8. Does s/he try to explain events in the world of today in terms of Bible prophecy?
9. In short, does s/he try to make the Bible a history book instead of a plan of salvation?

"It is not only those who tell a lie who are guilty, but also those who believe a lie. It is our individual responsibility to know the truth of Christ, regardless of how it may conflict with our preacher, our church or our fellow man." ¹¹⁵ H. M. Peters is no longer among the living, but her works live on. She and others like her were dismissed as religious fanatics and anti-Semites, but the passage of time has proven how clear her vision was so many years ago.

D. Ecumenism and Its Consequences

Usually the adversary focuses on the weakest point, where his victims are the most vulnerable. In the case of Protestants, it was Scripture and the use of private interpretation. With Catholics it was the longing expressed by the laity to participate in and refashion the liturgy and to relax the discipline of the Church. It was also the desire of Catholics to escape the stigma of separating themselves from their Protestant neighbors in matters religious, as Herberg documented. This is why they bought into ecumenism. The forces of evil needed to identify the one thread that would unravel religious identity and render all religions equal; this is what they were searching for. That one thread was the American Proposition which led to the realization of the ecumenical movement. In the American Proposition the Jesuit John C. Murray questioned how the Church might arrive at new theological doctrines.

If Catholics were to arrive at new truths about God, he argued, they would have to do so in conversation "on a footing of equality" with non-Catholics and atheists. He suggested greater reforms, including a restructuring of the Church, which he saw as having overdeveloped its notion of authority and hierarchy at the expense of the bonds of love that had from the start defined the authentically Christian life. ¹¹⁶

It is contrary to the Catholic faith to even suggest that there are any new truths of faith to be learned after the death of the last apostle. Nor could Catholics ever be on an equal footing with atheists and non-Catholics. This is why the Church forbade Murray to continue writing and placed him on a list to be excommunicated.

This document basically fell in line with John 23rd's *Pacem in Terris*, which actually crossed a dogmatic line by teaching that man has an inherent right to follow his conscience in choosing the religion to which he wishes to belong, regardless of whether he has the ability to know his choice is wrong or not. And the state, which holds itself superior to the Church, has the obligation to enforce this right. Once the idea of this right was established, Americanism effectively superseded Catholicism in its ability to dictate the rights of man. It leveled the playing field for all religions, denying the Catholic Church Her (Constitutional) right to declare Catholicism as the only true religion, outside which no one can be saved. However much other religions might disagree with these teachings, if all religions are equal in the eyes of this constitutional Republic then NO ONE has the right to dictate what the Church might teach or believe. But Murray and Luce did, and those "popes" reigning after Vatican 2 endorsed and elaborated on this teaching. It eventually led to a general relaxation of all teaching in this regard to embrace even the idea that all men are capable of being saved in whatever religion they might profess, even if it be a pagan religion. It successfully eroded the belief in Hell, now considered the destination for only the very worst, if that; and Purgatory, which was never popular anyway, but is a dogma of Catholic faith.

Christ expressed His longing for all people to become one flock under one only shepherd. This was the perpetual yearning of the popes throughout the ages, but it has never come to pass. Peters explains how the enemy has worked "behind many fronts, under many names" and this is only a restatement of what Popes Pius IX and Leo XIII wrote 100 years before, that although the various secret sects all took great pains to appear unrelated, they "are identical to Freemasonry, which is the central point from which they proceed and toward which they converge." Over 75 years ago, Pope Pius XI expressed the same sentiment in *Divini Redemptoris*, his definitive work on atheistic Communism:

Various occult forces for a long time have been working for the overthrow of the Christian social order...Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations.

These three popes made it unmistakably clear that what Peters was trying to explain was an actual fact.

Reverend Cahill cites sources that blame the success of Freemasonry on liberal Protestants, (but this is seen today as only partially true). Freemasonry was the product of liberal, rationalistic Protestantism as Cahill says.¹¹⁷ He quotes a German Masonic publication to the effect that "Freemasonry is inconceivable without Protestantism. There would have been no true Freemasonry without Luther and the Reformation."¹¹⁸ But the *success* of Freemasonry would have been impossible without the help of fallen-away Catholics, especially bishops and priests, or those infiltrated into the Church as bishops and priests who never truly held the Catholic faith. The blame cannot be laid primarily at the door of the Protestants or the Jews. It must be laid squarely at the door of Catholics themselves, especially the hierarchy, for they are the ones who had access to the warnings from the popes, who were obligated to know their faith and who, in the Church's extremity, failed to come to Her aid.

The Pope appeals to non-Catholics

Non-Catholics should ask themselves why the Catholic Church was the chosen target of Freemasonry. Perhaps if they understood more about the teaching and structure of the Church as She existed prior to Vatican 2, what they are witnessing today would make better sense. Not all non-Catholics will be open to this suggestion. But if for no other reason than to make an objective evaluation of what has been said above, they

owe it to themselves and their fellow Christians to at least consider this explanation in light of what we are experiencing today. In times of extreme necessity, Catholics are encouraged to join their efforts with other Christians to help combat the enemy. It was when World War II first began that Pope Pius XII encouraged all men of good will who love Christ, even those outside the Church, to combat the evils then afflicting the world. Today we are fighting a spiritual war deadlier than both the world wars combined, and the enemy we face is far more frightening than even Adolph Hitler or Josef Stalin. In one of his first addresses as pope, commemorating the 150th anniversary of the establishment of the hierarchy in the U.S., Pope Pius XII wrote:

[In America], power must not be dissipated through disunion but rather strengthened through harmony. To this salutary union of thought and policy, whence flow mighty deeds, in all charity We invite them too whom Mother Church laments as separated brethren... May the attempts with which the enemies secretly banded together seek to pull down the scepter of Christ be a spur to us to work in union for the establishment and advancement of His reign. ¹¹⁹

And in *Summi Pontificatus*, Pius XII asks “all believers in God and Christ [who] share the consciousness of a common threat from a common danger” to join their prayers to his intentions. He calls the joint efforts of Catholics and non-Catholics in battling the evils of materialism, rationalism, and various social ills “a spiritual crusade...to lead peoples back from the muddy gulf of material and selfish interests to the living fountain of Divine law.” The Right Reverend John Ryan also comments on the duties of those Catholics who participate in the electoral process:

According to his abilities and opportunities, every Catholic must promote the welfare of the Church as a society in all its relations... The Catholic citizen is morally bound to make use of the electoral franchise... Legal justice obliges the voter to exercise the franchise always for the common good, not for private advantage... Every citizen has both the right and the duty to bring about the repeal of unjust legislation. A Catholic citizen would have the right and the duty to oppose any unjust laws aimed at the rights of the Church or individual Catholics. Catholic citizens may properly appeal to legislators and to candidates for office, may threaten to vote against and actually vote against candidates who support legislation of this kind; but they do not need to organize themselves into a Catholic political party. Neither the Church as such nor the Catholic body as such should identify itself with any partisan political organization of a political character. This kind of political action the Holy Father has forbidden to Catholic Action. Nor should local Catholic bodies...commit themselves to the general support of one political party rather than another. ¹²⁰

This statement only reflects the position of the Roman Pontiffs themselves, who are committed to remaining neutral regarding matters which are strictly political. But taken together, all three statements reflect the need for those Christians who truly love Christ to join efforts in effectively combatting the evils that assail us today. Catholics who yet practice their faith as it was practiced up to the death of Pope Pius XII no longer have access to Mass and Sacraments; they must pray at home and keep the laws and teachings of the Church as best they can without the hierarchy. They no longer have a pope and the process needed to elect one cannot now be exercised. So, many of the very things Protestants objected to regarding Catholic belief and practice have ceased to exist. They do not realize that by cooperating with the church in Rome now presenting as Catholic they are actually working with those who were set up by the very New World Order proponents they oppose. Why does no one seem to make the connection between the *Novus Ordo Missae* (the liturgy that replaced the 1,500-year-old Latin Mass) and the New World Order? Catholics believe it is possible that at some point the papacy and hierarchy will be restored, likewise the true Latin liturgy and the Sacraments. They do not believe that they can participate in any other type of religious services with non-Catholics, now or at any time, any more than Protestants would find it acceptable to attend Catholic services, (although in the past

they were always welcome to do so). But perhaps it is time for those who oppose the grave disorders in our world today to explore new ways to fight those evils together and not waste their efforts in fighting them on separate fronts.

Protestants also must consider the words of William Cobbett in his *Cobbett's Reformation*; the whole work should be read to truly appreciate how grieved he was at what those of his own religious sect had done to persecute Catholics. We hear repeatedly from anti-Catholics about the horrors of the Inquisition, especially the Spanish Inquisition and the unjust treatment and slaughter of Mexican natives by the Conquistadors. Columbus is styled as a tyrant and slave master and numerous other slurs are constantly flung against the Catholic Church. The circumstances involving these historical events are seldom factored in and those with racial and other axes to grind gladly take up the hue and cry without examining the facts. But facts matter. Let them conduct a truly objective study of the Catholics tortured and put to death during the Reformation and the horrific nature of those tortures; those left homeless in the countryside with their children to starve. They will soon discover that none of the Inquisitions ever held can compare to what the English did to Catholics during those dreadful days.

Sadly, Catholics have never received an apology for their treatment from the Anglican Church and British government, even after the church in Rome became what is essentially another Protestant denomination following the false Vatican 2 council. The only thing that could pass for such an apology is the October 31, 2017 meeting between Novus Ordo Catholics and Protestants in Great Britain, held 500 years after Martin Luther tacked his treatises on the church door in Wittenberg, Germany. The meeting focused, predictably, on how Novus Ordo Catholics and Protestants could heal their differences. In other words, what will Rome jettison from what is left of its doctrinal content to accommodate Protestants? Since the meeting, "Pope" Francis has announced Catholics and non-Catholics now enjoy a "true fraternity," and the real meaning of this is clearly seen in his statements following the interreligious agreement with Muslim countries in early February 2019 (see Introduction, Part I).

So nothing has changed over time. Plenty of petitions to Rome to relax papal decisions and allow the separated brethren to be readmitted were received by the popes prior to the death of Pope Pius XII, but no genuine offers for reconsideration of the entire premise on which the Reformation itself was based were ever submitted. All that has been suggested is that the Church compromise her own unchangeable dogmas to accommodate non-Catholics, and that is something even they know She could never do. Compromise and progress are the tools of Liberalism; ecumenical dialogue begun in the 1960s is synonymous with the minimization, even the actual abandonment, of dogma. As Tom Anderson notes: "Dialogue is a method of confirming others in their mistakes."¹²¹ Both are the product of the very system that is now pressing down upon and threatening to destroy the Christian remnant. Christians can hang together or hang separately; without a true pope there can never be perfect unity. But what there *can* be is the mutual cooperation described by Pius XII, with true charity exercised by those cooperating that does not issue from Liberal principles. As St. Francis de Sales notes in his *Catholic Controversy*, those so far removed from their Protestant ancestors cannot be held accountable for their dreadful deeds. But they *are* responsible for building the bridge to span the gulf yet existing between Catholics and non-Catholics, and working to abandon their long-held prejudices against them.

Bitter fruits of Liberalism

What lies ahead for those who choose not to fight for their Faith, or who continue to exclude from their ranks those who their own forefathers have persecuted for over 500 years? "Little children," St John tells us in his gospel, "it is the last hour; love one another." Do non-Catholics really wish to side with a system that is demonstrably anti-Christian, even in its "conservative" aspect, in order to perpetuate this discrimination against true Catholics? And if they do so, do they really expect to be spared from the coming persecution of all

those who love Christ, when they cannot and have not made reparation and amendment to their brethren? Think of the parable of the Good Samaritan. Should not everyone work to bind up these wounds before the new Roman Emperors of our day conduct us for destruction to some modern Coliseum?! At least physically, we will all be one then!

In his prefatory letter to Reverend Denis Fahey's excellent work, *The Mystical Body of Christ in the Modern World*, Bishop J. Kinane, D.D., J.C.L., of Waterford and Lismore (Ireland), wrote the following:

We know, indeed, that the divine order will survive these attacks, that the Church is indefectible and will emerge triumphant from this struggle as she has done from former ones. We have, however, no guarantee that she will not be wounded in the fight, and whether her wounds are to be serious or light will depend, under God, almost entirely on the number, zeal, and preparedness of her defenders. Now, an essential prerequisite for a proper preparation is a knowledge of the nature and extent of the menace, of the organization of the forces behind it, and of the diabolical hatred of Christianity and of everything behind it, and of the diabolical hatred of Christianity and of everything supernatural with which these forces are imbued.¹²²

This treatise and the book for which it is a forerunner have employed the writings of Reverend Fahey and others to offer this preparedness. It remains for those wishing to defend the Christian faith to decide whether what is said here will have its effect. To round out this preparedness, they should also consider the words of two Catholic journalists, anticipating these times and the very circumstances we face today. Louis Veuillot, in his work *The Liberal Illusion*, warns that those who remain willfully ignorant, and even the wise among them — those whose minds are fogged by the operation of error — will pay a terrible price for their cooperation with Liberals. He predicts that, “The wise men are legion who will only see clearly by the light of everything going up in flames.”¹²³ And he warns true Catholics that in the end, their “Liberal Catholic” fellows will “lend a hand in persecuting them” for keeping the faith pure and undefiled.¹²⁴

Another esteemed Catholic journalist, Juan Donoso Cortes, writing in the mid-1800s, makes an even more chilling prediction.

...Christianity, humanly speaking, must necessarily succumb: It must succumb first, because it was the truth; secondly, because it had in its support marvelous miracles, eloquent testimonies and irrefragable proofs...¹²⁵ Without the Church, nothing is possible except chaos. Without the pope, there is no Church. The world will not allow...Roman demagogy to confiscate the infallibility promised to the bishop of Rome for its own benefit, or that demagogic oracles replace the oracles of the papacy. No, this cannot be. This will not be unless we have come to those frightful days of the Apocalypse in which a mammoth anti-Christian empire extends from the center to the poles of the earth. The Church of Jesus Christ will suffer a dreadful eclipse in which the Holy Sacrifice will, for the only time, be suspended, and in which, after unheard of catastrophes, to save His Church, the direct intervention of God will be required to pull down pride and hurl down the impious.¹²⁶

It is fair to say that the mammoth anti-Christian empire of which Bishop Kinane and Cortes speak has today become worldwide. It is Rousseauist-Masonic Liberalism and its philosophy of democratism, and it long ago set its sights on Christianity. In this it has revealed itself fully for what it truly is and was all along. There is now no excuse that can possibly be offered for it in the name of liberty and equality, which it definitely has demonstrated it is not. And either those who wish to call themselves Christians today will unite insofar as they are able or be engulfed in the detestable liberal “fraternity” that will prevail.

Proofs from the Scriptures

As seen earlier, non-Catholics *have* questioned the actions of Rome over the past several decades, and rightfully so. Some have even accused those reigning there of actively advancing One World. Others would even name the current “pope” and any successors as Antichrist. They would not find an argument from those Catholics who believe that usurpers now occupy the Vatican and have reigned there in person since the late 1950s. Catholics in America have been much misunderstood and maligned since this country was founded. Now they have been deprived of their Church and almost every spiritual good they ever valued, and there are physical and Scriptural proofs to document this claim. All Christians have been duped, albeit by different means and in different ways. It is time to ferret out all the sources and the motives for this duplicity, and it will take an honest and objective investigation. Here is how the early Jewish converts went about deciding the truth in the days of St. Paul:

The Church...surely demands of reason an investigation of Her claims and authority...Now the Church, in the days of the Apostles, challenged reason to investigate the faith they taught, and the grounds of it. In the 17th Chapter of the Acts of the Apostles, we have some remarkable facts upon this subject. Paul ‘reasoned’ with the Jews at Thessalonica ‘out of the Scriptures.’ And ‘lewd fellows of the baser sort,’ without any investigation, without any inquiry, set the city in an uproar, gathered a mob even, and assaulted the house of Jason, so that the Apostles fled by night to Berea. And it is said of the Bereans: ‘These were more noble than those in Thessalonica, in that they received the *word* with all readiness of mind and searched the Scriptures daily, whether these things were so.’ Therefore (and mark the reason) — ‘*Therefore many of them believed.*’...Now what scriptures did the Bereans examine? It was the Scriptures of the Old Testament...which St. Paul had expounded to them a few days before. ¹²⁷

Luckily Scofield was not in the crowd, for he would not have believed. Perhaps those of his ilk were in the first group, the Thessalonians. But whatever the Bereans knew about the coming of Christ, about his establishment of a Church and priesthood and Sacrifice to last forever, those specific Scripture prophecies regarding Christ and His future Church had to have been pointed out by St. Paul. St. Paul did not deliver to them the operation of error to believe lies; he warned them against it. He delivered to them the truth, and after verifying it they accepted it. It doesn’t matter how late one comes to the party — the last one employed in the Scripture parable was paid the same as the first. Christ also taught that if those who are invited to the marriage feast do not come, then those not invited — even beggars in the streets, and we do not esteem ourselves to be any better than those beggars — should be brought in to sit down with the Bride and Groom.

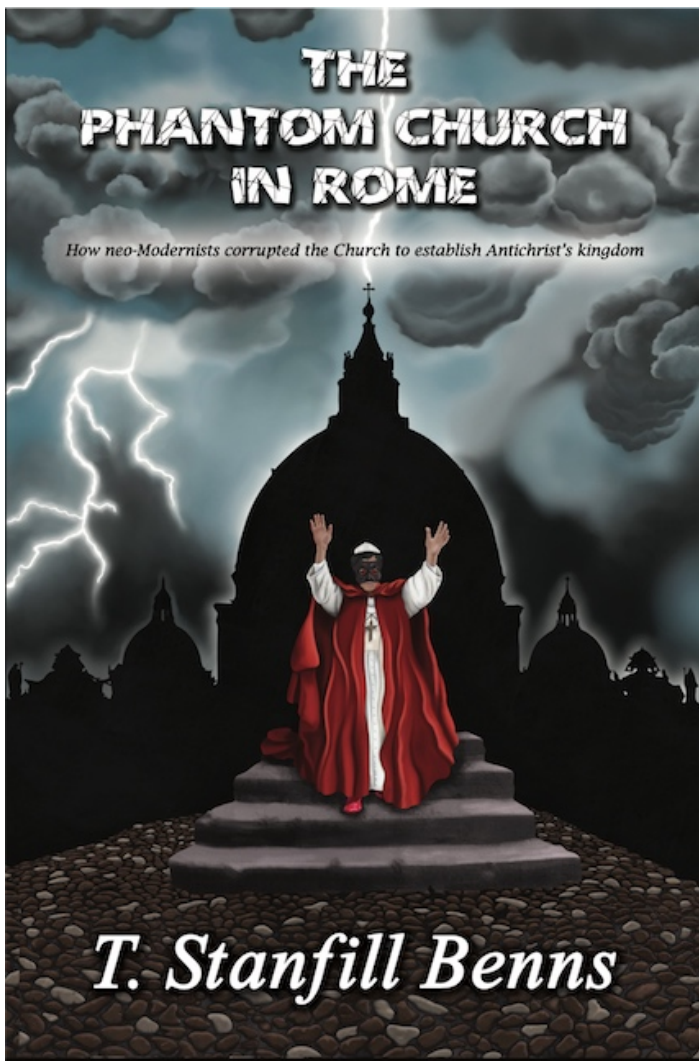
Summary

In writing this work, I am asking all non-Catholics, on behalf of those disenfranchised Catholics with whom I am in touch, to at least examine what is written here and in *The Phantom Church in Rome*, “to search the Scriptures daily, whether these things were so.” To see how it totally violates all Catholics (and Christians of good will) ever believed, it is necessary for others to know what the Church taught, as proof that what happened in the late 1950s was indeed an act intended to destroy those teachings and the Church Herself. We no longer have the papacy and the Holy Sacrifice, unless by some miracle unknown to us, which with each passing day becomes more unlikely, true priests and bishops exist somewhere — either in prison or in hiding — who could restore the Church to Her previous state. Our present situation very much resembles that of the Israelites and their synagogues, prior to the building of the second temple: we must pray and study the law, or as Christ instructed: “Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak” (Matt. 26:41). We may not be able to take any meaningful action to resolve this situation, but we can offer comfort and support to one another until God sees fit to intervene.

At this juncture one might embark on a list of remedies or possible solutions, ways that Protestants and Catholics can resolve these problems, but a survey of those Christians and Novus Ordo Catholics who have already traveled that path (i.e., the Civic Project of American Christianity, efforts to call a Christian Constitutional Convention and like efforts) are anything but encouraging. When even Novus Ordo Catholics complain they are sacrificing too much of the principles of their own faith in the course of such a project, the prospects are definitely not good. The problem is that those Catholics following the false popes since Pope Pius XII do not realize they no longer have a Church, and Protestants either fail to realize or are too ashamed to admit that the liberty they left the Church to pursue has become a monster they can no longer tame. Who would believe that the Church has been without a pope for over 60 years?! How reverse what exists today after centuries of fine-tuning have all but locked it into the popular conscience forever? Who would possibly believe that the Church has not only been persecuted for these past 500 years, but that this persecution has been hidden, ignored, lied about or glossed over by historians and generally forgotten? The fix is in, has been for centuries, and the outcry over any change to the present system would be so great that it would endanger those suggesting it. Without any actual realization of the problem there can be no solution. It will virtually take a gut-wrenching epiphany, a lifting of the veil, of the type Louis Veuillot already pointed out above, but at that point it may well be too late.

That is why, as Juan Donoso Cortes observes, ultimately only divine intervention can cure the evils so rampant today they are beyond our ability to repair. Very few will return from the “operation of error, to believe a lie. That all may be judged who have not believed the truth but have consented to iniquity” (2 Thess. 10-11). But miracles of grace are not impossible; all things are possible with God and He has promised to be with His Church until the very end. As Catholics who truly wish that “all may be one,” we ask you to join us in praying for those miracles.

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Endnotes

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- ¹⁰⁰ Helen M. Peters, *One World: Treason to Christ and the USA*, Michigan, early 1980s
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